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# The Catholic Weekly Review.

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

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

Vol. I.

Toronto, Thursday, Apr. 28, 1887.

No. 11

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## 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 good or evil, 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.

## EVENTS OF THE WEEK.

The death is announced in Rome of Mgr. Cataldi, Papal prefect of ceremonies.

At the Consistory to be held in May, the Pope will create the Dominican Father Bansa and Mons. Pallotti cardinals.

The Vatican, in answer to enquiries as to whether the Pope was in favour of having a reconciliation effected with Italy on the basis of the renunciation of the Papal claims to temporal power, states that the Pope desires peace with Italy, but he never thought of abandoning the rights of the Church or the Papacy.

A dispute, it is said, has arisen between the Belgian Government and the Vatican, which threatens to lead to a Kulturkampf in Belgium. The Bernart Cabinet wanted the Vatican to instruct Catholics in Belgium to vote for the army bill, which makes religious students liable to military service. The Vatican flatly refused to do so.

Cardinal Taschereau has written Mr. Mercier, who has had charge of the Jesuit bill, now before the Quebec Legislature, that in company with eight other members of the episcopate he is desirous that legislative action on the proposed measure should be postponed until Rome has been consulted.

The debate on the Irish Crimes Bill before the English House of Commons has been proceeding in a languid fashion, and the Government, which has already moved that the House go into committee on the measure, will apply, it is said, the cloture if the debate be prolonged beyond to-day. The Unionists are undecided as to their course of action in the committee stages. There are some 203 amendments to the Bill already noticed, and it is probable 100 more will be added before the committee stage is reached. During the week Mr.

Gladstone, Earl Spencer, and other Liberal leaders have been addressing large meetings called in opposition to coercion, and reiterating their belief that "the peace of Ireland, and the honour of England are alike involved in the defeat of this unexampled Coercion Bill."

Reference is made in another column to Mr. O'Brien's projected visit to this country. Since writing then, the word comes by cable that, Lord Lansdowne declining to accept the provisional arrangement made last week by the mediators engaged in adjusting the dispute between him and his tenants, Mr. O'Brien, whose proposed tour was postponed on receipt of the intelligence that the difficulties were about to be settled under the terms of an agreement, which, it was understood, was accepted, announces his determination to no longer delay in proceeding to Canada.

After a somewhat prolonged debate the resolutions introduced in the Dominion Parliament by Mr. Curran, expressing the hope that the present Coercion Bill for Ireland would not be passed, and re-affirming the convictions of the people and Parliament of Canada, as expressed by the resolutions of 1882 and 1886, as to the desirability of granting local self-government to Ireland, were passed in the House on Tuesday by a vote of 135 to 47. The amendment proposed by Mr. McCarthy, from whom the only serious opposition was encountered, declaring it inexpedient and unwise to make any suggestions on the subject to the Imperial Parliament, was voted down by a division of 133 to 49. Mr. Curran's resolutions carrying as originally read, save one or two changes in the wording suggested by Mr. Blake. The magnificent speech made by Mr. Blake on the occasion was in keeping with his great reputation as a Parliamentarian, and his steadfast and proven fidelity to the cause of his country. The series of similar resolutions introduced by the Attorney General in the Legislature of this Province were also adopted on Saturday last after a hot debate, confined, however, to Mr. Meredith, Mr. Clarke, and their small Orange following.

## 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.

### THE TREATY OF PARIS, AND THE CAPITULATIONS AT QUEBEC AND MONTREAL.

It was shown by Mr. O'Sullivan, in an article on "The Treaty of Paris," in a former number of this journal, that the fourth section of that Treaty reads in effect to-day that the full and entire freedom of their worship is guaranteed to Roman Catholics, within the territory ceded by the Treaty to Great Britain. This Treaty terminated the seven years' war, and adjusted also the North American "possessions" of France, Spain and England, the French possessions including Canada, along the banks of the river St. Lawrence; the country north of the great lakes and westward, including part of the present State of Michigan, to the wilderness beyond; and northward to the limits of the Hudson Bay territories.

What follows on the subject of the Treaty, and the capitulations at Quebec and Montreal, is taken from Mr. O'Sullivan's article in the *American Catholic Quarterly Review* for April, 1885, on "The Treaty of Paris, 1763, and the Catholics in American Colonies."

The fall of Quebec, the stronghold of the French, was in the year 1759, and in the following year the capitulation at Montreal surrendered the whole of Canada to the English.

The terms of capitulation at Quebec and Montreal are not now of any real value, except in so far as they throw light upon a similar question in the Treaty of Paris. It is much to the credit of the French in Canada, and correspondingly uncomplimentary to their enemy, the English, that in every treaty between these two powers in this country, the French stipulated for the free exercise of their own—the Roman Catholic religion. About 130 years before the date we are now considering, the French surrendered Canada to Sir David Kirk, the English commander, and stipulated for these terms. The same was done, in Quebec, between De Ramezay and the English commanders, and in Montreal the matter was gone into more fully.

The following articles and the replies thereto are useful on other than historical grounds:

*Article 27.* "The free exercise of the Catholic, Apostolic, and Roman religion shall subsist entire, in such manner that all the States and people of the towns and country places and distant posts, shall continue to assemble in the churches, and to frequent the sacraments as heretofore, without being molested in any manner, directly or indirectly. These people shall be obliged, by the English Government, to pay to the priests the tithes, and all the taxes they were used to pay, under the Government of His Most Christian Majesty.

*Answer.* "Granted, as to the free exercise of their religion. The obligation of paying tithes to the priests will depend on the King's pleasure.

*Article 28.* "The chapter, priests, cures, and missionaries shall continue, with an entire liberty, the exercise and functions in the parishes of the towns and country.

*Answer.* "Granted.

*Article 29.* "The grand vicars named by the chapter to administer the diocese during the vacancy of the episcopal see shall have liberty to dwell in the towns or country parishes, as they shall think proper. They shall at all times be free to visit in different parishes of the diocese, with the ordinary ceremonies, and exercise all the jurisdiction they exercised under the French dominion. They shall enjoy the same rights in case of death of the future bishop, of which mention will be made in the following article.

*Answer.* "Granted, except what regards the following article.

*Article 30.* "If, by the treaty of peace, Canada should remain in the power of His Britannic Majesty, His Most Christian Majesty shall continue to name the bishop of the colony, who shall always be of the Roman communion, and under whose authority the people shall exercise the Roman religion.

*Answer.* "Refused.

*Article 32.* "The communities of nuns shall be preserved in their constitution and privileges. They shall continue to observe

their rules. They shall be exempt from lodging any military, and it shall be forbid to trouble them in their religious exercises, or to enter their monasteries; safeguards shall even be given them if they desire them.

*Answer.* "Granted.

*Article 34.* "All the communities, and all the priests, shall preserve their invariables, the property and revenues of the seignories, and other estates which they possess in the colony, of what nature soever they may be. And the same estates shall be preserved in their privileges, rights, honours, and exemptions.

