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# The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

*Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.*—Matt. 22: 21.

Vol. I.

Toronto, Saturday, Sept. 24, 1887

No. 32.

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## NOTES OF THE WEEK.

The appointment of Mr. Chamberlain to a place on the Joint Fisheries Commission at so important an interval in English politics, taken together with the close silence he has maintained since the Government's first announcement of its intentions with respect to the National League, is a somewhat significant incident. It is impossible that Mr. Chamberlain's presence would be dispensed with in the present crisis were he still in complete accord with the Government leaders.

Archbishop Walsh, in a letter to the *Dublin Express*; says that, as the landlords at their recent meeting failed to adopt a manly attitude on the question of a conference between landlords and tenants, he fears that the opportunity to effect an amicable settlement is now lost. The landlords, it will be remembered, passed a resolution unanimously, denying that the rents prevailing in Ireland are excessive, or that reasonable abatements had been refused during periods of distress. On the other hand, the Land Commission which sat recently, established the fact, that in many cases the annual rental charged tenants was found to be in excess of the judicial valuation of their holdings. Baron Monck, one of the Lord Justices of Ireland, and a Land Commissioner, has advised the landlords of Ireland to follow the Archbishop of Dublin's advice, and hold a joint conference with the tenants, in order to arrive at some better relations on the vexed question of rent.

The letter recently written by the Grand Master of the Orange Order to Mr. Gladstone, asking him to state whether, in his future Home Rule proposals, the representatives of Ireland, as an integral part of the United Kingdom, would be retained in the Imperial Parliament, and the reply thereto of Mr. Gladstone, that the subject of the exclusion of the Irish Members from Westminster, is not involved in the question of Home Rule, are not without political significance and promise. It will be remembered of Mr. Gladstone's Home Rule bill of last year that one feature which contributed perhaps more than any other to defeat the measure was that which provided for the exclu-

sion of the Irish members from Westminster, notwithstanding all assurances that the point was one not meant to be insisted on, and that the question of their retention or exclusion was one entirely of detail, not affecting or essential to the principle of Home Rule. Undoubtedly the thorough understanding of the intentions of the Liberal leaders on this subject will overcome the only objection entertained by many Liberal Unionists against the former Home Rule measure.

The Government have determined upon, it appears evident, the general proclamation of the National League. The *Dublin Gazette* of Monday published a proclamation suppressing the organization in six specified counties, and its general proclamation, it is anticipated, will speedily follow. Under the provisions of the Crimes Act, such proclamation makes it criminal to convoke, hold, or publish meetings, or do anything in connection with the organization. The *Daily News* says of the proclamation that it marks the final suppression of the political influence of the Liberal Unionists, who will henceforth be the tools, not the masters, of the Government. The *Standard* (Conservative) congratulates itself that the law is at last a reality, "although," it adds, "we do not disguise from ourselves the fact that the struggle will be a sharp one." The struggle may be a very grave one; it is certain to be productive of great bitterness and suffering, but it can never be successful. Government in Ireland does not succeed by coercion, and what was impossible under the *regime* of the late Mr. Forster and under the very different conditions then existing, is not likely to prove a conspicuous success under Mr. Balfour. It is stated in some despatches that the League will defy the proclamation, but the Nationalist leaders have not yet made known what measures are meant to be taken.

The inquest in connection with the deaths of victims of the Mitchellstown riot, is still proceeding. The conduct of the officers in charge of the constabulary is properly the subject of a most searching inquiry, and will be probed to the bottom. Mr. Labouchere, M.P., who was an eye witness to the riots, has written a letter to Mr. Harrington, enclosing £20 for the families of the victims, and containing the following strong statements: "The law knows nothing of a government report, nor of any distinction between policemen and other citizens when the former exceed their statutory duties. If a policeman tried to force his way through an orderly and legal meeting, he is a disturber of the public peace. He may, and ought to be, resisted. If he strikes a blow, that blow ought to be returned, in order to prevent him from striking another. If he seeks to take the life of anyone, the person who is in danger may defend himself by taking the life of the policeman. The sooner the Irish police are taught in a particular fashion the law, the better it will be for our liberties." Mr. Gladstone similarly has written a letter to a *Glasgow Liberal*, deploring the grave acts of the Irish police, and, what is still graver, the approval of those acts by the government. "I trust," he says, "the country will not be slow to condemn that indecent approval given without awaiting the result of the enquiry, and thereby discourage a repetition of proceedings it was eminently calculated to promote."

## A REVIEW OF THE LITERARY WORKS OF CARDINAL NEWMAN.

It has been said elsewhere in these papers that scarce any more striking example of a life lived with exclusively religious aims does the history of the world afford, than that given to it by the illustrious man who is now spending his eighty-seventh year in the Oratory at Edgubaston. And his writings are the reflex of his life. Whatever might be the branch of literature upon which his pen was engaged, his treatment of it tended always to that one object which has been the object of his life,—namely, the making clearer the relation between us, children of earth, and the Omnipotent Being who created the earth; the duties involved for us in that relation, and the means of fulfilling them. He has written historical works; and the most extensive of them treats of the famous Arian heresy which in early times divided Christians into hostile camps; others of later crisis in religious affairs; others, again, of nations outside the Church, whose influence has nevertheless been at times strongly felt within it,—the Turks, for example, and the early Northmen.

He has written poems; and they are almost all hymns and prayers, save one which follows a Christian soul from its severance from the body on its death bed, to its arrival in charge of its angelic conductor at the purgatorial "bed of sorrow"; philosophy, and through it he teaches that, mixed up with the very conditions of our being is the great fact of our dependence upon God; that having been formed by His hands, we tend again towards Him by our unaided, it unobstructed nature.

When he takes up his pen to give a sketch of his own life, it is to show how he was compelled in his forty-fifth year, if he would obey the voice of conscience, to quit the Anglican communion and become a Catholic; and in his works of fiction we have ideal representations of the internal struggle he himself experienced before taking that important step.

To the great task of his literary labours he has brought a knowledge alike remarkable for its variety and its profundity. So intimately connected, he tells us, are all branches of human knowledge, forming a whole as do the segments of a circle, that he cannot know any one branch thoroughly who ignores any other; that so far from any two being antagonistic in their principles, it is simply impossible, without making allowance for the facts which one in its peculiar province teaches us, to attain to a just estimation of the facts brought forward by the other. There is between every two sciences a debatable ground, where each has a claim to have its peculiar principles considered; and to take a view of it in the light of one set of principles only, would be to obtain a prospect not partial merely, but false.

True to his own theory he has, in maintaining the claims of theology, or the science of what we know about God, passed by the claims of no other science, but rather pressed into his service the evidence supplied by those others. Mr Gladstone has referred to him "as the greatest theologian now within the pale of the Church of Rome." Had he omitted the qualifying phrase the compliment would have been equally well deserved.

