

**Technical and Bibliographic Notes / Notes techniques et bibliographiques**

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# The Catholic Weekly Review.

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

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

Vol. I.

Toronto, Saturday, June 4, 1887.

No. 16.

## CONTENTS.

EVENTS OF THE WEEK.....	181
CONTRIBUTED ARTICLES—	
Sacred Legends.....	Fire-side 182
The Letters of Mgr. de Segar.....	F. B. H. 183
The Claims of Anglicanism.....	T. D. 183
SELECTED ARTICLE—	
French Canada.....	John G. Bourinot 184
EDITORIAL NOTES—	
Confirmation Dates.....	186
Report of the Sunnyside Orphanage.....	186
Mixed Marriages.....	186
The McGlynn Case Decided.....	186
The Jubilee Year.....	186
The Record of the Victorian Reign.....	187
SELECTIONS—	
The Triumph of the Papacy.....	189
The Church's Influence.....	189
POPE LEO'S LETTER TO ARCHBISHOP COBRIGAN.....	188
TOMB OF A CAROCHIN FATHER.....	185
CATHOLIC AND LITERARY NOTES.....	189
POETRY—	
A Vision.....	E. B. O. 185

## EVENTS OF THE WEEK.

Cardinal Gibbons will sail for New York on the steamer Umbria. He will embark at Queenstown on Sunday.

The successor of the late Cardinal Jacobini, as Papal Secretary of State, will probably be Cardinal Rampoll.

Mgr. Ruffo Scilla, the new Nuncio at Munich, will be sent to England to represent the Pope at the Queen's Jubilee.

A Papal rescript has been issued ordering that high mass and a *Te Deum* shall be sung in all the Catholic Churches in England, in honour of the Queen's Jubilee.

Bishop Ryan refused the use of St. Stephen's Hall for a lecture announced to be given in Buffalo by Father McGlynn, on the ground that the latter is in open rebellion against the church.

Fr. Tosti, who holds a prominent position in the Vatican, will publish a pamphlet advocating a reconciliation between Italy and the Papacy on the basis that the Pope renounce all claims to temporal power.

Mgr. Galimberti, Papal Nuncio at Vienna, says reconciliation between the Vatican and the Italian Government is only a matter of time. King Humbert, the Queen, Prime Minister Depretis, and many leading Italian statesmen are in favour of it.

The Vatican, replying to a request for an interpretation of the Pope's recent allocution, has sent circulars to the Papal Nuncios abroad, stating that although the Pope's declarations are moderate, nothing will be changed, and if the Italian Government desires peace the Pope is disposed to treat on the basis of the restoration of his temporal power.

The *Osservatore Romano* interprets the Pope's utterances in his allocution as meaning that no reconciliation is possible between the Vatican and the Quirinal without the restitution of the Pope's temporal power. Well-informed circles declare that the *Osservatore Romano* only echoes the feeling of the intransigent party of the Vatican. The *Reformer*, the Government organ, says a reconciliation is only a question of time, and that Italy can wait calmly.

At the special Consistory on Friday Mgr. Pallatte and Father Bausa were made Cardinals. Ten bishops were pre-canonized in France and one in Mexico. The most Rev. Michael Logue, D.D., Bishop of Raphoe, Ireland, was transferred to the Diocese of Armagh, and the most Rev. F. J. McCormack, Bishop of Achoney, was transferred to Galway. The Pope has proclaimed the new Catholic hierarchy of Australasia, making the Bishops of Adelaide, Brisbane and Wellington metropolitan Bishops.

Mr. William O'Brien arrived at Montreal on Thursday last from the West, and was accorded an enthusiastic reception. On the day following, Saturday, an immense demonstration was held at the Champ de Mars in his honour. On Sunday Mr. O'Brien reached Boston, where elaborate preparations had been made for his reception. At the monster meeting held in the Boston Theatre, and presided over by John Boyle O'Reilly, \$20,000 was netted for the eviction fund.

Mr. Gladstone has written that as the Unionist Liberals have assisted in passing the second reading of the permanent Crimes bill, the Irish question is virtually settled for the present. In reply to a correspondent's query why he did not meet Mr. Chamberlain's "moderate and reasonable" proposals, Mr. Gladstone wrote: "I cannot consider this light proposal to strike out from my Irish bill the clause relating to Irish members of Parliament and introduce consequential amendments which might destroy the efficiency of the bill."