*Answer.* "Granted."

The negotiations for the treaty begun in 1761 were mainly intrusted to two representatives from France and England who exchanged protocols, etc., as is the custom in such formal proceedings. Mr. Pitt represented the English—the French side was intrusted to the Duke de Choiseul.

It cannot be supposed, therefore, that each party did not minutely understand the business in hand, or what was meant by the free exercise of religion; nor was any one ignorant of the fact that the laws of Great Britain—the penal laws—were aimed directly at the Roman Catholic religion, and in fact that there was no toleration of it in England at the time. The first memorial from the English contained no reference to this question of religion. Subsequently a French memorial of propositions was submitted, of which the second clause is as follows:

"The King, in making over his full right of sovereignty over Canada to the King of England, annexes four conditions to the cession.

"1st. That the free exercise of the Roman Catholic religion shall be maintained there, and that the King of England will give the most precise and effectual orders that his new Roman Catholic subjects may as heretofore make public profession of their religion according to the rites of the Roman Church."

To this, so far as religion is concerned, Mr. Pitt made no objection, and in the ultimatum of France in reply to England, 5th August, 1761, it is reasserted that his majesty "will not recede from the conditions he has annexed to the same memorial relative to the Catholic religion."

An answer to this ultimatum came on the 16th August. *Inter alia* it says: "As to what concerns the public profession and exercise of the Roman Catholic religion in Canada, the new subjects of his Britannic Majesty shall be maintained in that privilege without interruption or molestation."

In November, 1762, the preliminary articles of peace were signed at Fontainebleau, between Great Britain, France and Spain, and in the 2d article "his Britannic Majesty on his side agrees to grant to the inhabitants of Canada the liberty of the Catholic religion. He will in consequence give the most exact and effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Roman Church as far as the laws of Great Britain permit."

The words of the Treaty, as finally agreed upon, do not differ from the foregoing, except that the word "precise" is used for "exact" in the official reports. The last article, XXVI., reads:

"Their Sacred Britannic, Most Christian and Catholic, and Most Faithful Majesties promise to observe sincerely and *bona fide* all the articles contained and settled in the present treaty; and they will not suffer the same to be infringed directly or indirectly by their respective subjects; and the same High Contracting parties generally and reciprocally guarantee to each other all the stipulations of the present treaty."

## THE CLAIMS OF ANGLICANISM.

### 37TH ARTICLE, CONTINUED.

THIRD PROPOSITION, "*The Realm of England is not, nor ought to be, subject to any foreign jurisdiction.*"

THE falsity, nay, even the glaring absurdity, of this proposition, is evident to every man who has intelligence sufficient to grasp the proper *idea* of the Church, founded by Jesus Christ. That Church, by the very essence of its constitution, must of herself have power and authority of an organized body. Being a perfectly organized

body, she has her own central principle of life and action, which is Christ Jesus, whose mystical body she is. Christians, then, must draw their spiritual life from that central principle of life—Christ through His mystical Body—the Church. To do so, it is plain, they must be in union with, or under, the spiritual jurisdiction of the Church. As individuals draw their natural life through the human race from Adam, its founder, so also do individual Christians draw their supernatural life through the Church from Christ, her founder. Wherefore they who break that bond of union existing between Christ and the Church by withdrawing from her jurisdiction, lose the very source of all their supernatural life and action. The Anglican Church in this 37th Article broke that bond of union between Christ and the Church. Wherefore she has been guilty of the terrible crime of schism, and is consequently fully accountable for all her subsequent heresies. Her denial of the universally admitted Spiritual jurisdiction of the Popes of Rome has made her a *Branch*, if you will; but a withered and rotten branch, on account of her separation from the parent stem. It has become somewhat fashionable with certain of our Anglican brethren to absurdly proclaim that the Church in the British Isles never acknowledged the jurisdiction of the Roman see. In doing so, they seem to forget that their groundless assumption flatly contradicts the whole history of the Anglo-Saxon Church; the history of the thirty-nine Articles, and the history of the law "on the Royal Supremacy." In this, however, they are as generally correct as they are when they likewise claim the great apostle of Ireland to have been a thorough-going Protestant. Here, too, they seem to forget that St. Patrick was a man of too great brain, intelligence and solid piety to have followed (had he lived when Protestantism became the rage) what, in no possible shape or form, can after all be called religion in the true sense of that term. However, this, by the way, Leo the Great, A.D. 440, says:—"Whoever imagines that the supremacy is to be denied to Peter, can in no wise derogate from his dignity; but inflated with the spirit of pride, that man plungeth himself into hell." (Epist. 89, ad Epis.). St. Cyprian, A.D. 250, asks,—“Can he who forsakes the chair of Peter, on which the Church is founded, be sure that he is within the Church?” (De unit, Eccl.) As a specimen of that denial of Rome's jurisdiction over the Church in the British Isles, claimed by certain Anglicans, of more presumption than sound knowledge, I here give an extract from the venerable Bede, A.D. 720, whose authority is above suspicion. Speaking of a council held in the seventh century, to settle the dispute on the observance of Easter, he says,—“Vilfridus, a priest, argued thus, against Colmanus, a Scotch bishop: ‘But if you, and your associates, disdain to follow the decree of the Apostolic See, (Rome), nay, of the universal church, and these too confirmed by Holy Writ, doubtless you are guilty of sin. For, even admitting that your fathers were holy men, why should the few of them from one corner of a remote island, be preferred to the Universal Church of Christ, spread throughout the world? And could your Columba, nay, and ours too, if he were of Christ, however holy, and adorned with virtues, be preferred to the most blessed Prince of the Apostles, to whom our Lord saith, ‘Thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it,’ and, ‘I will give to thee the keys of the kingdom of Heaven.’” King Oswin, who was present, then said, ‘Colmanus, were these things really said to Peter by our Lord?’ Colmanus answered, ‘Verily, they were, O King.’ The King then said, ‘Can you produce any proof of such great power having been bestowed on your Columba?’ He answered, ‘None.’ And again the King said, ‘Do you both agree, that these things were said to Peter, as the Prince, and that the keys of the Kingdom of Heaven were given to him by our Lord?’ They answered, ‘Yea, both.’ Then the King concluded thus,—‘And I say unto you, that he is the door-keeper to whom I am unwilling to oppose myself; but his decrees, to the best of my knowledge and ability, I am desirous of obeying in all things, lest, perhaps, on coming to the gates of the