The purity and beauty of Cardinal Newman's language has been so often discarded upon by competent critics, that it is almost unnecessary to speak of it here. Mr. Earle, in his "Philology of the English Tongue," has the following tribute to his standing as a judge of the fitness of language: "From an early friend of Dr. Newman's I learnt that he had long ago expressed a strong dislike to the cumulate formula *is being*. I desired to be more particularly informed, and Dr. Newman wrote as follows to his friend: 'It surprises me that my antipathy to "*is being*" existed so long ago. It is as keen and bitter now as ever it was, though I don't pretend to be able to defend it.' After giving certain reasons (which are omitted, because this is a point in which reasons are secondary and a good judgment, when we can get one, is primary) he continues: 'Now I know nothing of the history of the language, and cannot tell whether all this will stand, but this I do know, that, rationally or irrationally, I have an

undying, never-dying hatred to "*is being*," whatever arguments are brought in its favour. At the same time I fully grant that it is so convenient in the present state of the language, that I will not pledge myself I have never been guilty of using it.'"

In a foot-note Mr. Earle adds: "Every one sees that these hearty words were not measured for print, and I am the more obliged to Dr. Newman for allowing this use of his undesigned evidence."

One of the most striking characteristics of Cardinal Newman's style is its wonderful clearness. We do not simply understand his meaning; we see it rather; as if some powerful illuminating medium were brought to aid our own imperfect sense of perception. This clearness it does not owe to what is generally termed simplicity—that is the making use of only commonly used words. Indeed, a student of Newman will often find his vocabulary enriched. He meets in the course of his reading with a word new to him; or of which he knows merely the dictionary meaning; but so admirably here is it adapted to the place in which it occurs that its exact value as a factor in the language becomes clear in the "self-emitting light" of the whole sentence. And just therein does his clearness consist—in using the word which in general means the *only* word—suited to the need of his idea. For, after all, how many synonyms have we in our language? They are hardly worth counting, in spite of the formidable lists of so-called synonyms which adorn the pages, and increase the bulk of our spelling-books.

A recent writer on English, Mr. Angus, has remarked that, when a word is introduced into our language from any source, if the meaning it conveys in its own tongue has already a precise exponent in ours it either speedily becomes obsolete or, if retained, is soon found used in a sense differing it only by a shade from its original one.

It is a talent by no means universal to be able to catch always those precise shadings of meaning; but it is one possessed by Cardinal Newman in an eminent degree. "No man," most truly said Canon Kingsley, "knows the meaning of words better than Dr. Newman."

But, after all, the chief charm of Cardinal Newman's writings is that they are his writings. The beautiful soul of the man shines out in every sentence, making us feel that far beyond even the privilege of learning what he has to teach is the privilege of being brought into contact with such a nature. "His words," says Mr. Gladstone, "are the transparent covering of the man;" and this is true. To read his writings is to become intimately acquainted with him; it is to be taken into his inner confidence; it is to admire, it is to honour, it is to love him. As he tells us St. Philip Neri did with his disciples in his cell, so does he with his readers:

—"Unveil the lustre bright  
And beauty of his inner soul,  
And gain them by the sight."

To describe the character thus revealed seems too much like enumerating the virtues which go to make a perfect man. When we have spoken of the purity of his thoughts, his candour and humility in speaking of himself, and his all-embracing charity, we are only beginning upon a long list. Without attempting to exhaust it, let us just quote from his own picture of the ideal gentleman, a sentence that fitly describes his conduct in the difficult matter of controversy:—"He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out." Though his style is in general grave it is never heavy. Froude said of him, as a University lecturer, "He was lightness itself—the lightness of elastic strength." The same is true of his written style. He can at need make use with consummate skill of the lighter weapons of sarcasm, irony, and humour. His reply to Kingsley, already quoted, proves this; while his description in "Loss and Gain," of Charles Reding's visitors on his first arrival in London, is almost comedy. But we must confess he is dearer to us when in his higher, serener, more earnest strain. We shall close this paper with a short specimen of his prose, where it touches in its rhythm and beauty upon the borders of poetry:

"One only among the sons of men has carried out a perfect work, and satisfied and exhausted the mission on which He came. One alone has, with His last breath, said, 'Consummatum est.' But all who set about their duties in faith, and hope, and love, with a resolute heart and a devoted will, are able, weak though they be, to do what, though incomplete, is imperishable."

K. B. C.

## The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department

### A PIONEER TRAPPIST.

THE life of a Trappist is not what would be considered an interesting narrative. The ceaseless round of prayer, penance, and labour; the perpetual silence broken only to praise, propitiate, or petition the divine Majesty, furnish scant matter for the biographer. Every hour of every day has its appointed duty, and the life of the monk glides on without vicissitude. The Trappist rule is the Trappist's history. Exceptions there are, however, and the founder of one of Canada's first monastic institutions—good Father Vincent de Paul—was one of these.

Of his early life we know very little. Born in France in 1768, his first years were passed in troublesome times, when his native land seemed given over to the powers of darkness, and her fair fields were reddened with the blood of her purest, noblest and best. His father, we are told, was a medical practitioner of Lyons—Dr. Mearl—who gave to his son in baptism the name of James.

There are chosen souls who shrink from the external world, and long for perfect retirement and continual converse with Heaven, yet they so love mankind, so wish to actively help men upward and onward, that they would fain remain in the world, though not of it, and engage in the conflict ever raging between darkness and light. Such was James Mearl. He saw the great need of labourers in the harvest fields of Christ, and, though yearning for the cloister, he girded himself for the active work of the ministry. In 1798 he was privately appointed priest by the Archbishop of Vienna, and for seven years he laboured assiduously in the field committed to his care. But he was weary of the world, and ever and anon his soul would cry out: "Who will give me in the wilderness a lodging place of wayfaring men, and I will leave my people and depart from them?"

At the outbreak of the Revolution a number of Trappists under Dom Augustine, as he was called, removed to Valsainte, in Switzerland, where they established a monastery under a still stricter rule than that of De Raucé. Thither Father Mearl felt drawn, and in 1805 he renounced his possessions, bade adieu to the world, and donned the coarse habit of La Trappe, taking as his patron the apostle of charity, St. Vincent de Paul. But even here his life was not to be passed in the sweet solitude of the cloister; he had work yet to do in the world.

In 1812 Dom Augustine became apprehensive that the victorious and unscrupulous Napoleon would secularize the monastic institutions of the countries under his sway, and he accordingly sent Father Vincent and two other monks to America for the purpose of establishing a branch of their order near Baltimore. Before Father Vincent had well set to work, Dom Augustine himself arrived in New York and summoned Father Vincent and Father Urbain (who had come to America in 1805) to join with him in opening a house in New York State. But the establishment was as short lived as Father Vincent's in Maryland; for on the restoration of Louis XVIII, and the re-establishment of religion in France, Dom Augustine considered that his first duty was to return and gather together the monks of his Order, who had been scattered over Europe. He accordingly set sail for France in 1814, with all his community, except Father Vincent and some

Brothers whom he left behind to settle the affairs of the monastery, with orders to follow him when they had completed their work.