The inaugural conference of the Radical Union was opened yesterday at Birmingham by Mr. Joseph Chamberlain. Lord Hartington, in a letter to the conference, said the doubt and confusion surrounding the Home Rule question were still unremoved. Liberals professed to be ready to accept a modification of their original bill granting Ireland Home Rule, but they made no practical suggestion as to what would satisfy them. The action of the Gladstone Liberals, Lord Hartington said, had caused an indefinite postponement of the settlement of the Irish question. The alliance of the Gladstonians with the Parnellites had daily weakened parliamentary authority. Mr. Chamberlain, in an address, referred to the course adopted by Sir George Trevelyan on the Irish question, and said he regretted that Sir George Trevelyan had doffed his armour when the fight was the hottest. The time seemed to be approaching, he claimed, when the formation of a new party would be found necessary, and he referred sneeringly to the taunts of the Liberal Unionists' alliance with the Tories that they had the satisfaction of knowing their allies were "gentlemen."

## SACRED LEGENDS.

## SIXTH PAPER.

## LEGENDS OF THE PASSION.

By the Jewish law any one condemned to death was obliged to carry his cross to the place of execution. Some think this was the origin of the saying to bear one's cross. Our Lord Himself makes use of the expression where He says, that unless we take up our cross and follow Him, we shall not be worthy of Him. After He was scourged and crowned with thorns the cross was laid on His shoulders, and He was obliged to carry it to the hill of Calvary. This is the Sorrowful Way—the *Via Dolorosa*. There is some difference of opinion whether or not Cyron the Cyrenean assisted our Lord, or made the cross more difficult for Him to carry. In art, the latter impression is left in the mind when it appeared that our Lord was still bearing nearly the whole weight of the cross, a part of which the Cyrenean raises from the ground. It is pretty constantly maintained that our Lord never was totally relieved from the cross in that journey. The Jews may well have supposed His strength would not endure much more than the scourging and the crowning with thorns.—He was to be reserved for the crucifixion.

Cyron the Cyrenean was a stranger and a foreigner—a man excluded from the Old Covenant: and one interpretation is, that this single act of kindness done our Lord was done by a Gentile—by one of that nation that supplanted the Jewish people. The compassionate woman, who gave her veil or handkerchief to wipe our Lord's blood-stained face, is identified in legend with the woman healed by touching the hem of His garment. At other times this person is simply one of the daughters of Jerusalem, whose house was on the way of the procession. The name, Veronica, is a hybrid Greek and Latin word for "a true image," and it is a common opinion that she got the name from the circumstance that a true impression of our Lord's face remained on the veil when He gave it back to her. In the same way it will be remembered that the person who pierced our Lord's side with a spear is named Longinus, and this name is nothing more than the English form of the Greek word for a spear.

The legend above all others that attained the greatest celebrity in the events on the Sorrowful Way, is that of the Jewish shoemaker, Cartaphilus, who refused to suffer the cross-laden Saviour to rest for a moment on his doorstep. This is the wild story of the Wandering Jew, rendered familiar to early English readers by the Chronicles of Matthew Paris, and to the moderns by a great French writer, Eugene Sue, and a much greater French artist, Gustave Doré. "I am going," are the words ascribed to our Lord, "and you shall wait till I return." The inhuman Jew was then thirty years old, and when he attains the age of one hundred he always returns to the same age he was when our Lord suffered. Sometimes these words are ascribed as delivered by our Lord to a porter in the service of Pilate, who impiously struck our Lord as He was going out the door, and told Him to go quicker. And so, as our Lord said, this Cartaphilus is still awaiting His return. He wanders up and down the earth, appearing at various places, seeking the repose of death, which is ever denied him. He relates the events of our Lord's passion as an eye-witness—tells of the Resurrection—the Creed of the Apostles—their separation and teaching. He refuses all gifts, being content with necessary food and clothing. The first known record of his appearance is in the year 1228, in Armenia; then he appeared in Bohemia in 1505; in Schleswig in 1547; in Spain in 1575; in Paris in 1604, and in Munich a little over a hundred years ago. He was in Rome when Nero set it on fire. He knew the father of Mahomet, and was familiar with the particulars of the Crusades. Such is a fair outline of the most extraordinary myth of the middle ages. Mr. Baring-Gould admits he is unable to discover the substantial truth underlying the vast superstructure of the legend in the Wandering Jew. The general impression he leaves on the reader is, that he believes it to be true. There is a legend that St. John the Evangelist never

died, and the undoubted words of our Lord to St. Peter are an authority to that effect. This will be referred to later.

