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The Catholic Weekly Review.

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

Reedite que sunt Caesaris Cesari; et que sunt Dei Deo.—Matt. 22: 21.

Vol. I.

Toronto, Thursday, Mar. 24, 1887.

No. 6.

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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.

Cardinal Van Nulvi has been appointed Papal Secretary of State.

The Pope has telegraphed to the Czar, congratulating him on his escape from assassination.

The Pope has consented to give an audience during the coming week to all Americans, both Protestant and Catholics, now in Rome.

Cardinal Gibbons, who was to have taken formal possession of his titular church, Santa Maria, in Trastevere, on Saturday, has postponed that event until tomorrow.

The Pope has conferred on Cardinal Taschereau a court of honour, by nominating Abbes Hamel and Degares to the rank of Apostolic Prothonotaries, Abbes Methot and Bolduc to the rank of Domestic Prelates, and Abbes Marois and Tetu to the rank of Secret Chamberlains. The Cardinal's brother, Mr. Justice Taschereau, has also received a decoration, that of Commander of the Order of St. Gregory. Cardinal Taschereau arrived in Paris on Tuesday, and will sail for New York on Saturday.

The introduction in the English House of Commons of an Irish Crimes Bill is being opposed to the uttermost by the combined strength of the Gladstonians and Parnellites. On Monday there was an all-night sitting, and on Tuesday Mr. Morley, in moving the rejection

of the motion for urgency, denied absolutely the assertions of the leader of the Government as to the lawless condition of Ireland. He demanded that the Government give comparative statistics of crime in Ireland which, he said, would show that the country had seldom been quieter. The debate on Mr. Morley's amendment will last several nights, and it is expected that Mr. Gladstone will speak. It is the intention of the Parnellites and Liberals to oppose the Coercion Bill at every stage, and even to force a division on the formal motion for permission to introduce it. The arrest of Father Keller, a trustee under the Plan of Campaign on the Ponsonby estates, the imprisonment of another priest, and the revival of coercive measures have severely taxed the temper of the Irish people, who are now called upon to exercise great patience and self restraint.

The Oberhaus yesterday, in plenary session, began the discussion of the German Ecclesiastical Bill, Prince Bismarck making a long speech in defence of the measure. As regarded the question of religious orders, it was certain, he said, that Catholics believed in their value, and their sentiments should be satisfied in harmony with the legislation of the country. The Government had not made too large concessions to the Catholics, nor given up any of its sovereign rights. It was out of regard for the unity of the nation, and because of the danger threatening that unity that he initiated the ecclesiastical bill. Through the proposals before the House he hoped to obtain a lasting peace, and if the expectation should not be fulfilled, the measures proposed could easily be rescinded.

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.



*copied affectionally
+ Alex. Macdonell*

BISHOP MACDONELL.

PART IV.

As has been already stated, the position of the Church in Lower Canada at the close of the last and beginning of the present century, was, to say the least, very peculiar. A brief historical sketch may give our readers a crude idea of the relations existing between Church and State in the days of their grandfathers. The ruling powers strenuously endeavoured to enforce the Royal supremacy, they refused to the Bishop of Quebec his proper title, borne as it had been by his predecessors for more than one hundred years. As the parish priests died out it was intended to replace them by Protestant ministers, in short, to make the Church a mere State machine. So sure were these gentlemen of success that a project for letters patent, drawn up during the administration of Governor Craig, contained the following words:—

"By these presents We constitute and nominate — Our ecclesiastical superintendent for the affairs of Our Church of Rome, in Our Province of Lower Canada, and we authorize the said — and his successors to exercise spiritual and ecclesiastical jurisdiction in Our said Province, according to law, and we have given and accorded to Our said ecclesiastical superintendent full power and entire authority to confer the order of Deacon and Priest, to institute by himself or his delegate the Priests and Deacons that We shall present and nominate to benefices in the Province with charge of souls."

Strange as it may appear, the Home Government, though not too kindly inclined towards its own Catholic subjects, was disposed to take a more liberal view of colonial affairs. Lord Castlereagh, though very inimical to the Catholic clergy of Ireland, believed it his duty to follow a more conciliatory policy with regard to the

clergy of Canada. Commenting upon the Royal Supremacy as against foreign jurisdiction, he wrote: "The Bishop of Quebec is not a foreigner, his clergy are not foreigners, he is the head of a religion which may be freely exercised under the faith of Parliament, and he may claim tithes and customary dues and exercise all accustomed rights over Catholics. It would seem, therefore, a very delicate undertaking to interfere with the Catholic religion in Quebec or to force the Titular Bishop to drop his titles and act not as Bishop but only as Superintendent." Lord Bathurst, Colonial Minister, instructed Governor Sherbrooke that the system adopted by British legislation precluded all possibility of supporting Protestants against Roman Catholics in the Province of Lower Canada, assuring him at the same time that the Home Government would not be indisposed to attend to the interests and wishes of the Roman Catholics even though the result might be unfavourable to the Protestants, provided the Governor could come to a right understanding with the Church. To obtain this result Governor Sherbrooke proposed to call the Catholic Bishop to the Legislative Council, and accordingly, by mandamus of the 30th April, 1817, Bishop Plessis was nominated to the Legislative Council, and by the same instrument he was officially recognized by the Prince Regent as Roman Catholic Bishop of Quebec. The prejudices entertained in England against the Catholic Hierarchy were still so strong that great caution was necessary on the part of the ministry to avoid compromising themselves. Bishop Plessis was desirous and had obtained permission to clothe his suffragans with the episcopal character, but the ministry had consented only on the express condition that the new Bishops should not be recognized as Titulars by the Government. As one result of these complex and protracted negotiations, Mr. Macdonell was on the 12th January, 1819, nominated Bishop of Resina, *i.p.i.*, and Vicar Apostolic of Upper Canada. He was consecrated on the 31st December, 1820, in the church of the Ursuline Convent, Quebec.

In 1825 Bishop Macdonell returned to England for two principal objects, to obtain assistance in his laborious duties, and to induce the Home Government to withdraw its opposition to the appointment of titular Bishops in Canada. He was successful in both instances, and returned to Canada in 1826. In this same year the Rev. Wm. Peter Macdonald, subsequently Vicar-General, and well known throughout the Province, came to Canada to take charge of the Bishop's intended seminary for ecclesiastics at St. Raphael's. This seminary was a very modest affair, but it had the honour of producing some of the most efficient missionaries of the time, among whom may be mentioned Rev. George Hay, of St. Andrew's, Rev. Michael Brennan, of Belleville, and Rev. Edward Gordon, of Hamilton. Nature had furnished Father Hay with an extra little finger on each hand, which were amputated prior to his ordination. Old Mr. Desaulnier, of Montreal Seminary, is reported to have said of Mr. Hay, "He is a good boy, but he will never sing Mass." Singing was, in fact, a rare accomplishment among our early Scottish and Irish missionaries. Fifty years ago High Mass, unless sung by a French priest, with an extemporized choir, was seldom heard in Upper Canada. Clergy and people contented themselves with the essentials of Divine worship, the accessories being in most cases utterly unattainable. About the year 1832 a few young people undertook to sing some simple pieces during the celebration of Low Mass in old St. Paul's, York. The Bishop was much pleased, and thought the music "too short." The Bishop himself always said Low Mass, and never attempted to sing, not even the ordinary Episcopal benediction at the end. "I once took lessons," said he, "for six months, but after my teacher got his money he discovered I had no voice."