of the kingdom of heaven, there should be no one to open them for me, he being averse who is proved to hold the keys.” (Eccl. Hist. Lib. 3, cap. 25.) The Provincial Council of Cloveshoe, held in England in the eighth century, acknowledged in its acts the jurisdiction of the Roman See over the Anglo-Saxon Church. This Council, under the presidency of the Archbishop of Canterbury, was opened by the reading, in both English and Latin, of two documents, “from the Apostolic Lord, the Pontiff, held in reverence by the whole world, the Pope, Zachary.” In these documents Pope Zachary admonished the Anglo-Saxon inhabitants of Britain, he expostulated with them, and exhorted them, and finally he threatened to cut off from the communion of the Church, by a sentence of excommunication, all who should despise his warning, and persist in their wickedness. The Fathers of the Council promptly obeyed the Roman Pontiff, and passed the decrees necessary to meet his wishes. (Anglo-Saxon Antiq. page 150.) No less than eight Anglo-Saxon Kings are recorded in history, to have paid their respects in person, to the Roman Pontiffs. Those who could not do in like manner, took care to solicit the Papal Benediction through their Ambassadors. (Epist. Coenuphi, ad Leon Pap.) When Pope Agatho, A.D. 680, became alarmed for the Anglo-Saxon Church, on account of the fast-spreading Monothelite heresy, he required (and was promptly obeyed) Theodore, Archbishop of Canterbury, and his suffragan Bishops, to subscribe to a profession of faith in the first five General Councils, and to the condemnation of the Monothelite heresy, which was passed by Pope Martin, A.D. 649. This they did through the Papal deputy, John, Abbott of St. Martin's, who also subscribed with the Bishops, from whom he received a copy of the acts which he forwarded to Rome. (Beda. Eccl. Hist. Lib 4, Cap. 18.) These, and hundreds of other similar testimonies, completely disprove the groundless assumption, “That the Anglo-Saxon Church did not recognize the Primacy of the Roman See.” Anglicans who make this assertion forget entirely that if what they say were true, then, never in her whole history, was the Church in England in union with the Church founded by Jesus Christ. From what has been said on this 37th article, it follows that it was principally in it that the Anglican Church became both schismatical and heretical, as it contains the rock, as it were, on which she suffered ship-wreck. Having become a schismatical and heretical institution she has thereby broken loose from that bond which binds all Christians to Christ through His Church! Wherefore, she can no longer draw any spiritual life from that central and only source of spiritual life—Christ Jesus Himself.

T. D.

## SACRED LEGENDS.

## FOURTH PAPER.

## LEGENDS OF THE PASSION OF OUR LORD.

The Passion of our Lord is described with more or less minuteness by the inspired Evangelists, and, as may be expected where so much is recorded in this way, very little would be left for tradition. Legend seizes the time and place otherwise unoccupied. From the period of the entry into Jerusalem up to the time that the Jews compelled our Lord to carry His Cross towards Calvary, there are many transcendent events narrated in the Gospels: there are few legends. Two circumstances precede the Agony in the Garden; these are the washing of the disciples' feet, where Art has already singled out the traitor apostle, and the Last Supper, where he has been preserved, even as a household superstition, as the unlucky one of thirteen at table. For our Lord sat with His twelve disciples, and one of them, Judas, died shortly thereafter. In Da-Vinci's celebrated picture of the Last Supper, Judas, with the characteristic purse in his hand, is made to overturn the salt-cellar—another omen of dire import, and in good repute many hundred years ago. Judas, as the legends go, was of the tribe of Reuben, and his mother before his birth dreamed that he would murder his father and commit other horrible crimes, and

finally betray his God for money. To avert this he was put into a chest, and thrown into the sea; but the sea casting him back again, he was brought up by the king of that country. Having killed the king's son, he fled to Judæa, and was employed by Pilate as a page. Learning the secret of his birth and hearing of the power of Christ to forgive sins, he seeks Him out, and becomes one of His followers. The disciples necessarily had some one to hold the common purse, and Judas, from natural avarice, obtained that post. The betrayal of his Lord naturally followed—Satan entered the soul of Judas, and for thirty pieces of silver he betrayed his God. There is a legend, or what may be more than a legend, that in the siege of Jerusalem, Titus, the Roman emperor, was in the habit of selling thirty Jews for one penny, as if to remind them of their crime by this grim piece of irony. When our Lord was condemned to death, Judas repented, or at least was sorry, and he went and hanged himself, as the inspired Word says, with an halter. The death of Judas is a frightful subject. When he threw down the money to the priests and rushed out of the synagogue, he fled onward, and suddenly came, in the gloom of night, where two men, with two rough pieces of timber, were fashioning a cross, the cross upon which his Lord was to be crucified. There is a legend that the body of Judas was visible as the sorrowful procession passed up the hill of Calvary. The way in which legendary art has depicted the death of Judas is simply awful, shocking. The Mahometans who reverence our Lord, but do not worship Him as the *Son of God*, have a curious tradition about Judas—they believe that Christ ascended into heaven at the time of the crucifixion, and that Judas was crucified in His place. He is the disgrace of humanity—Satan betrayed man, but Judas betrayed God, and the poets represent Lucifer as giving him a joyful reception in hell.

There is a person also mentioned in the Gospel narrative that attained some prominence in brutality towards our Lord, and who is regarded as a sort of lesser Judas. This is Malchus, a servant of the High Priest. It will be remembered that this is the person whose ear the irate chief of the apostles cut off. Though the merciful Saviour healed the servant, and counseled His disciple, the tradition is that the servant became the more incensed and enraged against his Benefactor. In the undignified position in which art has represented this too willing servant of a bad master, Malchus is seen holding on to the robe of Judas for protection—turning to the worst specimen of humanity for aid while the Hope of Salvation was at hand. And later, when our Lord gave the answer to Caiaphas, that caused the latter to rend his garments, the unpardonable wretch that lifted his hand to strike our Lord was the same officer—Malchus.

There are many legends connected with Pilate and his wife. It was said by some that the dream of the wife was suggested by Satan to prevent the Redemption of mankind, but the gospel is express that Satan entered Judas. When the Jews were clamorous that our Lord should be brought before Pilate, at their request he sent a messenger for Him. The messenger, struck by the majesty of our Lord approached Him with deference, repeating his message in the most respectful way, and spreading his cloak for Him to walk on. A guard of soldiers with the Roman ensigns before them were subsequently sent, and the imperial ensigns bowed down before our Lord. The news of this filled the Jews with greater hatred and alarm, and they tried to make Pilate believe that the soldiers who carried the ensigns were followers of our Lord. To appease the crowd the cowardly-hearted Pilate was willing to do anything, and at the Jews' request twelve strong men with ensigns were sent to summon our Lord. As they appeared before Him the ensigns bowed as before. Then the false witnesses told their conflicting stories before Pilate, and he, rendered more uneasy by his wife, made that compromise with what seemed to be conscience within him. To him, as a Roman, it was a Jewish affair; Caiaphas, the Jewish high priest, had no power to put any one to death—Jews being subjects of Rome, their own law was not in force. Then was the great Judge of mankind sent backwards and forwards between these unworthy human judges—enemies

before but now friends—and what was so shocking in all that strange and unparalleled trial, He was sentenced to be scourged before He was found guilty. It was by Pilate's order that our Lord was scourged. Stripes in the Jewish law were limited to forty, but for fear of a miscount were confined to thirty-nine. The Roman law had no limit, and there are various conjectures as to the number our Lord received—numbers from three hundred to five thousand being given. There is a tradition that He was not beaten with rods like a free man, but with whips like a slave.