It is said that our Lord was crucified with His back to Jerusalem and His face towards Rome. The two thieves crucified with Him are variously named—the apocryphal gospel of Nicodemus says Dimas on the right hand and Gestas on the left. In the gospel of the Holy Infancy they are called Titus and Dumachus, and in other places various names are given. The one on the right hand was to go to Paradise with our Lord. It will be remembered that in a former paper these persons were said to be two robbers among whom the Holy Family fell in the flight into Egypt. A very poetical legend traces the conversion of the good thief to the shadow of our Lord as they hung on Calvary. The centurion Longinus, whose spear pierced our Lord's side, was said to be converted by a sign or look of the crucified One. From the former circumstance a very noteworthy legend has been preserved—that of the St. Greal, or Holy Graal—

the Holy Cup  
That Joseph brought of old to Glastonbury.

It is narrated that when the soldier pierced our Lord's side blood and water issued therefrom. Joseph of Arimathea collected the blood in a vessel—the same vessel, it is said, used by our Lord at the Last Supper—and he kept it with religious fervour. The Jews cast Joseph into prison, and for forty two years he was nourished by having the Holy Vessel in his possession. He was subsequently liberated, baptized Titus, and set out for Britain. The search for the Holy Graal is the most fertile source of adventures to the British King Arthur and his Knights of the Round Table. Merlin, when he made the table, left a place for the Holy Graal. Sir Galahad discovered it and died, but all the 150 Knights of King Arthur were privileged to see it. The discovery was accorded to a holy nun and to a knight of pure life.\*

The day on which our Lord suffered—Friday—is the day traditionally given on which Adam ate the forbidden fruit. The same day is also referred to as the day of the Annunciation. Our Lord suffered from the sixth to the ninth hour, from twelve to three o'clock, in the most inclement season of the year. When He died all the trees in the world died with Him; even the stones wept. At Hebron, in Judea, there was a celebrated tree that had been green and flourishing from the beginning of the world. Since our Lord's death it is called the dry tree. Among those dead who returned to life were the two sons of Simeon, the High Priest. They remained for three days giving an account of what took place in the other world, and "then were changed into exceeding white forms, and were seen no more."

FIRESIDE.

(To be continued.)

MGR. DE SEGUR.

(From the 7th edition of "Lettres de Mgr. De Segur." For THE CATHOLIC WEEKLY REVIEW.)

*Letters to Madame De \* \* on the occasion of the death of her child.—*

III.

DEAR MADAM,—I have delayed my answer to your kind letter purposely, in order that this little remembrance may reach you on the day on which I should so heartily have desired to be with you all. A day of sadness and of thanksgiving and tears for the mother, and of joy for that Christian mother's heart. If in eternity there were still, as on earth, days, years and epochs succeeding one to another, it would be a year since your little one entered upon the possession of that unspeakable happiness, that perfect and absolute good towards which we ourselves are struggling on, and which eye hath not seen, ear hath not

\* Tennyson has a poem on the Holy Greal. This word is immediately from the old French—*grasal*—the sacramental cup. It is a corruption of *Sanguis-Realis*, which was contracted into *Sangrasal*, *Sangraal*, *St. Greal*.

heard and it hath not entered into the mind of man to conceive here below. The last shall be first, says Our Lord; this little one, the latest comer, has been the first to reach the goal: the child you were to assist by counsel and example, has of a sudden become your own support and protector in the ever laborious work of your salvation. As I have many times told you, you must bear in mind that you are, before all things, a Christian, that you are God's, and that His love must go before every other love. In this way all things wear a new face in the trials of life, and the most legitimate grief is transformed into that peace of God of which St. Paul speaks, which surpasseth all understanding and which keeps our hearts and our thoughts in Our Lord Jesus Christ. How delighted I should be to spend in your midst, in the serenity of recollection and of that holy sorrow with which Christians alone are familiar, all these anniversary days! May this little letter, a testimony of my deep sympathy and remembrance, make amends for what I am unable to accomplish, and may your little one in heaven look upon me as one of his dear ones, and pray for me when he is praying for you. May he return to me eternally the momentary blessing I gave him at the time of his entrance into life. I embrace your other sons tenderly; let them be careful to preserve intact the treasure of their innocence. They are both worse off in that they may lose the one thing necessary, which little X—— has secured for ever; and better off in as much as life is the greatest of God's gifts, and because by availing themselves of that gift they can labour every moment for the glory of Our Lord, grow in holiness, accumulate an ever increasing store of good works, and thus prepare for themselves a more magnificent eternity still. May God bless you all and console you by His holy love. My affectionate and fraternal greeting to your pious and excellent husband.