Mr. Wm. Peter Macdonald above referred to was a thorough scholar and polished gentleman. He published in 1830 *The Catholic*, a newspaper, at Kingston, and afterwards resumed it at Hamilton from 1841 to 1844. He died at Toronto on Good Friday, 1847, and was buried at St. Michael's Cathedral, Toronto, on the Gospel side of the choir. We may have occasion to refer to him again. Upper Canada was erected into a Bishopric

by Leo XII. on the 17th of January, 1826, and Bishop Macdonell appointed first Bishop, under the title of Regiopolis, or Kingston; his Diocese comprised the present Province of Upper Canada, and has since been subdivided into the Dioceses of Kingston, Ottawa, Peterboro', Pembroke, Toronto, Hamilton and London.

Advancing age and increased responsibility forced the Bishop to apply for a coadjutor, and Mr. Thomas Weld, a descendant of one of the oldest Catholic families of England, who, on the death of his wife, had taken orders, was selected and consecrated Bishop of Amycla and coadjutor of Upper Canada on the 6th August, 1826. By the advice of his friends and medical advisers Bishop Weld remained some years in England and afterwards went to Rome, where, in March, 1830, he was nominated Cardinal by Pius VIII. Bishop England, of Charleston, S. C., in his explanation of the ceremonies of the mass, published in Rome in 1833, and dedicated to Cardinal Weld, thus apostrophises his Eminence:—

"One other circumstance adds much to the gratification which I have thus experienced; that, in the Cardinal who to-day labours for the progress of religion in the United States, I recognize the Acolyte who nearly forty-three years ago in the chapel of his family castle bore the censor at the consecration of the first prelate of the American Hierarchy. Yes, my Lord Cardinal, it is to me a great consolation as an American Bishop to be thus employed by a member of the August Senate of our Church, who, emulating even as a youth the fidelity of ancestors, that through a desolating persecution of centuries had preserved their faith, uncontaminated himself, officiated at the consecration of John Carroll, the Patriot, the Missionary, the Prelate, the Metropolitan, the Sage, and I trust the Saint."

The Presbytery and great Church of St. Raphael were built in anticipation of the arrival of Bishop Weld, but, although fully intending to come to America, he closed his days in Rome on the 10th of April, 1837. Bishop Macdonell obtained many favours from Rome through the influence of his intended coadjutor. Cardinal Weld's funeral discourse was pronounced by Dr. subsequently Cardinal, Wiseman, the Rector of the English College in Rome. Desirous of drawing closer the bond of union between the Church of Upper and Lower Canada, Bishop Macdonell obtained as coadjutor in 1833 Mgr. Remi Gaulin, who was consecrated under the title of Tabraca and ultimately succeeded to the See of Kingston, but the burden proved too much for his strength, and obliged him on the expiration of eight years to retire to Lower Canada where he died in 1857. After Bishop Macdonell's last return from Europe he resided for some years in York, in the house still standing on the South-East corner of Jarvis and Duchess Streets. He removed to Kingston about the year 1836, and resided there during the remainder of his stay in Canada.

W. J. MACDONELL.

BLESSED THOMAS MORE.

From a recent sermon by the Rev. Bernard Vaughan, S.J., in the Church of the Holy Name, Manchester, we take the following:—

It was because our English martyrs not only believed in the supernatural life, but lived a supernatural life, that they were strong to fight the good fight, to run their course, and keep the faith. Take in illustration of it, the life of Blessed Thomas More. Here you have a man who had every opportunity and inducement offered him for making riches, pleasures and honours his end in life. No man was ever better equipped for making his mark upon society. He was witty, brilliant and learned, sought after by the great, made much of by the Court. Yet, what was his life? The son of Sir John More, one of the judges of the Court of King's Bench, he was sent, at the age of fifteen, to dwell with Cardinal Morton, Lord High Chancellor of England, and it was while there that the Cardinal prophesied that the boy would live to make his mark. At seventeen, he was sent by the Cardinal to Canterbury College, Oxford, where, "free from all excesses of play and riot," he devoted himself to study and to piety.

Yes, it was his real solid piety that preserved him from the contagion of unbelief which was, even then, beginning to spread like a disease among the young men of the day. In 1499, he passed from the University to enter Lincoln's Inn, but the study of theology seemed to possess more charms for him than the dry forms of law. He conceived a great desire to give himself to God in religion, but by the advice of his confessor, he abandoned the idea, and in 1505, he married a daughter of Mr. John Colte. In 1512 his wife died, leaving one son and three daughters. It was to provide for this young family growing up around him that he married Alice Middleton. And it is as a husband and father that I want you now to look at him. Every morning he assembled his family and attended Holy Mass, at which often they were communicants. So sacred was this duty in the eyes of More, that on one occasion when the King sent for him whilst he was at Mass, he refused to stir until his devotions were over. "Let us serve God first," he said, "the King's turn comes next." Here you have the motto of his life—"Let us serve God first." God always first; in his mind, in his will, in his heart. In other words, he lived in the spirit of the first commandment, which bids us love God with our whole heart, with all our mind, and all our strength.

It was not likely that the man who made this the habitual state of his mind and heart and will would flinch from his duty to God when threats and menaces came to him. He was one who would be loyal to God in life and in death. But he was not satisfied with merely morning prayer and Mass; he meditated on the great truths of his faith—they permeated his whole being, and he was so true to their teaching, that when asked to acknowledge the King's supremacy he declared that he had studied for ten years but could find no doctor allowed by the Church who said that a layman could be head of the Church. At night, after the work of the state was done, he loved to assemble the household and read the night prayers for them, and he would have the Gospels read aloud, and occasionally he would make comments appropriate for the occasion upon the passages read. In the processions of the Blessed Sacrament he felt it an honor to be allowed to be the cross-bearer, and when he made pilgrimages to the shrines of England he was to be seen on foot, for he said, "God forbid I should follow my Master on horseback when He went on foot." But not only was he a model father, he was a model master of his household. He used to speak to his servants, give them words of encouragement, and enter into all their trials, and give them his sympathy. To the poor he was most devoted. Often he was noticed roaming about the lanes near London, and giving alms to all that applied for them. No wonder, then, we read that in spite of his lucrative employment he had at last to retrench his household and live in comparative poverty. He looked upon money as he looked upon pleasures and honors, as creatures to be employed in reference to God. It was Mass, it was Holy Communion, it was Confession, it was mortification, it was prayer that gave this great man the power to rise above nature and live in a state of grace—live with his affections, not upon this world, but upon God and the things of God. It was because he loved God, and loved his soul, and loved heaven, that amid all his toils he found time each day to recite the office and the beads of our Lady, to say the penitential and gradual psalms, besides many other devotions. And bear in mind he was none the less a cheerful companion for all that he was so pious. It was precisely because of his wit and humor that the King and Queen left him no peace, but sought his company by day and by night. But he put not his trust in princes, and on one occasion when his son-in-law congratulated him on being so great a favourite with the King, he replied, "I may tell thee I have no cause to be proud thereof, for if my head would win him a castle in France it should not fail to go." In 1532 when he resigned the great seal, he rejoiced, he said, that being free from the troublesome business of public affairs he might live for a while only to God and himself, and he wrote, "The leisure which my prince has granted me I propose to dedicate to study and the honor of God." On April 13th, 1534, he was