After the Flagellation, He was hurried on to be sentenced—His footprints staining the ground with blood, as was revealed to St. Bridget—He was crowned with thorns, and condemned to death on the cross. One tradition in respect to the crown of thorns is that on the "night He was taken, they led Him into a garden where He was first examined very sharply; and there the Jews scorned Him and made Him a crown of the branches of aubespine, or white thorn, which grew in the same garden, and set it on His head, so fast and so sore that the blood ran down on many parts of His face, neck and shoulders. Afterwards, our Lord was led forth before the bishops and masters of the law into another garden belonging to Annas; and there also He was examined, reproved and scorned and crowned again with a white thorn, which is called barberines, which grew in that garden and which hath also many virtues. And afterwards He was led into a garden of Caiaphas, and there He was crowned with eglantine. And after He was led into the chamber of Pilate, and there He was examined and crowned. And the Jews set Him in a chair and clad Him in a mantle and there they made the crown of rushes of the sea; and there they knelt to Him and scorned Him, saying, "Hail! King of the Jews!"\*

FIRESIDE.

(To be continued).

#### FLORES MEMORIÆ.

How often does the sunshine of the past light up the chambers of memory? At eventide, as day sinks into the arms of night and kisses farewell upon each gloomy summit, we are reminded of the last fond *adieux* of departed friends. Around the sacred precincts of the fireside when the shades of still night gather about us, we feel the breath of other days possessing our hearts as an aroma of memory. The old clock ticks its *jours*!—*jamais!* as if to give fit setting to our contemplation. Sweet reveries! bid me to the past, that I may better love my brightest ideals of the future. Behold in poetic vision a day-dream of youth! Where are the actors of life's morning drama? Are they yet upon the stage? Has the curtain of death fallen upon their lives and shut them out from view? With some the wand of boyhood has been wrested from their hands, and the sceptre of manhood—the iron sceptre of reality placed in its stead. With others the flower has been crushed before the noontide sun had kissed its hues. Gather 'round, shades of memory! The cypress may garland your brows but your voices are grateful and your names "dear as remembered kisses after death." Let us people once more the old college play-ground. It is a morn in September, ripened with the glory of boyhood's dreams. Under the stately pine and spreading balsam stand groups of students in whose eyes and cheeks may be traced glints of the sunny south fragrance from the pines of Michigan—flowers from a Rochester conservatory—and youthful devotees of the *fleur de lis* from *le bas Canada*. All with hearts as wild as birds, but earnest as the deepest passion. They are discussing games—baseball, football, etc., in classic tongue,

\* Sir John Maundeville, who gives these and many other traditions of the Holy Land, says that he beheld this crown of rushes at Constantinople and at Paris "for they were both one" being divided by men into two parts. He adds, "And I have one of these precious thorns, which seems like a white thorn, and it was given to me as a great favour." He wrote about the year 1350.

such as becometh the scansion of *infandum regina jubes renovare dolorem*, while reciting in presence of a professor of the Third Year Latin. The baseball player does not recognize spondees and dactyls in the game, but his "measure in pitch" must be always correct. In another paper I will speak of the nine who played the game of success in the college class-room.

THOMAS O'HAGAN.

### THE BLIND PRELATE AND THE LITTLE PARALYTIC.

(From the 7th Edition of "Lettres de Mgr. De Seigur," for the CATHOLIC WEEKLY REVIEW.)

ON the 29th June, 1877, Mgr. De Seigur said mass in the Church of the Martyrs, Rue de Sevres, Paris, in order to obtain the cure of a sweet little girl eight years old, who had long been paralyzed. On nine consecutive days the father of the little sufferer had brought her to the chapel and laid her on the tomb of Pere Olivaint and his companions, and had begged of Mgr. De Segur to say mass for the conclusion of the novena, or nine days' prayer.

The child, stretched on two chairs close to the altar, followed the mass with great attention, keeping her eyes fixed on the saintly prelate.

When the mass had concluded, the father tried to set his dear little one on her feet, and to make her stand up; but it was in vain. There was no sign of a cure. The child was taken back to the carriage, and the following dialogue took place between the father and the little sufferer:—

Well, dearest, you are not cured?

No, father.

But you begged of our good God to heal you, did you not? (To this the child made no answer.)

What I said the astonished father; did you not ask God to cure you?

No, father.

Then what did you ask for?

I asked him to cure Mgr. De Segur.

But it was for your own cure we made the novena and the mass was offered?

Yes, father: but when I looked at Mgr. De Segur and saw that he was blind, it grieved me so much, that I could not help asking God to cure him rather than myself.

The father made no answer, but his eyes filled with tears, and he embraced his child with sorrowful feelings of tenderness and reverence.

Mgr. De Segur was deeply moved when told what had happened, and wrote to the little sufferer as follows:—

"Chateau de Livet, 23rd July, 1877.

"My good little Cecile,

"Your excellent father has told my brother, and the latter informs me, that on the 29th June, during the mass I celebrated for you on the tomb of our saintly friend, the martyr Pierre Olivaint, your good heart impelled you to speak to God about my infirmity, while forgetting your own. This was, of course, a very simple matter for a good little Christian like you, but I must thank you nevertheless. At the same time let me say that you tried, quite innocently, of course, to play me a terrible trick.

"You must know, little one, that there is nothing on earth more excellent than to have to suffer with our good Lord, and to bear with Him the cross of privations. In one sense it is pretty hard, and, in fact, sometimes very hard; but in another sense—a sense far more elevated, holy and excellent—it is in every way preferable, since it leads to heaven, and greatly helps us to avoid sin and to resemble Jesus Christ. Hence I have not the smallest wish to be relieved from the holy and sanctifying infirmity which our Lord deigned to send me, over twenty-four years ago, in His adorable mercy. As to yourself, my little friend, I strongly advise you to desire not your cure but your sanctification. You may, perhaps, say that the one would not prevent the other! That is very true, but it is truer still that sanctification is more difficult in the one con-

dition than in the other, and that when our good Lord nails us beside Himself, and with Himself upon the cross, it is safer for us to remain there than to get down. Out of every thousand of those who are now in hell, I would wager that nine hundred and ninety would now be in purgatory at least, if they had happily been blind or deaf, or paralyzed, or afflicted with some other good heavy infirmity; and that out of every thousand poor souls now suffering fearfully in purgatory, nine hundred and ninety-five would long since have been in Paradise, if some merciful and most annoying infirmity had held them back from frivolity, from worldly pleasures, from vanity, flirtation, gluttony, etc.

Adieu, my dear child; accept the blessing of a fellow-sufferer. I bless also a thousand times all those who love you and whom you love."