## IV.

I send these few words as a proof of the deep affection which binds me to you all, and of my faithful remembrance. Though absent bodily, I shall, to-morrow morning, be present in your midst, finding in Him whom we all possess within us the centre of our indissoluble union. In that Divine centre earth and heaven unite, and we enter into close communion with the blessed ones who have preceded us in life. Live truly in Jesus Christ, live in advance and entirely, if possible, in that dear Lord and Saviour, who is our life in this world as in eternity. Your little X—— knows it well, now that he sees face to face what we here below believe. Beseech him to keep you, to keep us all in Jesus Christ, in peace, in goodness and in truth. I bless my dear children and beseech them to practice humility, meekness, innocence, prayer and energy.

## V.

## ON THE DEATH OF HER SISTER.

The sad news reached me only yesterday, and I was then about to write. Your good letter shows me how much your grief is tempered by Christian hope and peace. Your sister went forth to continue her thanksgiving in the bosom of our good God, and there she remains in the Heart of Jesus Christ, wrapped in the flames of His love. Hers was a beautiful and happy death, and it is a blessed thing, indeed, that you should have so excellent a model in your family. Heaven is the great, perpetual communion, for which there is no better preparation than the transient, but frequent communion of this life. Let us live truly in our Lord, we who are still wayfarers; we shall live eternally by that which is our life on earth,—Jesus Christ and His holy 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. Denys, 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 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.

## THE CLAIMS OF ANGLICANISM.

## THE SIXTH ANGLICAN ARTICLE.

THE second proposition of this 6th article is,—“In the name of the Holy Scriptures we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.” It then goes on to enumerate the Books to be considered as Scripture, or, in other words, to declare the Anglican Canon. As was seen already, Christ's Church was prior to Holy Scripture, and was commissioned by Him to be the sole medium whereby men should learn His revelation. Wherefore, from the very nature of the case, she must be the depository and custodian of all Scripture, and it pertains to her alone to define the meaning thereof. Hence, it is plain that so far as concerns the Holy Scripture, it, in itself, is simply a faithful record of the events it contains. No record can authenticate itself. For this there is required some extrinsic witness, or voucher, and every record can possess only the self-same authority as does its voucher. In other words, the authority of the voucher for any record, and the authority of the record vouched for, must necessarily be equal. The Anglican Church does to-day and always has repudiated the very idea of her own infallibility. Wherefore, when in this Article she vouches for the Books of Scripture comprised in her canon, she does so simply as a fallible human institution. These Books can have none but fallible authority, and on their contents Anglicans can build none but fallible or human faith, which is essentially repugnant to that Divine *infallible* faith in Christ's revelation, required of every man under pain of eternal damnation. (Mark 16: 16.)

By the principles laid down by the Church of England in this article, Anglicans can have at most only mere opinion for the truths of revelation; but the faith required of Christians, by its very nature, excludes *opinion*, and must be based on absolute *certainty* itself. Wherefore, without an infallible witness, or voucher, all belief in the truths of Christianity becomes the jest and the sport of the scoffer and the infidel. What I here say must be evident to every man who knows the essential requisites of Divine Faith. It is true that the Anglican Church, in her 20th article, says:—“The Church hath power to decree rites, and ceremonies, and authority in controversies of faith; and yet, it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another.” The question must here arise,—who is the judge of the church in thus acting, and who is to decide whether her actions are conformable to Holy Scripture, or not? The answer to this question is, and must be, that it is the individual who is the judge, both of the action of the church and of the teaching of Scripture. Wherefore, the Anglican Church, on her own principles, reduced to their ultimate analysis, rests on the very same basis as do all the heretical sects of the day—namely, on the private judgment of the individual. It is said,—“that those books are canonical of which there never was any doubt.” In the early ages of the church, very many doubted the canonical authority of the Book of Esther; yet, it is accepted as canonical by the Church of England. Among the learned men who so doubted were St. Athanasius, A.D. 320, St. Gregory, Nanzianzen, A.D. 376, and before them, Mileto, Bishop of Sardis, as we read in the Ecclesiastical History of Eusebius, A.D. 350. The same St. Gregory, Nanzianzen, and the Fathers of the Council of Laodicea, A.D. 350, doubted the canonical authority of the Book of Revelations, and yet it also is accepted as canonical. How this glaring contradiction between the words of this article, and the acceptance of these Books can be reconciled I leave to others to decide. In framing her canon