summoned before the Commissioners at Lambeth to take an oath to which, as a Catholic, his conscience told him he must not subscribe. He was found guilty of high treason against an earthly monarch because he would not submit to commit the crime of high treason against the King of Heaven. He would not acknowledge a layman to be the Supreme Head upon earth of Christ's Church. He was put to death, mark it well, for being true to the Bible, which nowhere says that a layman, even though he be England's King, shall be the Head of Christ's Church; but on the contrary, in words too explicit to be misunderstood, declares that Peter and his successors are Christ's Vicars upon earth. We are bound to live a supernatural life no less than was Blessed Thomas More. The first Commandment presses upon us quite as closely as it did upon him. Approach the Sacraments, hear the Word of God and keep it, and then when your life is done you will have the happiness to exclaim, "I have fought the good fight, I have run my course, I have kept the faith. As for the rest there is laid up for me a crown of justice which the Lord, the just Judge will render to me."—*Tablet*.

WAS ST. PATRICK A PROTESTANT?

On this subject, the Rev. Father Anderdon, S.J., writes in the *London Weekly Register*, as follows:—

What was St. Patrick's own belief?

We have three indications. (a) The book of Armagh (fol. 9), contains an exhortation of his to his disciples, as brief and comprehensive as the definition of St. Basil. "Christian is my name, but Catholic my surname," writes the great Bishop of Cæsarea. "Ut Christiani, ita et Romani sitis," echoes the Apostle of Ireland; let your Christianity and your Romanism be co-extensive. "Romanism" has seldom been put in fewer words.

(b) His Synod of Armagh was held about the year 456, after his return from his second journey to Rome the previous year. St. Leo the Great had just confirmed the See of Armagh as the metropolitan Church of Ireland, and bestowed on St. Patrick the pallium, with the title of Apostolic Legate. "At his return," says an old life of the Saint, "he dedicated the Cathedral of Armagh, and convened a council of Bishops, to consider the proper regulations for the Church of Ireland." Now, this Synod was probably held just nine years after the Council of Sardica; and one of its canons dealt with the same important subject treated of in that Council—appeals to Rome. As we listen to St. Patrick's words, do we not seem to hear the Fathers of Sardica over again? We quote Usher's own translation of the canon, without speculating on Usher's probable thoughts, as he transcribed it.

"Whenever any cause that is very difficult, and unknown unto all the judges of the Scottish* nation shall arise, it is rightly to be referred to the See of the Archbishop of the Irish [that is, of Patrick], and to the examination of the prelate thereof. But if there, by him and his wise men, a cause of this nature cannot easily be made up, we have decreed it shall be sent to the See Apostolic, that is to say, to the chair of the Apostle Peter, which hath the authority of the city of Rome."

(c) But the final proof of St. Patrick's faith is the present and continuous faith of Ireland, which he bequeathed to her. This is written, not in canons only, nor decrees, nor epistles, but "in the fleshy tablets of the heart." Like the faith of the Romans, wherewith it is coincident, from which it is derived, it is "spoken of in the whole world." The Christianity of Ireland, like that of her Apostle, has been intensely Roman Catholic throughout. This faith she has preached to the four quarters of the world; for this she has abundantly suffered at home.

Cardinal Gibbons shows a marked tendency toward choosing Santa Maria in Trastevere as his titular church. The church is the oldest and most interesting of the Roman basilicas. The Cardinal will take possession probably on the 20th inst.

*No student of history will need to be reminded that the tribes of the northern provinces of Ireland were thus designated, and gave their name to the present Scotland by migrating thither.

ARCHBISHOP LYNCH TO LORD RANDOLPH CHURCHILL.

His Grace the Archbishop of Toronto has appealed to Lord Randolph Churchill to join with Mr. Gladstone in effecting a settlement of the Irish question, in an open letter published in the *New York Herald* of Monday, of which the following is a condensation:

ST. MICHAEL'S PALACE,
Toronto, Canada, March, 1887.

To the Right Honourable Lord Randolph Churchill.

MY DEAR LORD CHURCHILL,—You must recollect the prelate from Canada who paid a visit to the viceregal lodge at Dublin in 1879 to thank your venerable and noble mother, the Duchess of Marlborough, for her kindness, liberality and charity toward the starving Irish. I had the honor then of a short acquaintance with your Lordship. On that occasion I predicted you would become a great statesman. The twinkling of your brilliant eyes, however, portrayed that you would be a little restive for a few years. I have assiduously watched your course since then, sometimes with regret (Belfast), at other times with joy, but always with great hope. The motive of your resigning a very honourable and important post in the Cabinet of England proved the honor, valor and self-respect of a great mind. Now, my dear Lord Randolph, the object of this letter is to beg you to study the Irish question, root and branch, not in the spirit of party, but of justice to all men.

I am confident, from your character of uprightness and honor, that you will, even for this once, join Mr. Gladstone, and bring peace and prosperity to Ireland, and effect a more stable union between England and Ireland. Your Lordship cannot but feel the disgraceful contradiction involved by the present attitude of the British Parliament towards Ireland. On the one hand, admitting the justice of the landlord's exactions, and the utter inability of the tenants to meet them, the British House passes a law appointing a commission to regulate the rents, which results in their being reduced in many instances to one-half or one-third of their former amount. On the other hand, the machinery of that tribunal being so cumbersome and slow that fifty years would scarcely suffice for this hearing of all cases, the landlords are availing themselves of this delay and are pushing evictions by wholesale, and the British Parliament, stultifying itself, prostitutes the power of a law which should be sacred by granting the aid of police and soldiery to assist sheriffs and bailiffs in evicting thousands of unfortunate people, young and old, in the most inclement season of the year, amid the screams and cries of starving women and children and the curses of aged men, thus helping the landlords to exact rents which the Court appointed by the Government had in parallel cases pronounced flagrantly unjust. Does this accord with the true philosophy of just and legitimate government? When authority stultifies itself the people will not be persuaded to respect it. The rule of injustice is a hard and helpless task. Let the landlords receive fair rent, not oppressive, and let them restore to the poor tenants the over-payment of past years. There are unmistakable signs in England of a growing volcano, which I trust English prudence will avert. The embers have been very unwisely fostered there. Will the time ever come when insularity will begin to have some regard for the honest public opinion of the world, civilized as well as uncivilized, which is to-day horrified at the news of the inhuman spectacle of evictions, whose only equivalent, according to England's greatest statesman of past or modern times, are the death warrants? The unfortunate victims, however, shivering from cold, wet and hunger, after that sad day of their hardest trials, were not debarred from warming themselves at the blaze of their own burning hovels.