His business in New York being completed, Father Vincent, in company with the Brothers, departed for Halifax, whence he expected to sail for Europe. After some delay, he succeeded in procuring passage on the ship Ceylon. Everything was in readiness; the Brothers were on board and Father Vincent was hurrying to the place of embarkation when suddenly he met the venerable Bishop Plessis, who was on an episcopal visit to this distant part of his diocese—for at that time the Bishop of Quebec had jurisdiction over all the North American Colonies of Britain. The good Bishop was delighted at meeting a monk of La Trappe, and at once requested the religious to hear his confession. Father Vincent kindly demurred, and tried to explain the emergency; but His Lordship insisting, Father Vincent decided to risk the delay. Bishop Plessis was shriven, but the poor Trappist missed his passage, and was left a stranger in a strange land. The Bishop was not at all disconcerted over the accident, but rather rejoiced in obtaining, even for a time, the services of so excellent a priest. Father Vincent could not stand all the day idle where labourers were so few, and the harvest, indeed, so great. He asked to be given work while awaiting the commands of his superior, and was assigned missionary work at Halifax.

The spiritual wants of the Catholics of Halifax and outlying missions were then attended to by two priests. One of these—the Rev. Father Bourke—went to Europe shortly after the advent of Father Vincent,—leaving the mission in charge of the Rev. Father Mignault and the Trappist Monk. The former being in delicate health, the principal and most laborious part of the work fell on Father Vincent. Here he laboured untiringly about four years. In the meantime Father Bourke had returned as titular Bishop of Zion, and Vicar Apostolic of Nova Scotia, and Father Vincent had been instructed by his superior that, as God had so manifestly made known His will in the matter, he might remain on the American mission. Father Vincent entered upon the work with all the earnestness of his soul. He took especial pains in instructing and administering to the Mic Mac Indians, of whom there were then a great number in Nova Scotia and Cape Breton Island. They were devoutly attached to the good Monk, who so unselfishly devoted himself to their spiritual and temporal welfare; and he in turn was much edified by the firm faith, sincere piety, and religious fervour of his tawny children. In 1815, Bishop Bourke placed Father Vincent in charge of the missions of Tracadie, Pamquette, and Havre-au-Boucher, in Western Nova Scotia. For a long time the inhabitants of these parts had been deprived of the services of religion, so that he found in this new field ample work for his zeal. But he was not satisfied; he made frequent excursions to other parts of the country and to the Indian encampments, on Cape Breton, preaching, teaching, and administering the sacraments to those who would otherwise have been destitute of spiritual aids; for at that time there were very few priests in this extensive vicariate.

Father Vincent's simple narrative of his missionary life is deeply interesting, and shows the apostolic character of the man. In 1823 he visited his superior in France, returning in 1824, with a Father and three Brothers of the Order, with whom he formed the monastery which still exists at Tracadie. He continued in charge of the missions till 1837, then came his longed-for retirement. The worldly strife was now over, and henceforth his home was to be the monastery's lone retreat,

"Where in the silent chant of holy deeds  
he would praise his God.

"And tend his sick soul's needs,  
By toils of day, and vigils of the night,  
By gushing tears, and blessed lustral rite."

After sixteen years of this mode of life, which to us seems so unendurable, but to God's chosen ones is a joyous round of loving duty—of labour made light by prayer, and silence made indeed golden by a continual uplifting of the heart to God,—the good Father Vincent breathed

forth his pure soul into the hands of Him who has said : " You who have left all things and followed me shall receive an hundredfold and possess life everlasting." And then, with holy rite, and pious prayer, the good monks placed in its narrow grave the coffinless body of the Father whom they loved so well, and who had been to them so bright an example on the perfect way. Over the earthly remains of the poor Trappist a handsome monument has been erected by the people for whom he spent himself in loving, faithful service; and often in the shadow of this testimony of his flock's affection, numbers kneel and pray to him in heaven to make intercession, many, we are assured, thus obtaining the grant of their petitions. . . . Father Vincent's life was a strange alternative of active toilsome service in the world, and no less toilsome, prayerful service in his beloved cloister; but the same heavenly peace pervaded his life, and lit up his countenance with a holy brightness, which stole into the heart of the beholder like balm from heaven. His only aim was to do God's holy will faithfully, lovingly, that he might, when life's rugged way was ended, hear the Master say, " Well done." Whether in the world or in the monastery, he ever walked close to God in prayer, not in wordy orisons, but in a continual uplifting of the heart, and an endless yearning for the other and the better life, where all is peace and joy perpetual. This was the secret of his life; this it was that brought him peace and solace in trials and difficulties, made him bright when others were saddened, and inspirited him when nature was overtaxed and the weak flesh weary; for by such prayer

" More things are wrought  
Than this world dreams of."

*James A. J. McKenna, in Ave Maria.*

#### THE SPIRIT OF THE PRESS.

THE modern press is so often referred to by its lovers as the great educator, the mighty engine which moulds the public mind, that I have taken the liberty of synopsisizing it utterances in this religious city of ours for one day, a recent Saturday, to wit. I have chosen a day when all the papers double their sheets, and all the sheets are supposed to double their interest in favour of the crowds which throng our city. And I submit their manifests for cool inspection.

##### EXHIBIT G.

To prove that Real Estate values are no better than they ought to be, in fact that they ought to be much better.

To prove that the Scott Act didn't act.

To prove—nothing in particular, except that a woman who dies aged 105 years was an old woman, and must have been contemporary of many startling things.

A long notice of a certain Church's work for the past year.

A dissertation on the legal status of prostitution.

##### EXHIBIT M.

A very cranky piece of political shystering.

##### EXHIBIT N.

On the elegancies of the United States constitution. (Of course).

On Anticosti as a colonist-burster.

On a bad subject for the Mayoralty.

On the iniquity of cash compensations to Registrars for having less work to do.

On the heroic effort of Mrs. Parans Stevens to snuff out Newport in favour of an English light (moraled nobleman).

##### EXHIBIT W.

Commercial Union.

Fish.

Scott Act detectives disguised in love and liquor.

More Commercial Union.

Some more.

Some etiquette.

Sugar.  
Com. Un.  
Com. Un.  
Fish.  
Com. Un.

(I will say frankly that this is the most business-like exhibit of the lot.)

##### EXHIBIT T.

Something on the National Prison Association (to catch the Methodist crowd).

A C. P. R. ad. which ends with the news that the road may eventually be a good property for military purposes.

A memoir on antimacassars, abnormal pumpkins and obese pigs.

An interrogation point four sticks long, " Why don't Chicagoans hang their Socialists?"

A kick at Wm. O'Brien and the Irish priesthood.

A dissertation on the Peace Society and the amount of gunpowder its methods would save.

Why don't Gladstone come to America? with an insinuation that he is no good for not trying, since De Lesseps is constantly ripping o'er the Atlantic, though much his senior.

" The balm of sympathy." This, I confess, staggers me. I can't be flippant enough for even a summary of the twaddle which is therein paraded as sympathetic condolence in the distressing case alluded to.

Finally, the longest article of the day on the question, Whether Venusites who wear tight boots have corns; whether the ladies decorate their heads with defunct fowl, and whether, up there, milk turns hot in sour weather.

N. D. F.

Toronto, 13th Sept., 1887.