of Scripture the Anglican Church followed rather the repudiated Synagogue of the Jews, than the church established by Jesus Christ,—which is, as St. Paul says,—“the pillar, and the ground of truth.” St. Irenaeus, A.D. 190, says—“But whatever is of the church, that we must ardently love, and must hold fast to the tradition of truth,” (Lib. 3, Cap. 4, *Contra Ilaer*). The Christian Church did not receive its canon of scripture from the synagogue, for it is an historical fact that the Jews themselves had no permanent or fixed canon until long after they had entirely rejected Christ. Did the Anglican Church properly understand the essential requisites for divine faith in the truths of Christianity, she could not consistently accept the canon of the synagogue without attributing to it the prerogative of infallibility. By this article are rejected the Books of Tobit, Judith, Wisdom, Ecclesiasticus, the two Machabees, and others, which the Church Catholic has placed in her canon. In this 6th article it is said,—“that those books, (as Hierome saith) the church doth read for example of life and instruction of manners.” The inference here conveyed is, that because St. Jerome had doubts of their canonical authority, they, therefore, should form no part of canonical scripture. If this reason were logical, it should also apply to those books referred to above, which undoubtedly were considered doubtful, until they had received the seal of Holy Church. The truth of the matter is, that this testimony of St. Jerome is in no way pertinent to the case before us. This is plain from the fact, that the canonical authority of the books, of which he speaks, was not decided by the Church in his time. It has always been a fixed Catholic principle, that unity should exist in all things fixed and defined, liberty in things undefined or doubtful, and charity in all things in general. Hence it is evident that St. Jerome and those of his day, could lawfully doubt of the canonical authority of these Scriptures, so long as the Church had not as yet passed her final decision upon them. Once such a decision was given, then it was no longer lawful to doubt them. It must, moreover, be kept in mind that these Scriptures were never so doubted but what there were always found many Fathers, and learned men, who regarded them as canonical. Wherefore, the tradition descending from these Fathers, gave the Church in process of time sufficient material for determining the question, and for framing, under the guidance of the Spirit of truth, an infallible decree as to their canonicity. The Council of Carthage, A.D. 397, to the decrees of which the great St. Augustine subscribed, pronounced them canonical. So also did Pope Zelasius, A.D. 492. Isidore of Hispalis, A.D. 424, attests, “that before his time they were so defined by the Church.” Pope Innocent, A.D. 402, testifies to the same thing. (Tom 1, Conciliorum, Epist. Innocent, etc.) None, but those inflated with the spirit of pride could possibly reject such high authority as this. The Anglican Church, in rejecting these books, has consequently rejected the genuine Word of God. Wherefore, in this article she has made herself as un-catholic, and as Protestant as is every other sect in the Protestant world—down to the senseless and infidelizing Salvation Army.

T. D.

“While the old Conservatives,” says the London Parliamentary correspondent of the *New York Sun*, “have been seeking an exit from their difficulties, the young and gilded ones have grown despondent at being kept all day and all night in the House just to vote, and have even fallen into the sad habit of letting their brandies and soda get the better of them. On Thursday a group of young Tories behaved in such a manner that Mr. Healey, in one of his many speeches, advised the honourable gentlemen to go out and have some soda with nothing in it. The Speaker called Healey to order, for parliamentary etiquette does not recognize the possibility of a member being drunk. Not very long ago Mr. Newdigate, the genial old bigot, fell off his seat in the House, and rolled on the floor. He was steadied out into the lobby, and the House was made to understand that he was slightly indisposed.”