How the English journals would, with hypocritical zeal, gloat over and publish the inhumanity of such deeds if these horrid deeds were perpetrated by a Catholic Government. How the Pope would be called a monster of iniquity, the murderer of his people, and to be dealt with

as such if during his temporal power he had permitted one town's land to be depopulated. Such wholesale and inhuman evictions are only heard of under the British crown. Her Most Gracious Majesty need not be grateful to her responsible Ministers for disgracing her otherwise glorious reign of fifty years by the periodical oppression of the poor and starving Irish, and finishing it up by more than savage acts of cruelty and violation of all true laws and order. The Irish element in the United States is becoming more and more powerful. Your English papers sometimes remark, when statesmen in this country speak disparagingly of England, "that he is trying to catch the Irish vote." By that they acknowledge that the Irish vote is a great factor in America, and the same may be said of Australia and other English-speaking countries where the Irish congregate and multiply and prosper. Hence you must conclude that numbers will tell, and the combined Irish are a powerful ingredient in the government of this country, and the power of their organizations is increasing every day. They hold already the balance of power in Presidential and other elections. This is beyond dispute. You may judge of their temper from the tone which Americans take in the present fishery dispute. It is said that we in Canada live under the British flag by toleration of the United States. When there was a question of enlisting volunteers for our defence, one of our chief statesmen said: "What use in this expense?" The chief guard of five millions of people, in fact of fifty, will be good behavior: but good behavior means now, it appears, to let the Americans do as they like, as English forces are far distant. Better are good neighbors near than blood relations at a distance. Should a misunderstanding happen between England and the United States Canada would in a few days be overrun by American troops. It would cost that Republic very little, as Irish-American military organizations would supply very largely both men and money. It is well known that there are many annexationists here in Canada, of pocket loyalty, who think that annexation to the United States would bring them more trade and money. Let us finish, my dear Lord, this perhaps too long letter by imploring you again and again to help your country, England, out of the murky chaos in which she is, and induce her to do justice at length to Ireland. Don't wait for the opportunity of the oppressed Irish. England's difficulty, ill-treatment and calumnies will never reconcile former friends or foes. Union is strength, and the condition of the Irish at home and abroad does not add to the strength or honor of England. We must not forget how the great Roman Empire fell. England is not beyond the reach of eternal justice."

THE NEW CARDINALS.

A public Consistory was held in Rome on Thursday last, the feast of St. Patrick, in the Sala Regia. It began at twenty minutes past ten o'clock and concluded at noon.

The procession was headed by the consistorial advocates, with attendants, arrayed in crimson robes and ermine capes. They were followed by the cross-bearers, cameriers, prelates, bishops, archbishops and cardinals. Then came the Pope who was borne on the *sedes gestatoria*, flanked with flabelli, or white peacock feather fans. He was accompanied on each side by noble guards in blue, the Swiss guard, officers, and purple and crimson-robed attendants. When the Pope descended from the *sedes*, he ascended the throne, which had been covered with purple cloth and cloth of gold for the Lenten season. The canopy over the throne was backed by a tapestry of Perino del Vaga, depicting faith, hope and charity. At the base of the throne were two lions couchant, bearing red banners with cross keys. The cardinals occupied benches arranged in a long parallelogram in front of the Pope. The consistorial advocates advanced to the throne and read the instance for the beatification of the persons under consideration.

This concluded, sixteen cardinals left the hall to bring

from the Sistine chapel the eight new cardinals:—Archbishop Gonstales, of Toledo; Mgr. Aloiz Masella, ex-Nuncio at Lisbon; Archbishop Taschereau, of Quebec; Archbishop Gibbons, of Baltimore; Archbishop Lange-nieux, of Reims, and Archbishop Giordani, of Ferrar. Each new cardinal was accompanied by two others. Cardinal Taschereau was accompanied by Cardinals Bonaparte and Zeigliara, and Cardinal Gibbons by Cardinals Melchers and Nosezella. They proceeded, and bowing thrice, kissed the Pope's foot and hand, received the Pope's double embrace, and then retired.

They again advanced to the Pope to receive the hat, which was brought in on a silver salver. Each cardinal knelt as he came before the Pope, and the hood of the robe was placed over his head by an attendant. Then the Pope, taking the large red hat, placed it on the kneeling cardinal, rested his hand on it, while he read the following words in a slow, distinct voice:

Ad laudem omnipotentis Dei et sanctæ sedis apostolica ornamentum accipe Galerum rubrum insigne dignitatis cardinalatus per quod designatur quod usque ad mortem et sanguinis effusionem inclusive pro exaltatione sanctæ fidei pace et quieti populi Christiani augmento et statu sanctæ Romanæ ecclesiæ te intrepidum exhibere debeas. In nomine, Patri, et Filii, et Spiritus Sancti. Amen!

The cardinals then made obeisance to the Pope, concluding with a double embrace, or kiss of peace. Cardinal Taschereau was calm, though he showed signs of great emotion. The cardinals then gave the kiss of peace to their colleagues of the Sacred College.

The Pope then departed, followed by his escort. Crowds lined the Sala Ducale, through which the procession passed. Finding no places in the Sala Regia the diplomats to the Holy See and their families occupied the large gallery, and the Roman princes and their families were in another gallery. There were also present Bishops Ireland, Keane and Watterson, Monsignor O'Brien, who was the ablegate to Cardinal Taschereau, Monsignor Dillon, of Australia, Lieut. Williams, of the United States army (in uniform), the rectors and students of the American and Irish Propaganda, the rectors of the Scotch and English colleges, and others.

Cardinal Gibbons has been appointed to the following Sacred congregations:—Propaganda, regular discipline, indulgences, and sacred relics and studies. Cardinal Taschereau has been appointed to the following:—Consistorial bishops and regulars, ecclesiastical immunities and propaganda.

A student read a Latin composition expressing joy over the promotion of the cardinals, and a Latin chorus praising them was sung. Cardinal Taschereau responded in Latin, expressing his appreciation of the honour conferred upon him. Cardinal Gibbons spoke in English. He said the reception of the hat on St. Patrick's day was a happy circumstance. He hoped that their work would be harmonious for the peace of mankind and the spread of the truth under the banner of the Cross. After the Consistory the new cardinals thanked the Pope, who, in his reply, referred briefly to Canada and the United States, especially to the new American college.

Monsignor Kirby, the venerable rector of the Irish College, gave a dinner in the evening to Cardinals Gibbons and Taschereau, the secretary and rector of the Propaganda, Bishops Keane, Ireland and Watterson, and Archbishop Carr, of Melbourne.

ST. JOSEPH.