#### Current Catholic Thought.

##### THE "DOCK" AT NEWPORT.

The Duke of Marlborough, whom some of the vulgar rich of Newport have been lionizing, is angry because the papers have talked as freely about him as they would about any other notorious scamp. He has issued a card in which he threatens to collect a few of the free remarks that have been made about him with a view to framing the same and placing them in his ducal mansion at home, where American visitors may be made duly ashamed of their country. As no decent Americans would be likely to visit Mr. Marlborough at home or abroad, we need not care whether the other kind would be ashamed or not at anything they might see in his habitation. They could not possibly see anything more disgraceful than its owner. —*Boston Pilot.*

##### THE CHURCH AND ART.

There can be no doubt but that Catholic artists, when well versed in their profession, are preferable to any others for work in our churches and religious institutions. It was the genuine faith and devotion of Catholic artists that produced in Europe those masterpieces of architecture, painting and sculpture which attract the admiration of the world. The inspiration and insight which Faith gives enable those who are influenced by that virtue to not only trace out correctly the lines of Catholic thought, but to give to their work that glow of devotion which is the best fruit of the labour of the artist and serves best the highest purpose of art. It is a remarkable fact that where Catholic Faith has declined or disappeared art has been degraded as well. It no longer seems to serve God at all, chooses no elevating subject, but seems entirely devoted to the world and the flesh. The lives of saintly men furnish no inspiration in those countries, the events of sacred history are no longer portrayed; in a word, there is no supernatural life in art any more than in the hearts of the people. We see the natural and the animal in the marble and on the canvas, and nothing else.—*Catholic Universe.*

## CATHOLIC AND LITERARY NOTES.

Cardinal Manning has written a preface to Lady Lovat's *Life of Clare Vaughan*.

It has been definitely settled that Bishop Ireland, of St. Paul, Minn., will be created an Archbishop next year.

The Catholics of Essex Centre, of whom the Rev. John O'Connor has pastoral charge, are building a new church.

A South American College will shortly be opened in Rome, and its annexed church will be dedicated to St. Louis Gonzaga. It is situated near the Vatican.

Nine thousand pilgrims from Northern Spain and Western France recently visited Lourdes, and sixteen thousand Catalans have sent, as their offering to the shrine, a handsome banner of the Sacred Heart.

The first of a series of articles on University Education will appear in the November number of the *Catholic World*. They will be written by the Right Rev. John J. Keane, Bishop of Richmond, and Rector of the new Catholic University.

The sketch elsewhere in this number of the life of the Trappist missionary, Father Vincent, was inspired by the reading of Father Vincent's own simple account of his experience in America, written by command of his superior, and published in France; and to it the writer is mainly indebted for his facts. The little work forms an interesting chapter in the history of the American Church. Miss Pope, of Charlottetown, Prince Edward Island, procured Father Vincent's own copy from the Trappistine Convent at Tracadie, and published a translation of it at Charlottetown last year.

The *Ottawa Journal* says:—St. Patrick's Church was crowded on Sunday evening last to its utmost seating capacity on the occasion of a sermon by Rev. Lord Archibald Douglas, in aid of the funds of the St. Patrick's Orphan Asylum. Father Douglas, who is a brother of the Marquis of Queensberry, has for many years been devoted to the work of saving the waifs of London. He was the founder of St. Patrick's League, the motto of which is "Save the Boy." The League has a membership of 20,000, whose fees, a shilling a-piece, are devoted to the support of St. Vincent's Home, Harrow Road, London, where the rescued ones are sheltered and brought up to useful trades. Many of these boys have been sent out to Canada. Every two or three years His Lordship visits them, to see after their welfare. While here he consented to preach as stated above. He took as his subject the enormity of mortal sin, and spoke of the goodness of God in recalling so many from a spiritual death to the life of grace. He exhorted his hearers to work for Him who had done so much for them. After the sermon, the benediction of the Blessed Sacrament was administered by Rev. Father Langevin, O. M. I.

We are happy to learn that on the first Sunday of October next, the Feast of the Most Holy Rosary, the Rev. Father Weninger, S. J., who has done perhaps more than any living priest towards the conversion of the coloured people in the United States, will open a mission in St. Alponus' Church, Windsor, Ont., for the exclusive benefit of the coloured people of Windsor and neighbourhood. The school in connexion with the mission is again in operation since the beginning of September, and is under the charge of the Sisters of St. Mary's Academy. Our readers will remember the success obtained by the school during the last term. Dean Wagner expects it will achieve even greater success during the term just commenced. Fifteen of the largest boys and girls among those baptized last spring, are now under instruction preparing for their first Holy Communion, and for Confirmation, etc., and no doubt a goodly number of fresh scholars will be inscribed on the baptismal registrar before the next summer vacation. We are sorry, however, to learn that the ten cents subscription has not realized yet half the sum required for the build-

ings of the mission. As the Rev. Dean leaves for Europe in the interest of the mission towards the end of next October, persons who have received his appeal are kindly requested to make their returns before the 15th prox. It is Dean Wagner's intention, if he meets with any kind of success in Europe, to begin the construction of the church and school immediately upon his return in the spring.

Mgr. Elphege Gravel, bishop of Nicolet, has issued a circular letter to his clergy to correct the impression that his forthcoming absence from his diocese is connected with the Laval University business, and that it is undertaken as a consequence of a secret mission confided to him by the Cardinal, Archbishop Taschereau. He sailed on the 15th of September, by the "Vancouver," and said he was going to France on business connected with the diocese of Nicolet solely; after which he will go to Rome merely to deposit at the Pope's feet the good wishes and offerings of his flock on the occasion of his Holiness' jubilee. He promised to bring back benediction for his people from that holy source. The bishop announces that during his four months' absence the diocese will be administered by two Vicars-General, the Rev. P. H. Luzon and the Rev. Is. Gelinus, and that he will be accompanied on his trip by the Rev. Mr. Thibaudier.

The Rev. Father Laboureau, of Penetanguishene, who has undertaken the erection of a memorial church there, as a national monument in memory of the Huron Mission, and in honour of the martyrs Brebeuf, Lallemand, and their companions, will preach in St. Michael's Cathedral on Sunday morning next, on the missionaries and martyrs of the Church in Canada. The erection of this memorial church on the shores of the Georgian Bay, and overlooking the scene of the Huron mission, is designed, as our readers know, to recall and perpetuate the memory of one of the most glorious pages in the missionary history of the Church, and is a national, and in no sense a local affair. The memory and glory of the martyrs is the priceless property of the nation, the theme of Parkman, of Bancroft, of Gilmory Shea, and of every American historian who has so much as incidentally touched on the subject. The national character of the undertaking has been recognized by men of the highest position and reputation in the Dominion, who have answered Father Laboureau's appeal with substantial evidences of encouragement and sympathy. Prominent among those who were first to approve of and promote the project were His Excellency the Governor-General, the Lieut.-Governors of Ontario and Quebec, Sir John Macdonald, Hon. Edward Blake, the members of the Dominion Ministry, and of the Ontario and Quebec Cabinets, the Cardinal Archbishop of Quebec, and other distinguished persons, while in England and France it has been honoured, in addition, with subscriptions from the Marquis of Lorne, the Princess Louise, Cardinal Manning, the Archbishop of Rouen, and members of the French Academy and Senate. The church, which is now in course of erection, is of Romanesque architecture and will be, 140 feet long from front to sanctuary, with a front of 89 feet in width. It will be built of field granite stone, trimmed with grey sandstone, and red Credit Valley stone. The front will be surmounted with two massive towers, 115 feet in height from the ground, and the transepts on each side of the church (12 feet x 24) will be used as chapels, and are intended to contain the commemorative monuments. On each side of the church rise eight limestone pillars, between each of which are triple arched windows, divided by small polished granite columns supporting brick arches. Eventually, the front of the church will be ornamented with historical statues of the martyrs and missionaries, and the governors, ecclesiastical and civil, of the time. The windows will record the principal scenes of the mission, and the church, it is meant, shall be really a memorial of the mission and the time. The church will seat six hundred persons. Already about 28 feet of the wall is built, viz., from basement to window-sills, and next year it is expected the building will be roofed. When completed the church will be one of the handsomest in the Province; and, in the meantime, the work is well worthy the assistance of every Catholic and every Canadian.