Gaston de Segur was (*Catholic World*, March, 1883,) the son of that Madame de Segur after whom little girls name their dolls as a tribute of gratitude for her beautiful children's stories. He was a priest, a Roman prelate, and a canon-bishop of the Chapter of St. Denis, though he never received episcopal consecration. He was ordained priest in 1847 and died in 1881. In 1854 he became totally blind, yet continued for the twenty-seven remaining years of his life a career of laborious and truly apostolic activity in good works at Paris. His name is illustrious in the annals of the Church of France, and his character most admirable and lovely.

F. B. H.

For THE CATHOLIC WEEKLY REVIEW.

### WHY THE FATHER LOVES THE SON.

"The Father loves me because I lay down my life that I may take it again."

A PARAPHRASE.

My Father loves me for myself;  
Because I am His Son,  
Because I do His wondrous work,  
Because our wills are one.

He loves and honours me because,  
Before the world began,  
I covenanted to redeem  
The ruined race of man.

He loves me specially because  
I now lay down my life,  
That I may take it up again,  
And conquer sin and strife;

That I, victorious over death,  
Triumphantly may lead  
To glory and eternal life  
The men for whom I bleed;

That I may prove that God is love,  
And sent His Son to die,  
That those redeemed by Him may live,  
And reign with Him on high.

Hamilton, April, 1887.

WM. MURRAY.

There must be moments, in Rome especially, when every man of friendly heart, who writes himself English and Protestant, must feel a pang on thinking that he and his countrymen are insulated from European Christendom. Of the beautiful parts of the great Mother Church I believe many people among us have no idea. We think of lazy friars; of pining cloistered virgins; of ignorant peasants, worshipping wood and stones; bought and sold indulgences; absolutions; and the like commonplaces of Protestant satire. But lo! yonder inscription which blazes around the temple, so great and glorious, it looks like heaven almost, and as if the words were written in stars; it proclaims to all the world that this is Peter, and on this rock shall be built the Church, against which hell shall not prevail.—*W. M. Thackeray.*

LIFE AND DEATH.

Life is a certainty, death is a doubt;  
Men may be dead while they're walking about;  
Love is as needful to being as breath;  
Loving is dreaming, and waking is death.

—John Boyle O'Reilly.

## 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 Right Rev. Dr. O'MAHONEY, Bishop of Eudocia.

W. J. MACDONELL, Knight St Gregory and of the Order of the Most Holy Sepulchre.

D. A. O'SULLIVAN, M.A., LL.D.

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T. O'HAGAN, M.A., late Modern Language Master, Pembroke High School.

Rev. Dr. AENEAS McDONELL DAWSON, LL.D., F.R.S.C., Ottawa.

TORONTO, THURSDAY, APRIL 28, 1887.

We publish elsewhere the text of the Papal brief addressed to Bishop Ireland on the subject of total abstinence. The words and blessing of the Holy Father cannot fail to give an immense impetus to a movement fraught with so great consequences to the Church and the souls of so many of her children.

The Very Rev. T. J. Dowling, Bishop-elect of Peterborough, will be consecrated in St. Mary's Cathedral, Hamilton, on Monday next. The ceremony of consecration will be performed by his Grace the Archbishop of Toronto, the Bishops of Hamilton, Kingston, and London assisting. Bishop Cleary, of Kingston, it is understood, will preach in the morning, and Bishop O'Mahony, of Toronto, in the evening.

It may be doubted if many sadder proofs could be given of the degrading hatred which professedly Christian sects manifest at times towards the holiest emblems of religion, than is afforded by the opposition which has been engendered against the bill introduced into the Quebec Legislature by M. Lemieux for the introduction of the crucifix, with the Holy Scriptures, in the administration of oaths in Courts of Justice in that Province. Will it be believed that the resolutions of the Evangelical Alliance of Montreal, and the petitions in circulation in the Eastern Townships, protest against as "obnoxious" the recognition of a symbol meant to remind man of his Redemption!

Since publishing a short time ago a summary of the letter of Cardinal Gibbons to the Prefect of Propaganda on the organization of the Knights of Labour, the full text has come to hand of the letter as published in the Roman journals. Cardinal Gibbon's letter, which treats of the subject in all its aspects and bearing, is also a very masterly exposition of the general question of labour, and the elements and interests that enter into and are involved in it. The Cardinal is particular to state that his arguments are not meant to apply to the organization in Canada, where among a people, as in Quebec, almost entirely Catholic, the social conditions are necessarily different from those in a mixed population in America. His Eminence's letter, which sums up the reasons against condemnation, is not, as some suppose, an argument for obtaining for the organization ecclesiastical approbation. It merely shows that, as at present constituted, the association affords no reason for an *ex cathedra* condemnation.

The introduction in the Nova Scotia Legislature of a severe set of Blue Laws for the enforcement, on strict Sabbatarian principles, of Sunday in that Province, drew from Archbishop O'Brien, of Halifax, a sensible and timely protest. Promising with a statement of man's duty to observe the religious obligations of the day, he said:

"But no sensible man, much less one loving God, imagines that a poor mortal should spend the whole Sunday in prayer or in some pious work. After the devotional exercises of the day are over we have a part left for bodily good. That part may be lawfully spent in any decorous exercise or amusement, or health-giving play. Surely every reasonable man will say that it is far better, physically and morally, that young and old should enjoy God's bright sunshine and pure air, than to lounge round street corners, or to congregate in stuffy rooms reeking with foul air and redolent of the fumes of the father's last night's pipe, or the son's sickly cigar. If, as we are bound to believe, the promotion of morality is the object of the authors of the bill, in God's name let them look at facts—at men as they are, not as we might wish them to be—at the homes of thousands, and let them seek rather to draw men, by reasonable liberty, into the light of heaven and the pure air of our parks and gardens. By all means strive to induce them to discharge the duty of worship, but leave them the God-given liberty of rational recreation."

The trouble between Lord Lansdowne and his tenants having been settled through the concession by Lord Lansdowne of fresh terms to all the tenants on his estates, and the extension of new conditions to those even of his tenants who have but lately been evicted, Mr. O'Brien has abandoned his projected visit to this country. The announcement will give very general satisfaction. As was pointed out in the letter from his Grace the Archbishop to the promoters of a meeting recently held in this city, whatever may be thought of the wisdom of appointing as representative of the Queen in this country a nobleman convicted, on no lesser an authority than that of the late Attorney-General for England, who made public his views in a book on the subject, of permitting on his estates a system of treatment as iniquitous and unjust as could be adopted towards tenants; however difficult it may be to disassociate the crimes of an agent from the callousness of the employer, Lord Lansdowne in this country is the pre-

representative of constituted authority, and as such, to Canadians, has some claim to consideration. A rack-renter in Ireland, as Governor-General of their country, Canadians will rightly believe him to be entitled to immunity at all events from hostile agitation. The purpose of the visit, it is not too much to say, was generally disapproved, good sense, apart from the propriety of the proceeding, suggesting that a course such as was contemplated, so far from manufacturing the anticipated sympathy, would excite rather than bad spirit and bad feeling which all classes, we trust, in common, would prefer to allay.