Patron of all who work in humble ways!
Pray that from pure and earnest motive I
May fill with patient toil the moments flying;
Patron of happy death-beds! when my days
Have reached their term, be thou, dear Joseph, nigh,
With Mary and with Jesus, while I'm dying.

The *Western Watchman* of St. Louis, suggests that the Salvation Army send a contingent to the Congo, on the ground of the wonderful similarity between the form of worship adopted by the Salvationists, and that in vogue among the natives of Central Africa, which consists chiefly of grinning.

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.

JOHN A. MACCABE, 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. AENEAS McDONELL DAWSON, LL.D., F.R.S., Ottawa.

TORONTO, THURSDAY, MARCH 24, 1887.

His Lordship, Bishop Cleary, of Kingston, has gone south for the remainder of the winter.

A Mission conducted by the Rev. Father Kreidt, O. C., of the Carmelite Monastery, Niagara Falls, is in progress at the new Church of our Lady of Lourdes and St. John, the Evangelist. The missionary is a quiet, earnest preacher, and the exercises are well attended.

Archbishop Fabre has given his consent to the formation, in Montreal, of a permanent *garde nobile* to be in attendance at his levees and on other important occasions. At the official receptions they will mount guard in the corridors of the palace and around the archiepiscopal throne. Fifty young men have already joined the *garde nobile*, the idea of which originated with that of the papal *garde*, which is composed of the members of the old families of Rome.

Since Bishop Ryan preached in the Church of St. Salvador, three years ago, says the New York *Herald's* correspondent in Rome, no sermon has been heard there in the English tongue, approaching in eloquence that which Bishop Keane delivered on Sunday in the Irish Franciscan Church of St. Isidore, on the subject of St. Patrick and the Irish nation. The whole sermon was a triumphal panegyric. The Church was crowded with Irish and American residents and visitors, all of whom were deeply impressed.

The imposing ceremony of the conferring of the red hat on His Eminence, the Cardinal Archbishop of Quebec, of which we give an account elsewhere, marks an event of more than ordinary importance to Canadian Catholics. The elevation of Cardinal Taschereau to the Sacred Colloge, taken in conjunction with the establishment in Rome of a Colloge for the reception and education of ecclesiastical students from this country, gives the Church in Canada a firm foothold in the Eternal city, and is a recognition, moreover, of her growth and expansion.

"The only field," said one of the speakers at the Irish Protestant's Benevolent Society's dinner, "in which Irishmen have never distinguished themselves, is statesmanship." From the fact that a previous speaker spoke glowingly, but a moment before, of Canada as having copied a constitution which was modelled by Burke, we should judge that the gentleman was very much after dinner. It is always, indeed, a very admirable thing to remember that on occasions of this character strict accuracy of statement has come to be looked upon as not absolutely essential, and that the toasts with which such intelligences grapple are not usually reached until the majority of those present are supposed to be no longer in a condition to discriminate.

It would be a matter of supreme consolation to Protestant Irishmen could they persuade themselves that St. Patrick was a Protestant like themselves. We confess to a certain amount of sympathy with them in their desperate efforts to make history read in such a way as to confirm them in their belief, because we do not like to see a fellow-being suffering under the pressure of an unattainable desire. Unfortunately for them, aside from the question whether St. Patrick held what are called "distinctive Roman doctrines" or not, history is against the theory that the great Apostle was not in communion with Rome. That he looked to the Chair of Peter for his authority and guidance is an indisputable historical fact, and to determine what he preached and taught to his people, it is sufficient to enquire what Rome taught. What Rome's faith is, that was St. Patrick's; and it is alike our boast, and (when it suits their purpose) the taunt of our enemies that Rome is *semper eadem*. We refer our readers to a passage in another column for proof of this fact.

On Saturday, Cardinal Taschereau entered into possession of his titular Church of Santa Maria della Vittoria, a large number of people, including Archbishop Carr, and Bishop Keane, being present at the ceremony. After the reading of the brief of the Cardinal's appointment, an address was presented in French from the Carmelite Fathers and the Canadian students of the Colloge of the Propaganda, to which Cardinal Taschereau, replying, said: "Among the innumerable benefits which I owe the Pope, I count the favour of having as my titular the beautiful church so richly adorned by Prince Torlonia, of which the late Cardinal Jacobini was titular priest. In Canada the first church was dedicated to Mary three centuries ago, and became the fruitful

mother of innumerable churches, which to-day cover the immense valleys of the St. Lawrence, Mississippi, Winnipeg and Columbia rivers. At a short distance from the first church rises another dedicated to Notre Dame des Victoires, which is a place of pilgrimage where each hour of the day the faithful may be seen imploring grace or offering thanks." The Cardinal concluded by saying: "To-day is the sixteenth anniversary of my Episcopal consecration. I ask the prayers of the fathers that I may fulfil my heavy duties worthily."

In an editorial on Orangeism, *The Mail* recently declared that "the order has suffered in esteem from a variety of causes, notably from the common belief that it inculcates religious bigotry; that its leaders are often more self-seekers; and that is nothing more than a huge political machine, the original principles of the order having been subordinated to a blind faith in Toryism," an indictment, it adds, "which no conscientious Orangeman will seek to deny." Despite these, what would seem to be, rather serious objections, the Orange Association, thinks *The Mail*, has undoubtedly a future, if its illuminati but set themselves to the revival in Quebec of that "British freedom" which the mere prospect of the restoration to the Jesuits of the lands in that province, wrung from them by confiscation, so potently argues to be nearly extinct. It is in the fecundity of the French Canadians, however, which is but another way of saying that the French Canadians are virtuous, that *The Mail* finds the gravest and most unspeakable occasion for grief. Unhappily, to counteract this condition, neither *The Mail*, nor Professor Goldwin Smith, a man infinite in speculation, whom it invariably follows, have been able to hit upon anything more optimistic in their philosophies than a re-conquest of Lower Canada, and the entire extinction of its French population.

ARCHBISHOP LYNN has again spoken on behalf of the Irish cause. His letter in the New York *Herald* is timely and it is effective. It will be read by the majority of the English-speaking people. Perhaps fifty millions on both sides of the Atlantic will hear that a Canadian Archbishop has lifted up his voice in favour of the oppressed Irish, and in condemnation of their oppressors—the English. Not the English, one ought to say, but the miserable, tottering government of England that inflicts new outrages on a people too defenceless to resist, but too conscious of their own natural rights to give up the struggle for them. The letter of His Grace will proclaim to America and Europe that the treatment of the inhabitants of the Sister Isle is one of the blots of English civilizations in this century, as indeed it has been ever since the two islands were connected. The people are right, let us say; but the facts of history shew that a government was always to be found that had its Irish Crimes Bill and its Irish Coercion Bill in the hands of its First Minister.