## The Catholic Weekly Review.

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THE CATHOLIC WEEKLY REVIEW will be conducted with the aid of the most competent writers obtainable. In addition to those already mentioned, it gives us great satisfaction to announce that contributions may be looked for from the following:—His Lordship Rt. Rev. Dr. O'MAHONEY, Bishop of Eudocia; W. J. MACDONELL, Knight of the Order of the Most Holy Sepulchre; D. A. O'SULLIVAN, M.A., D.C.L. (Laval); JOHN A. MACCADE, M.A., Principal Normal School, Ottawa; T. J. RICHARDSON, ESQ., Ottawa; Rev. P. J. HAROLD, Niagara; T. O'HAGAN, M.A., late Modern Language Master, Pembroke High School; Rev. Dr. ENEAS McDONELL DAWSON, LL.D., F.R.S.C., Ottawa.

### LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1886.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, hails with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church, your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise

I am, faithfully yours,

JOHN JOSEPH LYNCH,  
Archbishop of Toronto.

TORONTO, SATURDAY, SEPT. 24, 1887.

When born cranks give political lectures and call it preaching, we don't mind. But for the honour of whatever shreds of Christianity still adorn the rattling skeleton of Presbyterianism, let their Assembly restrain Rev. Mr. Milligan from lending his talents to such odious devices.

Here we have the true missionary spirit of the "Mission Board." Rev. Mr. Duncan, who had done duty among Metlakahtla Indians, refused point blank to acknowledge any authority but his own over his converts. He would be Pope or nobody. And as his bishop interfered with him, he has moved his whole colony to Alaska, where he can be Pope in peace.

We publish in this number the first portion of the joint pastoral of the Archbishop and Bishops of the ecclesiastical province of Toronto, relative to the approaching celebration of the Pope's Jubilee. The remainder of the document will appear in our next issue. It treats of the Supremacy of the Pope as an article of faith; on the temporal power of the Pope as a providential institution, and a necessary condition of the independence of the Holy See; on the usurpation, by the State, of his liberty and rights, and on the duty owing to the Holy Father in his present position, and especially on the occasion of his golden jubilee. The letter will repay careful study.

A certain Rev. J. J. Wray, a Tabernacler of London,

Eng., gave an alleged "Historical Lecture" in this city on Monday evening. The lecture part was there, but the historical element failed to make itself heard to any extent. He spoke of English religious feeling in the 14th century, and gave a delighted audience a very minute account of Papal shackles, tyrannical nobles, and licentious prelates. It is not far to seek where he got his information. He got it in his head, more precisely in the fifteenth reflex imaginative convolution of the inside thereof. The only "historical" documents he quoted were Chaucer's "Nun's Tale," and Friar Tuck's song from Scott's "Ivanhoe." On this solid basis he erected the superstructure of his lecture, condemned the governments of the age, ridiculed its chivalry, and proved that events which happened in A.D. 1215, 1350, and 1547 occurred about the same time. Ah! what a blessing historical lectures are, to be sure.

Dr. W. A. Hammond has addressed to the New York *World* a memorandum on the decadence of the native element of the United States population. He gives three causes as accounting for the small number of children born of those strictly American marriages: 1st, the enormous freedom allowed American girls before marriage and their subsequent unwillingness to surrender it; 2nd, unwillingness to tax their material resources with additional burdens; and 3rd, the notion that motherhood would make slaves of them, inasmuch as babies are even greater tyrants than the brutes of men. The Doctor misses the root of this horrible evil, which is Paganism, the dregs of the bitter wine of Puritanism. They have outshamed old Paganism itself, for the Pagan mother of the Gracchi had no jewels more precious than her children. They are women without conscience or fear of God, who glory in their shame. "They would not have a blessing and it shall be far from them; they loved a curse and it shall enter like oil into their bones."

If London, England, were in Ireland it would be bad for London mobs. There is nothing which better displays the injustice of Coercion measures for Ireland than the extreme leniency with which similar disturbances are treated in London. London magistrates seem to have a deep regard for the feelings of their mobs. A mob of 10,000 the other day looted liquor stores, set fire to buildings, stoned the firemen, stampeded the police and held sway for three hours, doing damage which is set down at "enormous" even in London. And as a net result "three men were arrested." Let half the disturbance happen any where in Ireland and the police would have been using buck-shot inside the first hour. There is more need for Coercion on the Thames than on the Shannon. It is not much over a year since the best part of London was at the mercy of a mob for hours and Trafalgar Square in a state of siege for a day and a half.

We have received the prospectus of the new Catholic paper shortly to be published in London, under the name of the *Catholic Press*. It will be published weekly, and will consist of 24 large double-column pages, and will be supplied post-free to subscribers at ten shillings a year. This new publication is undertaken by a number of leading English Catholics who have long been dissatisfied with the course pursued by the *Tablet* on the Irish question, and on other matters in which the Catholics of the whole Empire have a deep interest. The aim of the projectors, as briefly summarized in the prospectus before us,

is to supply English-speaking Catholics with a journal thoroughly Catholic in tone, which may be trusted at all times to put truth before expediency, and the well-being of the people before party or faction. It is to be conducted on a true democratic basis, and will accord a loyal devotion to the Holy See. "In short," says the prospectus, "the *Catholic Press* will be conducted in the spirit of the *Tablet* under Frederick Lucas, and with a view to reviving that spirit among English Catholics; consequently it will not be what he described as a 'twaddling, truckling, time-serving Government hack.'" Needless to say, the advent of such a paper will be looked forward to with interest, and if the promises of its projectors are fairly fulfilled, it will deserve, and will no doubt meet with, a prompt and emphatic success. The editor, we understand, will be Mr. Edward Lucas, brother of the great Catholic publicist already mentioned, and with him will be associated Mr. James Britten, well-known as one of the most active and zealous laymen in England.