The Holy Father has more than once expressed publicly his belief that the best antidote to modern error will be found in the teachings of the Fathers and Scholastics, and by having recourse to the traditional Christian thought. For the permanent cure of unbelief, and that modern agnosticism which argues that knowledge of God, of immortality, and of all spiritual truth, is unattainable by man, Leo XIII. has said that "nothing, after the supernatural help of God, can be more useful in these days than the solid doctrines of the Fathers and the Scholastics. They teach the firm foundations of faith, its divine origin, its certain truth, the arguments by which it is commended to men, the benefits it has conferred on the human race, and its perfect harmony with reason." Chief among the Scholastics stands St. Thomas Aquinas, of whom we are reminded by the Holy Father that "so great was his veneration for the ancient and sacred Doctors that he may be said to have gained a perfect understanding of them all." "Thomas gathered together their doctrine like the scattered limbs of a body, and moulded them as a whole. He arranged them in so wonderful an order, and increased them with such great additions, that rightly and deservedly he is reckoned a singular safeguard and glory of the Catholic Church." The teachings of St. Thomas showed how faith was not inconsistent with reason; how all that was true in the Aristotelian system was consistent with, and supported and justified, revealed truth; and how that the most comprehensive system of philosophy known was incomplete without religion and the word of God. On these lines St. Thomas built up his great *Summa Theologica*, in which the truths of Christianity are explained, classified and defended, and every possible objection against them exploded. This work is held to be the most marvellous exhibition of reasoning power ever given to the world. It unites faith and reason, and subdues philosophy to dogma. We recently published the impressive words of Dr. Mivart, counselling the earnest study of science and philosophy by Catholic laymen, and his advice is approved and repeated by the highest authorities within the Church. Alive to the necessity of philosophical study, courses of philosophy in English have been established at Stonyhurst, confirmed by the Apostolic blessing, and will be extended, it is thought, to the various Catholic Colleges in England. Efforts are already being made in that direction, the English Bishops believing a good grounding in the principles of Christian philosophy a necessary safeguard for youths certain later to be brought into contact with the modern systems of thought, and the errors

which pervade society and fill the current literature of the day.

It has long been a source of surprise and regret to the Catholic people of Ireland that the *Tablet*, the journal founded by Frederick Lucas, and so long looked upon as the organ of the Catholics in England, should have adopted, in respect to the affairs of Ireland, an attitude of persistent hostility to the political movement of that Catholic nation. Admittedly a journal of great influence and ability, it has occupied for some time past this anomalous position, that instead of a journal conducted on Catholic principles and fairly and fully representing Catholic views, in touch with a movement in which the hierarchy and clergy of Ireland are a unit, with which that not inconsiderable section of English Catholics represented by Cardinal Manning and Bishop Bagshawe of Nottingham are known to be in sympathy, and with which Catholic interests are inseparably connected, it has become the mouthpiece rather of Catholics of the character of Mr. de Lisle, who believe that the settlement of the Irish question can only be effectually and satisfactorily accomplished by the putting of every parish priest in Ireland in jail, and the adoption of such amendments in regard to criminal procedure, as would facilitate the trial in London of Archbishops Croke and Walsh, and other Irish prelates, by a select and impartial jury of Orangemen and Tories.

Speaking to a representative of the *Pall Mall Gazette*, a few days ago, on the present position of political affairs in Ireland, and on the opposition of Roman Catholic voters in many English constituencies to the extension of legislative autonomy to that country, his Grace the Archbishop of Dublin, referred to the conduct and course of the *Tablet* in terms of well-merited and long delayed denunciation. It had systematically, he said, kept its readers in the dark in respect to many facts of the utmost importance, bearing upon the Irish movement; its policy had been one of "most deliberate misrepresentation," effected "by means of wholesale suppression of the truth;" and as such, was to be regarded as practically responsible for all the soreness of feeling existing between the Catholics of the two countries. So far from joining in the censures so commonly expressed against English Catholics as a body, Archbishop Walsh believed it to be wrong, in view of the tactics of the *Tablet*, to condemn them. The *Moniteur de Rome*, a journal in which the Holy Father is known to take a deep personal interest, and other organs of opinion in the highest ecclesiastical circles in Rome, are known to be in strong sympathy with the cause of Ireland, and have printed article after article endorsing the policy of Mr. Gladstone, and as emphatically condemning, on the other hand, the coercion policy of Lord Salisbury. Yet these are facts, all reference to which the *Tablet* has deliberately suppressed, a deception unfairly, and in consequence, being practised on its readers, many of whom are accustomed, unfortunately, to look upon that journal, as in England, the semi-official organ of ecclesiastical opinion. Those who are familiar with the course of the *Tablet* on public matters within the past two years or so, will feel how well de-



served has been Archbishop Walsh's condemnation. The *Tablet* answers in an article, which, while respectful in tone, is unsatisfactory and evasive, and to which Archbishop Walsh has replied in a letter to the *Freemason's Journal*.

#### "VOCATIONS" IN THE CHURCH OF ENGLAND.

If the living Anglican bishops believe in the "vocation" of the clergy, which is improbable, or in the Christian priesthood, which is incredible, they are far from supposing that it betrays itself by any outward sign. The only proof of ministerial fitness which they demand is the capacity to hold and teach any number of contradictory doctrines, which hardly seems to require any particular vocation. Even in the administration of the "Orders," with which she once so easily dispensed altogether, she displays so little gravity, and exacts such meagre conditions, as to encourage in her members the apathy which she manifests herself. There is a suavity of indifference in her languid and listless attitude toward the whole subject of ordination, and especially in her mode of conveying it, which seems to reveal her candid impression that no human action is of less importance. St. Paul had said, with even more than his usual solemnity, of the priestly office: "No man taketh this honour to himself, but he that is called by God, as was Aaron"—an expression the more significant and imposing, because there is nothing more characteristic of this apostle than his horror of judaizing practices. The Church of England appears to consider the example of Aaron obsolete, and sees nothing in his history worthy of her own imitation. "You wish to be one of my clergy?" she seems to say—in a tone of faint surprise, and with the voice of a sleeper who begs not to be needlessly disturbed—to the youths who select that career. "Nothing is easier. I will ask you no question about your past life, because the inquiry might be indiscreet. I take it for granted that you are baptized, and if not, it is too late now to ascertain the fact. You are, no doubt, totally ignorant of theology, which is not a popular subject in my universities; but that is of no consequence. If you are not acquainted, however, with the Thirty-nine Articles, I advise you to amend the defect at once, because my bishop who will examine you is sure to question you about that useful summary of my doctrine. He will also expect you to translate a verse or two of the Greek testament, though it is not a good specimen of the Hellenic style; but he will probably be more lenient in that department of your Christian attainments, especially if you aspire to a family benefice—a laudable ambition which he will be careful not to thwart. I have no further advice to give you. It is not likely that you will ever want to consult me again"—here she closes her eyes—"and if you do I shall refer you to my Privy Council, a very gentlemanly tribunal, whose decrees my clergy do not always applaud, but always have the good sense to accept. It is true that they sometimes ruin themselves in costs, an expensive recreation which seems to afford them singular pleasure. But why should I interfere with their innocent amusements? As my excellent Archbishop has said, I do not wish to restrain or curb the liberty of the clergy. *Vale! Ad multos annos!*" Here she falls asleep.—*My Clerical Friends.*