It is to be hoped that this state of things will not last forever. Gladstone and Parnell are the real leaders in Great Britain and Ireland. They have determined foes

at home, and they have more injudicious friends abroad, but the whole sweep of humanity is with them. The shadow of a government that holds power in England must give place to a reality that can hold on to power, and still preserve peace in the land. The hastening of that consummation is aided more effectively by a letter such as that of Archbishop Lynch than by the speeches of fifty patriots, or the resolutions of fifty Leagues. His utterance will be read and referred to all the more as coming from a prelate in an English dependancy. We hope it will have the desired effect on the First Minister and the Queen, and bring about such beneficent legislation as may throw some credit on the Jubilee year of Her Majesty, and redeem that event from what promises to be a very empty show, so far as Ireland is concerned.

One of the last official acts of the late Cardinal Jacobini was the signing of the letter, addressed by the Holy Father to the Bishops of the United States, Canada, Ireland and Australia, sanctioning the project of erecting a memorial church at Rome in honour of St. Patrick, Apostle of Ireland. The project, which has the united support of the assembled Bishops of all Ireland, was conceived by the Very-Rev. Prior Glynn, the famous Irish Augustinian, who has charge of the great undertaking. The determination of Dr. Glynn to build a church worthy of Ireland was no sooner conceived than acted upon. Representing to the Holy Father that, in consequence of the appropriation of the lands of the Augustinian College, the Order had obtained new grounds with a compensation of \$80,000, he asked his approval of the intention to build not only a new college in place of the one taken from them, but an Irish national Church on the grounds he had purchased, to be held forever as Irish national property, secure from spoliation and confiscation, and a few days later received from the Cardinal Secretary a letter stating that the project was especially pleasing to Pope Leo, who manifested his approval by a large donation, and bestowed his apostolic blessing on all who contributed towards the completion of the work. "Nothing," says the Papal Secretary's letter, "could be more acceptable to Catholic Ireland than the raising in Rome of a temple in the name of him who, after having inaugurated his Apostolate in that land, humbly proceeded to the capital city of the whole world to study the chain of truth, whence sacerdotal unity is derived, in order to receive there regularly, and with due sanction, the charge of his mission and its entire fulness. Here the faculty to speak the Gospel to the people of that island was given to Patrick by the Pontiff Celestine; here, near the tomb of the Apostles, he was honoured by the episcopal consecration; hence he departed, and after very serious trials and vicissitudes courageously borne, he brought by word, by virtues, and by miracles the worship of the true God, so that it even merited the name of the Island of the Saints. And therefore there is no doubt but that every Irishman will feel moved by so joyous a memory, and no one will refuse to extend a helping hand to this sacred edifice, when, turning his gaze on those times, he will see in the most noble Apos-

tolate of Patrick the supreme union of his nation with the Roman Church." It is gratifying to know that the Irish people in a matter so full of honour to their faith and their fatherland have anticipated the advice of the Holy Father, and that from the rapidity with which the movement has taken definite and practical form, the first stone of the sacred edifice will probably be laid by His Holiness on the occasion of the solemnization in December next of his Sacrodotial Jubilee.

ST. PATRICK'S DAY.

St. Patrick's Day is come and gone. The twenty or thirty millions of Ireland's sons and daughters, scattered over the entire habitable globe, have, once more, from warm throbbing hearts saluted the dear old motherland with all the affection and homage which national days bring to all nations and races, but to the Irish race in an especial manner. Once more has the past been reviewed, the present considered, the future hopefully questioned. Another column is added up in the weary count of time, another milestone is passed on the weary road to the consummation of hopes so long deferred. Once again the sacred honour paid the day, the instruction on its spiritual significance, the address on its national significance. Connected with the latter are some points which are at once interesting and instructive; and more in sorrow than in anger the writer calls attention to them to-day.

It must have struck those who watch the times, the remarkable increase in the number of "Irish Protestant" Societies established during the last five years. And on the principle *ex uno disce omnes*, from the report of the proceedings at the banquet of the I. P. B. S. of Toronto, last week, the spirit of such Societies may be judged. Alas for that spirit; alas for dear old Erin when these sons of hers, for they are her sons, revile her, insult her, add to her griefs; alas for the sons who, instead of helping her to obtain her just rights, raise ghosts as an excuse for their unfaithfulness.

What was the theme of all the speeches delivered at that banquet? A Protestant Ireland, a Catholic Ireland. The best of Ireland's sons, Protestant and Catholic, have languished and suffered in prison for a United Ireland; the best of Ireland's sons, Protestant and Catholic, have shed their blood for a United Ireland; and now must we be told that a United Ireland is impossible? that there must be a Catholic Ireland, dreaded and hated by a Protestant Ireland; a Protestant Ireland, having, and protesting that it has, no faith in the brotherly, national love, the generosity, the sweet companionship, of true men of all creeds, a common good? United Ireland! Can we shut our eyes on the fact that it is from these Societies is preached the doctrine of a disunited Ireland? Can we shut our eyes to the fact that a disunited Ireland is still the one grand remedy in the eyes of these speakers, as unfortunately it has been the watchword in the past of almost every British Government which has attempted to deal with the Irish question? Where in the speeches at that banquet do we find one word of sympathy for the poor suffering rack-rented tenants, who for years have been starving themselves and their children, and going almost naked, so that a rent which, in many cases, is seventy-five per cent. above what it ought to be, may be paid to the absentee landlord? Where do we find a word about the heartless evictions, the dwellings saturated with oil, so that they may burn the better, the fire and sword let loose upon the unhappy land, the shameful, un-Christian, unhallowed, savage scenes which have caused a wave of horror and indignation to pass over the whole civilized world, making Englishmen blush for acts perpetrated in the name of their country's law. Shame on the Irishman who can make such a statement about his country as this:—"Ireland has been asking by the mouth of revolvers and shot-guns to be free from all restraint, to have her own sweet

will, and to follow it as she thought proper"; on the Irishman who can say, "At this moment she presents a spectacle of anarchy unparalleled on the face of the globe, and innocent blood is crying like that of Abel for vengeance"; on the Irishman who can say, "If juries will not convict in the face of clear evidence." Not a word about the infamous system of jury-packing which is the scandal and the shame of modern history. And also, it may be asked, what Irishman has so grievously libelled his country? No less a personage than Bishop Sullivan, of Algoma. But, perhaps, in his reference to the "innocent blood crying like that of Abel for vengeance," he had in his mind's eye the blood of the innocent, unoffending Catholics of Belfast shot down by the Orange "lambs" of that "Athens of the North." Dis-united Ireland! Yes, this is the theme—a theme heard nowhere but in such societies. How different when the Catholics and liberal Protestants of the Irish race meet. Dis-united Ireland! Not these the words of Parnell, the tried and trusted Protestant leader of the Irish people; not these his sentiments expressed in words for ever memorable, that he wants a united Ireland. And on the day when in College Green the "King, Lords and Commons of Ireland" will once more proclaim her a nation, Parnell will say to his mother Erin, "Of all thy children I have not lost one." A.

THE CLAIMS OF ANGLICANISM.

DOCTRINE CONTAINED IN THE 39 ARTICLES OF THE CHURCH OF ENGLAND, REFUTED BY THE TEACHING OF THE CHRISTIAN FATHERS OF THE FIRST 600 YEARS.

II.