We have received the Report of the Society of St. Vincent de Paul for the year ending April 30th last, and an opportunity is here given us of directing the attention of the Catholic public to the immense amount of good accomplished in a quiet and unostentatious, but not the less effective way, by this, one of the greatest societies of the Church—great, not in its words, but in its conformity to the teaching of St. James that: "Religion clean and undefiled before God and the Father is this: to visit the fatherless and the widows in their tribulation, and to keep one's self unspotted from the world." The origin and growth of the St. Vincent de Paul Society is well known. Begun by young men for young men, as a channel through which they might minister to the wants of the poor and the distressed, it has in the course of years lost to a great extent its original character. Its aims and purposes are the same, but it has long ceased to be an organization exclusively of young men. Indeed, if a census were taken of all the members of the Society, we think it would be found that young men are the few, and that their share in its good works is inconsiderable. This is the more to be regretted since young men are thereby deprived (or rather they deprive themselves) of one of the greatest safeguards against the follies and allurements of the world. The consequence is, to judge from the appearance of things, that the generation of young men growing up around us tends greatly to indifferentism in religion. They take an interest in almost anything but their religion, and flatter themselves that they have done their duty and complied with all the requirements of God and His Church if they go to Mass on Sundays, and, availing themselves of the utmost limit of the law, approach the Sacraments once a year. We are not disposed to be pessimistic; we simply state what is a fact apparent to everyone who has eyes to see. And in a community made up of a multitude of jarring sects, united in but one thing, *i. e.*, antagonism to God's Holy Church, such as that in which Providence has placed us, the situation of Catholic young men is one of peculiar danger. They have to contend with a variety of obstacles to faith and piety unknown to a thoroughly Catholic community, and unless they keep a strict watch over their hearts and intellects they are apt to imbibe unconsciously, but none the less surely, principles and tendencies utterly opposed to the spirit of the Catholic Religion. One of the greatest safeguards in circumstances such as these lies in associations or societies approved by the

Church, and having for their object the performance of good works, the diffusion of good books, the cultivation of sound Catholic principles, or mutual aid and encouragement. Among these there can be no question but that the Society of St. Vincent de Paul stands pre-eminent. It seeks not publicity, or the applause and approval of the world. Its works are performed for the glory of God and the good of souls, and quietly and earnestly does it seek out those who need a word of encouragement or a helping hand, and, in the spirit of its Divine Master, minister to them and console them, and set them on their way rejoicing. The good it has accomplished in the fifty-four years of its existence is incalculable, but great as it is still greater usefulness lies before it. Could our young men in any appreciable numbers be induced to throw themselves with enthusiasm into the works of this Society, there would be little fear for their future. They would be better men and better Catholics, and would imbibe an enthusiastic love and admiration for the Church, and a right appreciation of their dignity and privilege as Catholics.

Turning to the work of the Society in Toronto, it appears from the Report that slowly but surely the circle is widening. Visitation of the poor and sick in their homes is not its only work—no good work, in fact, is foreign to it—and as it increases in the number of its members so it increases in the variety and extent of its achievements. A year or two ago the work of visiting the Catholic patients in the General Hospital was undertaken, and it is gratifying to know that this has proved one of the very best works of the Society in Toronto. Steps are also being taken to perform a like service for the unfortunate Catholic inmates of the Central Prison and County Gaol. Within the year included in the Report \$2,091.06 were expended in relief and otherwise by the various Conferences, and 864 persons received assistance from the Society. There was distributed to the deserving poor over 160 cords of wood and tons of coal and 9,558 lbs. of bread, besides provisions, clothing, etc. Greater interest has been manifested in the school and library work of the Society and in reclaiming and placing in safety orphan children or children of bad parents. The membership has somewhat increased, and it is a pleasure to note the establishment of a new Conference in the lately organized French parish of St. Jean Baptiste. In a word, the Society of St. Vincent de Paul is a Society for all times. "The efforts of its members are directed solely to the relief of the poor and the unfortunate—a work which they effect with marvellous discrimination and admirable modesty." Thus said our Holy Father, Pope Leo XIII., in his encyclical *Humanum Genus*, and the Society could receive no stronger commendation.

"We have now," says Mr. T. W. Allies, a distinguished Catholic writer and scholar, in the *Pope Leo* number of *Merry England*, "seen ten years pass in which a Pontiff who dare not say Mass on the chief festivals of the Christian people in the Lateran Basilica of Constantine, or in the great church of Our Lady, on the Esquiline Hill, lest he should be murderously assaulted as his predecessors, St. Leo III. and St. Gregory VII. were; who cannot descend with open doors to the Confession of the Prince of the Apostles, issues, as that Apostle's successor, decrees which are received from one end of the earth to the other, with ready obedience, with delight and gratitude. These decrees extend over the whole region of faith and of prac-



tical action." . . . . "In a series of Encyclical letters and allocutions, the like of which for number and beauty, and depth of thought, I suppose cannot be shown in any preceding decade, he has exhibited both true doctrine and sane philosophy of human government with the authority of Peter, and that moreover clothed in the language and style of Cicero. . . . He whose monarchy is at present only spiritual through the malignity of his enemies and the defection of Europe, has addressed himself perhaps more exhaustively than those who have spoken before him to the *minds* of men, and forced the most prejudiced, the most hostile, the most wayward, to listen." . . . "Thus it is," he adds, "that in all this decade of years a great and continuous mind has been exercising a great and continuous action upon the different nations of the earth"—and this, too, in an epoch of errors having their source in a false and unbelieving philosophy, which aims to destroy, at a blow, the beautiful superstructure of religion and civilization raised in the Ages of Faith. Already the present Pontificate is adjudged to be remarkable in even the history of the Papacy. At the time of the accession of Pope Leo XIII. to the Throne of the Fisherman, the Revolution, by depriving the Pontificate of that visible sovereignty which for more than eleven hundred years had surrounded it, achieved, as it thought, a supreme and definitive victory over the Christian Pontificate. Robbed of its temporal rights, the spiritual power, the enemies of religion held, must speedily cease to exist. But the forces which in 1878 thought they had done forever with the Papacy have not yet prevailed. As the Peacemaker among the nations, the upholder of divinely enjoined obedience to authority, the defender of human liberties, and the protector of public safety, the influence of the Pope was never more paramount. Wars waged on the liberties of the Church and her children by unscrupulous governments, have, through his efforts, in many cases been ended, and impending wars between nations through his mediation averted. "He is helpless," writes Mr. Allies, "as to outward means, as were Leo I. and Gregory I. The enemy is in possession of his seat as they had taken that of Gregory VII. The violence of apostates is round him, as it was round Leo III, so that if he walked in procession in Rome his life might be attempted as was that of Leo III. Before Innocent III. the temporal power bowed, while Leo XIII. has not a foot of earth, is beleaguered in the Vatican Palace, and on sufferance in the very Church of St. Peter. But the eternal God is his refuge, and underneath him are the everlasting arms." The Throne of Peter, which rests upon no soldiers and has no earthly foundation, trembles not. Like the earth itself it rests upon the divine decrees, the secret whose force, lying beyond our senses, no human analysis has as yet succeeded in realizing. And Leo XIII, in the ten years which crown the forty preceding of his sacredotal jubilee, has shown alike by word and act how he rests upon that foundation. And this he has led the mightiest of sovereigns to acknowledge, inasmuch as without it, human government fails to give security. The master of more legions than Augustus had, recognizes the authority of a landless Pope, without a soldier, in the midst of a generation to which might is right."