#### THE POPE ON TOTAL ABSTINENCE.

##### LETTER TO BISHOP IRELAND.

The following is a translation of the important Papal Brief in favour of the total abstinence movement addressed to Right Rev. Dr. Ireland, Bishop of St. Paul, Minnesota, United States: "To Our Venerable Brother, John Ireland, Bishop of Saint Paul, Minnesota, Leo XIII., Pope. Venerable Brother, Health and Apostolic Benediction. The admirable works of piety and charity, by which Our faithful children in the United States labour to promote not only their own temporal and eternal welfare, but also

that of fellow citizens, and which you have recently related to Us, give to Us exceeding great consolation. And above all, We have rejoiced to learn with what energy and zeal, by means of various excellent associations, and especially through the Catholic Total Abstinence Union, you combat the destructive vice of intemperance. For it is well known to us how ruinous, how deplorable, is the injury both to faith and to morals, that is to be feared from intemperance in drink. Nor can We sufficiently praise the Prelates of the United States, who recently in the Plenary Council of Baltimore with weighty words condemned this abuse, declaring it to be a perpetual incentive to sin, and a fruitful root of all evils plunging the families of the intemperate into direct ruin, and drawing numberless souls down to everlasting perdition, declaring moreover that the faithful who yield to this vice of intemperance become thereby a scandal to non-Catholics, and a great hindrance to the propagation of the true religion.

Hence, we esteem worthy of all commendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is the proper and the truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this bridle on appetite, by how much the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of priests, who, as they are called to instruct the people in the word of life, and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors therefore do their best to drive the plague of intemperance from the fold of Christ, by assiduous preaching and exhortation, and to shine before all as models of abstinence, that so the many calamities with which this vice threatens both Church and State, may, by their strenuous endeavours, be averted.

And we most earnestly beseech Almighty God that, in this important matter, He may graciously favour your desires, direct your counsels and assist your endeavours; and as a pledge of the Divine protection, and a testimony of Our paternal affection, We most lovingly bestow upon you, venerable brother, and upon your associates in this holy league, the Apostolic Benediction.

Given at Rome from St. Peter's, this 17th day of March, in the year 1887, the tenth year of Our Pontificate.

Leo XIII., Pope.

#### MONTREAL, "THE CITY OF CHURCHES."

"MONTREAL," says a Protestant correspondent of the *Hartford Times*, "is the real City of Churches; here the mother Church rules and reigns." The correspondent is perfectly right, and we are glad his Protestantism has not blinded his eyes. Montreal is, indeed, a City of Churches, no city in America more so. The grandest and most remarkable of these churches is, curiously enough, not the Cathedral, but the great Church of Notre Dame, whose grand front, with its lofty portico of granite, rises from one of the city's principal thoroughfares. These noble towers can be seen, in one direction, for a distance of thirty miles. In one of them there is an enormous bell, probably the largest in America, which it takes twelve men to ring. The writer concludes his description with a remark which, coming from a non-Catholic, is striking, though we wonder the thought does not suggest itself to them more frequently—"The Roman Catholic Church deserves honor for what it does in lifting up the heart and soul of the people by its liberal patronage of all the arts that best appeal to the religious sense—the most impressive parts of the science of a noble church architecture, of music, of sculpture, and of painting. How bare and lifeless our Protestant churches seem in comparison!"

*Ave Maria.*

The Rt. Rev. Stephen V. Ryan, Bishop of Buffalo, N.Y., will read a paper on "Lazarist Missions and Missionaries in the United States," at the next annual meeting of the United States Catholic Historical Society.

## Current Catholic Thought.

### THE CONVERSION OF ENGLAND.

"Signs are not wanting of a return from the apostasy with which the land has so long been cursed. Foremost among these is the adoption, one by one, of the truths and practices that were discarded. The dead bones of the plain have come together, and sinews and flesh shall come upon them. We await in hope the day when they shall receive their life from the Spirit of Truth and shall rise again a Catholic nation. Meanwhile, what is our duty? It is to be thorough Catholics—Catholics not only in name, but in deed; practical Catholics, fulfilling all our duties to God and to our neighbour, praying, hearing Mass, frequenting the Sacraments, keeping the days of fasting and abstinence, avoiding sin, practising virtue, loving God—this is the way for us to assist in the conversion of our country, and there is no other."—*Lenten Pastoral of the Bishop of Nottingham.*

### CARDINAL MANNING.

Henry Edward Manning is to-day the most influential and popular ecclesiastic in England, and though surrounded by a Catholic aristocracy numbering in its ranks dukes, marquises, earls and viscounts—not to speak of barons, baronets, knights and esquires, with a host of titled ladies—he yet has ever been the friend of labour and the father of the poor. On every occasion and at any sacrifice Cardinal Manning has thrown himself heart and soul into every movement for the amelioration of the working classes, whilst his efforts in the cause of temperance have been superhuman. At enormous sacrifice to his high and holy office he gladly accepted a position on the commission to improve the condition and dwellings of the working classes in London, and, regardless of aristocratic influence, has upheld the people of Ireland in their mighty efforts to regain their lost Parliament.

Well may Cardinal Manning exclaim: "We are at this day the mother, friend and protector of the people. As the Lord walked among them, so His Church lives among them."—*Catholic Mirror, Baltimore.*

### RITUALISM.

It is undoubtedly true that among the Ritualistic clergy there are many intellectual and thinking men. We do not believe that the great mass of Ritualists, those who make up its congregations, and constitute its numerical strength, are brought into it by a conviction of its historical truth, or by a belief that its position is logically impregnable. If such were the case, it would be perhaps a strong argument for such persons as take their religion on trust, because other people who are intellectual and clever, believe in or profess it. But we cannot admit even that moral support for our correspondent. We believe that the explanation of the progress and present strength of Ritualism (whatever they may be) is very simple. Ritualists who are clergymen, are men whose intellectual needs and spiritual longings are not satisfied with bald Protestantism; who want to be Catholic, but who cannot bring themselves to be Roman Catholic. They are irresistibly attracted by the Catholic spirit; they are repelled by the principles and practices of Protestantism, they go as far toward one and as far away from the other as they can. The inconsistency, the fatal weakness of their position is in the fact that they halt between the two, refusing to carry out their principles of revolt against Protestantism to their only logical conclusion—Catholicity.—*The Catholic Review, Brooklyn.*