Keeping in view the definition of Heresy and Schism as given in the last article, I shall begin an examination into the doctrine contained in the Thirty-Nine Articles of the Church of England, commencing with the 37th. I begin with this 37th Article because it contains, as it were, the rock on which the Church of England suffered complete shipwreck. The comparing of the whole Anglican system with the teaching of antiquity must necessarily show to every unbiased mind the entire falsity of that system. This comparison will also shew that between the Catholic Church of the 19th century, and the Catholic Church from the beginning, there is not even the least difference in faith or teaching. I should strongly recommend to our Anglican brethren to follow up this line of examination, and in doing so they cannot fail to be convinced that their vaunted church is after all but an Heretical and Schismatical human institution. This 37th Article of the Church of England may be reduced to the three following propositions: 1st. The Bishop of Rome has no jurisdiction in the realm of England; 2nd, Ecclesiastical causes pertain to the jurisdiction of those who hold the royal power of that kingdom; 3rd, England is not, nor ought to be subject to any foreign jurisdiction. The first of these propositions is directly contained in the express words of this 37th Article; the second and third are the logical deduction from this paragraph. "The Queen's Majesty hath the chief power in this realm of England and other of her dominions, unto whom the chief government of all estates of this realm, whether they be Ecclesiastical, or civil in all causes doth pertain, and is not, nor ought to be subject to any foreign jurisdiction."

Now, when we compare the first of these propositions with the teaching of antiquity, it will be found, as clear as the sun in the heavens, that the Catholic Church, the true spouse of Christ, has ever, and always taught, 1st. That Peter was the chief pastor of the Church by divine appointment, and Christ's Vicar upon earth. 2nd. That Peter received the office of chief pastor for himself and his lawful successors. 3rd. That the Bishops of Rome are the lawful successors of Peter in his office of chief pastor. To prove these Catholic statements, beginning with the last, I shall adduce the testimony in the first place, of certain Latin Fathers of the first 600 years. Anglicans all admit the truth and purity of the Catholic

Church during that period. St. Optatus, who lived A.D. 365, writing to Parmenianus on the schism of the Donatists, says, "You cannot deny that you know the Episcopal chair was first established in the City of Rome by Peter; that in it he sat as head of all the Apostles, whence he was also called Cephas; that by means of this one chair unity was to be preserved amongst all; so that he would now be a schismatic and a sinner who would set up any other chair in opposition to the chair of unity. Peter, therefore, was the first who sat in the chair of unity, which is the highest of honours. To him succeeded Linus," etc. Then, after enumerating the occupants of the Holy See down to his own time, St. Optatus continues: "To Damasus succeeded Siricius our associate and friend, who occupies it at the present day, with whom we, and the entire world, corresponding by circular letters, are united in strict communion. Let you now, who would fain arrogate to yourselves the Holy Church, prove the origin of your chair." Further on the same St. Optatus, rebuking the chair of Victor of Garbia, says, "If Victor were required to state where he would establish his chair, he could neither point out a person who preceded him there, nor shew any chair unless one of pestilence. And pestilence buries amongst the damned, those who perish of its virulence. Hell is known to have its gates, against which the Scriptures tell us that Peter, who is our Prince, received the keys of salvation when Christ said to him, 'I shall give to thee the keys of the kingdom of Heaven, and the gates of Hell shall not prevail against them.' How comes it then that you strive to usurp the keys of the Kingdom? You who, by your presumption and audacity, sacrilegiously war against the chair of Peter. (*St. Optatus ad ver Parmenianum, Lib. 2*). St. Jerome, A.D. 380, in his epistle to Pope Damasus writes as follows: "As the East, seized with its inveterate religious mania, and distracted by internal dissensions, tears into shreds the seamless garment of Christ woven from the top throughout; and as foxes so prey upon the vineyard of the Lord, that amidst the broken cisterns that hold no water, it is difficult to trace out the fountain sealed up, and the garden enclosed, I have therefore resolved to consult the chair of Peter, and the Faith landed by the mouth of the Apostle, and now to demand food for my soul from that source whence I have already received the vestments of Christ. * * * Therefore, though your greatness awe me, your humanity invites me. From the priest I demand the victim of salvation; from the pastor the protection of the sheep. I speak with the successor of the Fisherman, and the Disciple of the Cross. Seeking Christ before all things, I am associated in communion with Your Holiness, that is with the chair of Peter, upon which rock I know the Church is built. Whosoever eateth the Lamb out of this house is a profane man. Whosoever is not within the Ark of Noah shall perish amidst the deluge." (*St. Jerom. Epist. dd. Pap. Dan.*). St. Augustine—A.D. 395—when speaking of the different considerations which kept him in the Catholic Church says, "The succession of Pastors from the chair of the Apostle Peter, to whom our Lord, after His resurrection, committed the feeding of His flock, down to the present Bishop, keeps me in it." (*St. Augustine Contra Man. Tom. 6*). Again, writing to Generosus, he says, "For if the order of Episcopal succession be regarded, with how much more certainty and real security for salvation do we reckon from Peter, to whom as representative of the entire Church, our Lord said, 'Upon this rock I will build My church, and the gates of hell shall not prevail against it.' After enumerating the different Bishops of Rome from St. Peter, the same St. Augustine continues, 'But even if this long line of Bishops succeeding each other from Peter to Anastasius who now occupies the Holy See, another Judas should contrive to creep, yet that would not prejudice the Church or her conscientious children to whom our Lord, (providing for such calamity) when speaking of wicked Bishops in St. Matt. chap. 23, ver. 3, saith, 'Whatsoever they command observe, but whatsoever they do observe not, for they preach and practice not.'" (*St. Augustine, Tom. 2, Epist. 165, Ad Generosum.*)

T. D.

MY PATH.

I know not where my feet may tread in future years,
Thro' garden walks of dreamy flowers in fragrant bloom,
Or down the narrow, thorny way beset with toil,
That winds thro' vales of sacred tears.

I know not if the purple morns will ope for me
Rich gifts of pearls and jewel'd crowns;
My path may be a lonely waste of blighted hopes,
Nor lamp, nor star lend kindly cheer that I may see.

I only know that faith will light my future way;
That, torch in hand, I cannot fear the darkest hour
That 'round my path may spread its gloom,
If heaven direct my steps thro' endless day.

THOMAS O'HAGAN.

REVIEWS.

Merry England.—The beatification of the English Martyrs under Henry VIII. and Elizabeth, has been a fruitful topic of discussion and reflection in the English Catholic Magazines for the past few months. Not Catholics alone have turned with renewed interest to the study of that sorrowful period of English history, but we can scarcely doubt that anxiety to know the truth has taken root in the heart of many a Protestant Englishman. England, once known in the Church as "the Dowry of Mary," has now for more than three centuries stumbled on amidst the darkness and pitfalls of heresy. The spectacle of the countless divisions of Christianity, which she now presents to the world, tells its own tale. Cut loose from the unity of the Faith, authority despised and trampled under foot, the inevitable consequences followed. To those who have hoped and prayed for the return of England to the True Faith, the new host of saints and confessors raised to our altars by the present glorious Pontiff, will be a source of increased hope and renewed fervour in prayer for the dawning of so happy a day. In the March number of this magazine just to hand, there is an interesting narrative of Blessed Thomas More and his family, from the pen of Mr. John Oldcastle, who has given us a very readable article. An excellent portrait of the holy Chancellor forms the frontispiece of the number. Other articles are "The Children of the Poets," by Alice Meynell; a continuation of the "Haydock Papers," by Joseph Gillow; a short story by M. A. Tincker, and a poem by Sir Stephen De Vere. Taken altogether it is a very attractive number.