Mr. T. V. Powderly, the General Master Workman of the Knights of Labour, has determined to resign. He has issued a notice that after September 10th he will be inaccessible to all visitors until he has prepared his message to the Minneapolis Convention. After his resignation he will go to Ireland to join in the national campaign.

## PASTORAL LETTER.

OF THE ARCHBISHOP AND BISHOPS OF THE ECCLESIASTICAL PROVINCE OF TORONTO, RELATIVE TO THE CELEBRATION OF THE GOLDEN JUBILEE OF OUR HOLY FATHER POPE LEO XIII.

We, the Archbishop and Bishops of the Ecclesiastical Province of Toronto, to the Clergy, Religious Communities and Laity of the Province, Health and Benediction in the Lord :

DEARLY BELOVED BRETHREN,—We deem it our duty to address you with all the weight of our combined authority as the Archbishop and Bishops of the Ecclesiastical Province of Toronto, in reference to the Golden Jubilee of our Holy Father Pope Leo XIII., which will be celebrated on the 29th of next December. On that day His Holiness will have reached the fiftieth anniversary of his ordination to the sublime dignity of the priesthood. The whole Catholic world is preparing to celebrate the felicitous event in a manner worthy of the great occasion, and with every fitting manifestation of filial joy and affection, and with deep gratitude to God for having given to His Church, in the person of Leo XIII., so great and wise and holy a Pontiff in this most critical and portentous period of the history of mankind. It will be a joy, as well as a duty, for us, the clergy and faithful laity of Ontario, to take a proper share in this celebration, and to mark it with substantial proofs of our Catholic loyalty and heartfelt devotion to the august person and the sublime office of the Vicar of Christ. The Pope is the central figure and Chief Pontiff in the hierarchy of the Spiritual Kingdom which Jesus Christ has established on earth. He is the vice-gerent of the Son of God; the Supreme Visible Shepherd of our souls; the Infallible Teacher of God's revelation to mankind. Hence it is that the children of the Catholic Church regard him with reverence and filial love, that they look to him for light and guidance in this world of doubt and darkness, and that they are prepared to make the greatest sacrifices in order to help and uphold him in the discharge of his sublime duties, and in his warfare against the enemies of Christ and His Church.

The doctrine of the Primacy of St. Peter, and of his lawful successors, over the Christian Church, is an article of faith and a fundamental doctrine of Catholicism. What the sun is to the solar system, that the Primacy of the Apostolic See is to the Catholic system of belief. The Church is a kingdom, it must have a chief ruler; it is a visible body, it must have a visible head; it is a house, it must have a father to care for the family; it is a sheep-fold, it must have a supreme shepherd. Our blessed Lord promised Peter the headship of the Church, when He said, "I say to thee: That thou art Peter, and on this rock I will build my Church, and the gates of Hell shall never prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven," etc., etc. (Matt. 16: 15-20.) Peter, then, is the rock on which the everlasting Church is built, the solid foundation on which that majestic structure so securely reposes. All Christian antiquity maintains that in the words above quoted our Divine Redeemer promised the Primacy of Peter and of his office, and it no less unanimously teaches that this promise was fulfilled when our Saviour gave to Peter the commission to feed the lambs and sheep of His flock: "Feed my lambs, feed my sheep" (John 21: 16, 17), that is, according to the interpretation of the fathers, the whole flock of Christ—bishops and priests, as well as the simple faithful. It is not our purpose here to argue and contend for a doctrine, but simply to state an article of faith professed by over two hundred millions of the human race, and held as a fundamental doctrine by the living Church in all ages from the time of her institution by Christ. From the very first we find acknowledged the supreme power of St. Peter and of his successors in spirituals over the Universal Church. The writings of the early Fathers and the decisions of

the first General Councils leave no doubt on this point. Thus, according to the Fathers, Peter is the "solid rock—the great foundation—to him the keys of the kingdom were granted—to him the sheep were assigned, and he is the universal shepherd. He is the pillar of the Church—the eye of the Apostles—the mouth of the Apostles—the head of the Apostles—the prince of the Apostles—the one who has the primacy of the Apostleship, and primacy over the Universal Church." The fathers also call the Roman Church the "matrix of all the churches." "It is the head See—it is possessed of a superior principality—it is the head of the churches—the Apostolic See—the fountain, and other churches are the streams." "To it all must have recourse. "He is profane—an alien—an anti-christ—who is separated from Rome." And of the Pontiff who occupies the See of Peter, they say: "This is the fisherman's successor—he holds the place of Peter—he has the charge of all—he has the primacy in all things—the chief Pontiff—the bishop of bishops—the primate of all the bishops," etc., etc.

Such, dearly beloved brethren, is the teaching of all Christian antiquity, in fact, the teaching at all times of the Universal Church in regard to the primacy of St. Peter and his successors; and impartial history unequivocally attests that this doctrine has not remained a mere abstract truth, but that it has always been affirmed in acts of public and momentous character, as well in the distant East, as in the West; with equal force of authority in the Imperial city of Constantinople and in the humble Sees of the most obscure Province of Christendom.

But let us see what this primacy implies. It implies on the part of the Pope, a sovereign jurisdiction over the entire Church, over all the children of Christ; the right of convoking general councils and of appointing bishops; the duty of feeding with salutary doctrine the lambs and the sheep of the fold, of which he is the supreme shepherd. It implies, therefore, the right of free communication with all the provinces of the Church and with all the Bishops, the right of controlling and directing the children of the Church and its subordinate rulers in whatever clime, in whatever nation, under whatever form of government they may live. It implies, also, on the part of the bishops of Church, the paramount duty of holding strict communion with the See of Peter. The intercommunion of the Apostolic See and of all the bishops of the Church should be uninterrupted and untrammelled, like the flowing and ebbing of the tide. Who does not see, therefore, that the doctrine of the primacy involves, as a corollary, the Sovereign Pontiff's divine right to teach and rule and govern his spiritual children in every part of the world with absolute freedom, and, consequently, to have unrestricted liberty of communication with them in all that relates to the religious discipline of life without let or hindrance on the part of secular government? Such a freedom is an essential condition of Church government, and the Church is in her normal state only when she enjoys it.