### CARDINAL GIBBONS ON THE KNIGHTS OF LABOUR.

Doubtless, among the Knights of Labour, as among the thousands of other workingmen, there are to be found passionate or even wicked men who have committed in-

excusable deeds of violence, and have instigated their associates to the same; but to attribute this to the association would, it seems to me, be as unreasonable as to attribute to the Church the follies or the crimes of her children, against which she strives and protests. I repeat that, in such a struggle of the great masses of the people against the mail-clad power which, as it is acknowledged, often refuses them the simple rights of humanity and justice, it is vain to expect that every error and every act of violence can be avoided; and to dream that this struggle can be hindered or that we can deter the multitudes from organizing, which is their only hope of success, would be to ignore the nature and forces of human society in times like ours. Christian prudence evidently counsels us to hold the hearts of the multitudes by the bonds of love, in order to control their actions by the principles of faith, justice, and charity; to acknowledge frankly what is true and just in their cause, in order to deter them from what is false and criminal, and thus to turn into a legitimate, peaceable and beneficent contest, what might easily, by a course of repulsive severity, become for the masses of our people a dread volcanic force, like unto that which society fears and the Church deplures in Europe.—*Letter to Cardinal Simeoni.*

### CATHOLICS AND CURRENT LITERATURE.

It is not easy to grasp the enormous change that has, during this century, come over the character of the current periodical literature in its treatment of religious and philosophical subjects. Eighty years ago, in the youth of the *Edinburgh* and *Quarterly*, when those now venerable Reviews enjoyed an unassailed monopoly of public favour, an essay openly attacking religion would have met with strong disapproval, if not some more pointed expression of the rebrobation of the community. Now, however, the title pages of the most fashionable periodicals are not considered complete without an article or two devoted to the eradication of some fundamental principle of natural or revealed religion. It is of vital importance that the gravity of this fact should be promptly realized by Catholics. The *Nineteenth Century*, the *Contemporary*, the *Fortnightly*, and a host of other such works are daily extending the field of their operations, and their philosophy, just as well as their politics and their science, is becoming the intellectual pabulum of the general public. In the past, a Catholic layman could, without much trouble, keep himself out of harm's way, and leave doctrinal and philosophical controversy to the theological specialist, but that course is now no longer possible. The contagion is in the atmosphere, and unless the educated Catholic has received a strong antidote, his faith will run great risks of being damaged, if not altogether destroyed. The only real safeguard is a solid grounding in the principles of sound Catholic philosophy.—*London Tablet.*

### CATHOLIC AND LITERARY NOTES.

Archbishop Williams, of Boston, sailed for Europe last Saturday.

Among the presents to be sent to Pope Leo XIII. for his jubilee, France will send a splendid tiara designed in Italian sixteenth century style.

It is reported from Montreal that Louis Honore Frchette, the Canadian poet, who has just gone abroad, intends henceforth to reside permanently in France.

The forthcoming number of the *Scottish Review* will contain an article on French Canada, from the pen of Mr. John G. Bourinot, Clerk of the House of Commons, Ottawa.

"Ancient Legends of Ireland," a new book by Lady Wilde (Speranza), has appeared. It is said to be the most notable of this great Irishwoman's works, and to be pervaded by all her old spirit and patriotism.



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OPINIONS OF THE PRESS.

The new Roman Catholic weekly, the *Catholic Review*, is a neatly got-up paper, and its contents are well written and interesting. The *Review* is endorsed by Archbishop Lynch, but its own merits commend it even more forcibly. The first number contains an elaborate reply to THE MAIL by Mr. D. A. O'Sullivan.—THE MAIL, Toronto.

The first number of the *Catholic Weekly Review*, edited by Mr. Gerald Fitzgerald, has been issued. The *Review* is neatly printed, and is full of interesting information for Catholics. His Grace the Archbishop has given the *Review* his entire endorsement, and it will undoubtedly succeed.—THE WORLD, Toronto.

We have received the first number of the *Catholic Weekly Review*, a journal published in Toronto in the interests of the Church. The *Review* gives promise of brilliancy and usefulness. We gladly welcome our 'confrere' in the field.—KINGSTON FREEMAN.

We have the pleasure of receiving the first number of the *Catholic Weekly Review*, published in Toronto. The articles are creditable, and the mechanical get up is in good style. We welcome our 'confrere' to the field of Catholic journalism, and wish it every success.—CATHOLIC RECORD, London.

The first number of the *Catholic Weekly Review*, a new journal "devoted to the interests of the Catholic church in Canada," is to hand. It is a twelve page quarto, printed on toned paper and its typography is on a par with the exceedingly creditable literary character of its contents. It is endorsed by Archbishop Lynch of Toronto, and has a promising list of contributors, embracing the leading Roman Catholic *litterateurs* of the Dominion, among whom is Mr. D. A. O'Sullivan, M.A., L. L. D., who contributes to the initial number a paper entitled, 'The Church not in Danger.'—PETERBRO' EXAMINER.

We have received the first copy of a new Catholic paper, entitled *The Catholic Weekly Review*, published at Toronto, Canada. It is a very neat twelve page little volume, laden with the golden fruit of Catholic truths, bearing its peaceful messages of literary researches to all persons who may desire it as a visitor to their homes. May our new contemporary prosper, and live long and happy.—WESTERN CATHOLIC, Chicago.

We have received the first number of *The Catholic Weekly Review*. It contains several articles from able writers, prominent among them being the contributions of His Lordship Bishop O'Mahoney, Mr. D. A. O'Sullivan, and Mr. W. J. Macdonell, French Consul. *The Review* has a wide field, and we hope its conduct will be such as to merit the approbation and support of a large constituency.—IRISH CANADIAN, Toronto.

No. 7.

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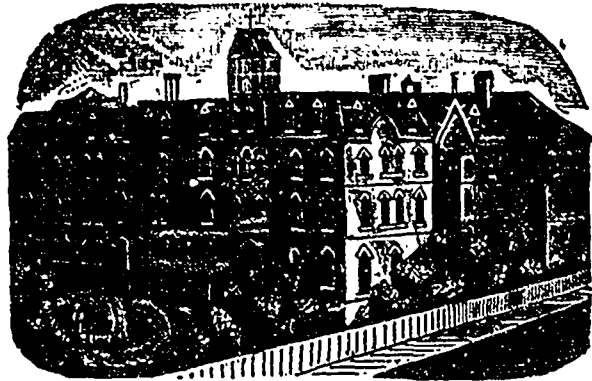
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a.m.	a.m.	a.m.	a.m.
6.30	7.00	7.17	7.25
8.45	9.15	9.37	
p.m.	p.m.	p.m.	p.m.
12.30	1.05	1.24	
3.30	3.30		
4.30	5.05	5.24	5.32
	Arrive	Arrive	Arrive
Leave Weston.	Leave Carlton.	Leave Union Station.	Leave York
a.m.	a.m.	a.m.	a.m.
7.30	7.33	7.67	8.30
	10.00	10.19	10.53
p.m.	p.m.	p.m.	p.m.
	1.40	1.50	2.32
		3.42	4.15
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