A massacre of Christians has taken place in Central Africa, in the territory of the new King of Uganda, Muanga. Pere Simeon Lourdel, of the missionaries of Algiers, states the cause of the massacre as follows:—"The King discovered a young page teaching the Catechism to one of his young companions. His Majesty called for his sword and slew the boy on the spot; he then summoned the Chief Ministers and ordered an immediate general slaughter of all the Christians. The palace gates were closed securely, and all the pages ordered to appear the next day in the Royal presence. 'Let those who pray as the whites stand to this side,' ordered Muanga. Forthwith, the chief page, Luanga, placed himself as directed, whilst his companions grouped themselves around him. The King had them bound with ropes, and shortly after the greater number of them were burned alive on the Mountain of Mamugongo, beside the lake, and the remainder were slain or hacked to pieces. The King has further declared that he will exterminate all the Christians in his dominions, which, humanly speaking, he is quite able to accomplish." "The number of victims," writes the Vicar Apostolic of Victoria-Nyanza, "far surpasses one hundred and their blood will doubtless there, as elsewhere, become *Semen Christianorum*; their moral courage and constancy under the most frightful tortures led the pagans to believe, as in the early ages of Christianity, that they possessed some mysterious philter which sweetens torments and causes contempt of death."—*Tablet*.

DISCIPLINE.

A block of marble caught the glance
Of Buonarrotti's eyes,
Which brightened in their solemn deeps,
Like meteor-lighted skies.

And one who stood beside him listened,
Smiling as she heard ;
For "I will make an angel of it,"
Was the sculptor's word.

And soon mallet and chisel sharp
The stubborn block assailed,
And blow by blow, and pang by pang,
The prisoner unveiled.

A brow was lifted high and pure,
The wak'ning eyes outshone,
And as the matter sharply wrought,
A smile broke through the stone !

Beneath the chisel's edge the hair
Escaped in floating rings ;
And plume by plume was slowly freed
The sweep of half-furled wings.

The stately bust and graceful limbs
Their marble fetters shed,
And where the shapeless rock had been,
An angel stood instead !

O blows that smite ! O hurts that pierce
This shrinking heart of mine !
What are ye but the Master's tools
Forming a work divine ?

O hope that crumbles to my feet,
A joy that mocks and flies,
What are ye but the clogs that bind
My spirit from the skies ?

Sculptor of souls ! I lift to Thee
Encumbered heart and hands ;
Spare not the chisel, set me free,
However dear the bands.

How blest, if all these seeming ills
Which draw my thoughts to Thee,
Should only prove that Thou wilt make
An angel out of me !

—Catholic World.

It is related by Cardinal Gibbons that, while Bishop of Richmond, he was the defendant in a suit relating to some

Church property. When he was called to the witness stand, the plaintiff's lawyer, a legal luminary who still shines in Richmond, after vain endeavours to involve the witness in contradictions, struck on a plan which he thought would annoy the Bishop. He thereupon questioned Dr. Gibbons' right to the title of Bishop of Richmond, and called on him to prove his claim to the office. The defendant's lawyer, of course, objected to this as irrelevant; but the Bishop, with a quiet smile, said he would comply with the request if allowed a half hour to produce the necessary papers. This was allowed. The Bishop left the Court-room, and returned in twenty minutes with a document which he proceeded to read with great solemnity; all the more solemn as the paper was in Latin. The plaintiff's lawyer pretended to take notes industriously, bowing his head once in a while as if in acquiescence, and seemingly perfectly convinced at the end. When the reading was finished he announced that the Papal bulls just read were entirely satisfactory, at the same time apologizing for his expressed doubts. Next day it leaked out that the Bishop, unable to find the Papal bulls at his residence, had brought to court and read a Latin essay on the Pope, written by one of the ecclesiastical students, and forwarded by the president of the college as a specimen of his skill in Latin composition. The smart lawyer is occasionally reminded of it yet.

NOTES.

At St. Mary's Abbey, Newark, N.J., on the feast of St. Benedict, Father Hilary Pfraenge was installed Abbot. Father Wayrick, C.S.S.R., of New York, preached on the occasion a sermon on St. Benedict and his order.

We regret to learn that Very Rev. Dr. Hackett, for many years Professor of Mental Philosophy in Maynooth College, died on the 9th inst.

The Dowager Duchess of Buccleuch has presented a jewelled mitre to Father George Porter, S.J., Archbishop-elect of Bombay.

Very Rev. C. Vincent, V.G., of St. Michael's College, Provincial of the Basilians in this country, will, we understand, shortly leave for France.

Mgr. Galimberti's mission to Berlin is taken to signify the end of the Kulturkampf. This view is confirmed by Herr Windthorst's sudden departure, though the Reichstag was in session. It is rumoured that he even intends to resign the leadership of the Centre.

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OPINIONS OF THE PRESS.

THE PILOT gives cordial welcome to the *Catholic Weekly Review*, a good-looking and well-edited journal just started at Toronto, Ont. It is devoted to the interests of the Church in Canada, of which it promises to be a most effective auxiliary. Irish affairs will be prominently considered in its pages; for, to quote from its Salutatory, "especially have we at heart the progress of a cause essentially just and sacred and invested, as it seems to us, with something of the sanctity of religion—the restoration to the Irish people of their inalienable and natural political rights." Among its contributors are several well-known Catholic writers. It sets out with hearty encouragement from Archbishop Lynch, and many prominent priests and laymen of the Dominion.—THE BOSTON PILOT.

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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 en-
dorsed 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 *Re-
view* is neatly printed, and is full of in-
teresting 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 pro-
mise 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 Re-
view*, published in Toronto. The
articles are creditable, and the mechan-
ical get up is in good style. We wel-
come our *confrere* to the field of Catho-
lic journalism, and wish it every suc-
cess.—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, em-
bracing 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 Catho-
lic Weekly Review*, published at To-
ronto, Canada. It is a very neat twelve
page little volume, laden with the gold-
en 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 con-
tains several articles from able writers,
prominent among them being the con-
tributions 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,
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p.m.	p.m.	p.m.	p.m.
12.31	1.05	1.24	
3.05	3.36		
4.30	5.05	5.24	5.32
Leave Weston	Arrive Union Station	Arrive Carlton	Arrive York
a.m.	a.m.	a.m.	a.m.
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	10.00	10.19	10.57
p.m.	p.m.	p.m.	p.m.
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