Now, as a guarantee of this freedom of action on the part of the Sovereign Pontiff, He who established the primacy so disposed of events as to prepare the way for the temporal power of the Popes. He, who reads history aright, must see the finger of God in the gradual establishment and consolidation of the temporal power, as the condition of the freedom and independence of the Head of the Church in the discharge of his sacred duties. Daniel saw in his vision of the night the whole divine plan, according to which empire was to give the way to empire, and kingdom was to succeed kingdom, until the whole world should be gathered into the Roman empire: "When in the days of those kingdoms, the God of heaven would raise up another kingdom, which should never be destroyed, but which should stand forever." (Dan. 2: 44.) Even so the Christian student of history may see how the Almighty Disposer of all things, Who upholds every creature by the word of His power, so ordered human events and controlled the destinies of nations as to prepare the way for the establishment of a principality that was to secure the free, unfettered exercise of that primacy which the Incarnate God had established in His Church, as the

centre and principle of unity of faith and the fountain of jurisdiction. During three hundred years the Church was subjected to a most sanguinary persecution, her faithful children were slain by hundreds, and the soil of Rome was soddened with martyrs' blood. During that dark period the Church, it is true, acquired property, but not, of course, a civil principality; and, hence, the only way in which the Supreme Pontiffs could vindicate their liberty, was to retire to the gloom of the catacombs, or to shed their blood on the red scaffold of martyrdom. But that was not the normal state of the Christian Church. Persecution had done its worst against her and utterly failed in its object. Human passions broke in angry waves against the rock of ages, but in vain. The Church was built upon a rock, and though the rain fell, and the floods came, and the tempests raged, it fell not. The victory of Constantine gave freedom to our holy religion, called her forth from her hiding places, and enthroned her in glorious basilicas and majestic temples. Then began to manifest itself the action of Divine Providence in preparing the way for the establishment of the temporal power. Constantine, after giving freedom and protection to the Church, transferred the seat of empire from Rome to the banks of the Bosphorus. "The same precincts," observes Count de Maistre, "could not contain the emperor and the Pontiff. Constantine yielded up Rome to the Pope. From that time we also observe that the emperors seemed no longer at home in Rome; they resembled strangers passing through and lodging there from time to time." At length the period arrived for the destruction of the Roman empire and its guilty capital—Pagan Rome, the Babylon of the Apocalypse. A cry had gone up against it from the Christian martyrs, and was heard; the hour of its doom had struck. The barbarians, bursting from their northern climes and savage forests, swept over the empire with the might and impetuosity of an irresistible inundation. The Roman legions were annihilated; the empire itself, the consolidation of centuries, was broken into fragments by many a hard stroke: *tensione plurima*. Rome's haughty gates were torn down and carried away, and the city itself reduced to a "marble wilderness." But there was in that city a principle of vitality—the Papacy; and Christian Rome, blessed with the Gospel of immortality, arose on the ruins of Pagan Rome, and became the capital of "a kingdom which can never be destroyed." The emperors of Constantinople were impotent to protect their subjects, and the abandoned peoples of Rome and the adjoining countries turned to the Pope for protection and elected him their sovereign. The Supreme Magistracy was spontaneously transferred by the Roman Senate and people to the Sovereign Pontiff, Gregory II., A.D., 730. "The bishops of Rome then became, *de facto et de jure*, the temporal, as well as the spiritual, fathers of a free people, and after the loss of her legions and provinces Rome was again restored to honour and dominion. The Chair of Peter replaced the throne of the Cæsars; the seat of empire became the sanctuary of religion; and had it not been for this new vital principle, which renovated her decayed energies, Rome, like other cities of antiquity like Thebes, or Babylon, or Carthage, might have been blotted from the map of the earth, verifying the awful foreboding of Lucan, '*Fabula nomen erit.*'" "The temporal power of the Popes," says Gibbon, "is now confirmed by the reverence of a thousand years, and their noblest title is the free choice of a people whom they had redeemed from slavery." This necessarily rapid and imperfect sketch of the way in which the temporal power of the Papacy was brought into existence is sufficient to convince the impartial reader that this power is the work of Providence: "*Digitus Dei est hic.*" And with this work the liberty of conscience and the independence of the Church have been providentially united for centuries. In the words of the late illustrious Bishop of Orleans, "it is necessary to the spiritual security of the Church, and to our own, that the Pope be free and independent; that this independence must be sovereign; that the Pope be free and that he appear free." And the Pope has, time and again, asserted that his temporal sovereignty is, in

the present state of society, necessary to his independence and his freedom of action as Head of the Universal Church.

(To be Concluded.)

### A LEGEND OF THE MAGNIFICAT.

In days long ago, in the "Ages of Faith," there stood in a wooded valley an old gray monastery. Here, for many long years, had the brethren dwelt, praying much and labouring hard. Most of them were old, and at last it came about that not one of them could sing. So the Father Abbot decreed that many parts of the office that were generally sung should henceforth be recited only. One exception, however, he made.

"We must, my brethren," he said, always sing the *Magnificat*. We must do our best; for we cannot content ourselves with only saying Our Lady's song."

So every day, at Vespers, the *Magnificat* was sung,—if such a word could rightly be applied to the discordant sounds that arose from the voices—some cracked, some toneless, and all feeble,—of the brethren. The birds outside were frightened and fled away. The brethren knew this, but in all humility of heart sang on. It was Father Abbot's wish; they had only to obey.

And this lasted for years. But one Christmas Eve a young man came to the monastery door and offered himself as a postulant. It turned out that among his qualifications was that of a good voice. The monks bade him sing, and loud and clear there rose up the sound of a peerless tenor.

The monks were enraptured. "Now," they said joy-

fully, "the *Magnificat* will be sung as it should be." So they admitted the candidate, and at Vespers that very evening there rose up a *Magnificat* from the monastery choir such as the monks thought might have been sung by a seraph.

The birds came flying back to listen. The monks were too much absorbed in prayer and praise to see the look of self-complacency on the young man's face; and they could not, of course, read his thoughts, which ran: "What a gain I shall be to this community—the only one who can sing! I shall get on well! How sweet is my voice! How they are admiring it!"

The night drew on, and the monks were wrapt in prayer, when suddenly among them stood an angel form. Very beautiful and glorious was that celestial visitant, but yet his face was sad, almost stern. He spoke and the monks listened in awe-struck silence.

"I am sent hither," he said, "by my Lord and my King, to know why no *Magnificat* has been sung to-day. For many a long year a sweet melody hath floated up to Heaven from this choir, when with fervent grateful hearts you sang His Mother's song and His own. Why, then, on the blessed Feast of the Nativity are ye silent?"

He did not wait for reply. How could poor mortals answer him? They fell prostrate and the angel departed. The postulant departed also, and went to another monastery, to ponder over the great lesson of humility he had been taught; and henceforth the monks, with hearts swelling with hope and gratitude, sang as loudly as they could the *Magnificat*. The birds fled away again, but our Blessed Lord heard in heaven His Mother's song.—From "Tales for Eventide." Ave Maria Press.

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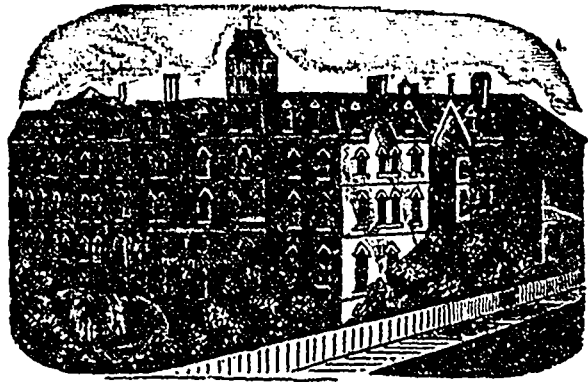
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