## 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.

### FRENCH CANADA.

The situation of many of the Canadian villages is exceedingly picturesque, when they nestle in some quiet nook by the side of the river or bay, or overlook from some prominent hill a noble panorama of land and water. The spire of the stone church rises generally from the midst of the houses, and the priest's residence is always the most comfortable in size and appearance. . . . The loom is still kept busy in the villages, and a coarse warm homespun is made for every-day use. The habitant also wears moccasins and a *toque bleue*, or woolen cap, in which he is always depicted by the painter of Canadian scenes. But with the growth of towns and the development of the railway system, a steady change is occurring year by year in the dress of the inhabitants, and it is only in the very remote settlements that we can find the homely stuffs of old times. As a rule, however, the people live very economically, and extravagance in dress is rather the exception. On gala days the young wear many ribbons and colours, though arranged with little of the taste characteristic of the French people. Both old and young are very sociable in their habits, and love music and dancing. The violin is constantly played in the smallest village, and the young people dance cotillions or *danses rondes*. The priests, however, do not encourage reckless gaieties or extravagance in dress. Now and then the Bishop issues a pastoral in which the waltz and other fast dances, and certain fashionable modes of dress are expressly forbidden, and though his mandates are no doubt soon forgotten in the cities and towns, they are on the whole religiously observed in the rural communities. The feasts of the Church are kept with great zeal, and consequently the French Canadian has holidays without number. It is an interesting scene to witness “a first communion” in a village; the young girls are invariably dressed in white garments and veils, and the humblest, poorest family would think it very hard if they could not make a show on this occasion.

The Province of Quebec is less favoured than the Province of Ontario with respect to climate and soil. The French system of subdividing farms among the members of a family, has tended to cut up the land unprofitably, and it is a curious sight to see the number of extremely narrow lots throughout the French settlements. It must be admitted, too, that the French population has less enterprise, and less disposition to adopt new machines and agricultural implements, than the people of the other provinces. As a rule the habitant lives contentedly on very little. Give him a pipe of native tobacco, a chance of discussing politics, a gossip with his fellows at the church door after service, a visit now and then to the county town, and he will be happy. It does not take much to amuse him, while he is quite satisfied that his spiritual safety is secured as long as he is within sound of the church bells, goes regularly to confession, and observes all the *fetes d'obligation*. If he or one of his family can only get a little office in the municipality, or in the Government, then his happiness is nearly perfect. Indeed, if he were not a bureaucrat he would very much belie his French origin. Take him all in all, however, Jean Baptiste, as he is familiarly known from the patron Saint of French Canada, has many excellent qualities. He is naturally polite, steady in his habits, and conservative in his instincts. He is excitable and troublesome only when his political passions are thoroughly aroused, or his religious principles are at stake. In his conservatism and love for tradition the educated French Canadian has little love for innovations of any kind. He is too ready to continue in the old, well-beaten paths, and too slow to adopt new ideas. The scientific progress of the



day is sometimes too rapid for him to follow, since he has little inclination for change of any kind. Tyndall and Huxley are to him strange names, and Darwin is never seen on the tables of the French Canadian. The new philosophies of France are studied only in secret by a few zealous enquirers after knowledge. The Church supervises with a zealous care the mental food that is offered for the nourishment of the people in the rural districts, where it exercises the greatest influence. Agnosticism is a word practically unknown in the vocabulary of the French Canadian, who is quite ready to adhere without wavering to the old belief which his forefathers professed. Whilst the French Canadians doubtless lose little by refusing to listen to the teachings which would destroy all old established and venerable institutions, and lead them into an unknown country of useless speculation, they perhaps carry their dislike for free discussion, at times, to extremes, and do not allow their minds sufficient scope and expansion.

In the days of the French regime, there was necessarily no native literature, and little general culture, except in small select circles at Quebec and Montreal. But during the past half-century, with the increase of wealth, the dissemination of liberal education, and the development of self-government, the French Canadians have created for themselves a literature which shows that they inherit much of the spirituality and brilliancy of their race. Their histories and poems have attracted much attention in literary circles in France, and one poet, Mr. Louis Frechette, has quite recently won the highest prize of the French Institute for the best poem of the year. . . . Their love for old France still lies deep in the hearts of the people, and both young and old study her best literature, and find their greatest pride in her recognitions of their poets and writers. It is the ambition of every educated French Canadian to spend some time in France, though very few of them ever leave Canada permanently. It is quite evident that while there exists among the more influential and cultured class a sentimental attachment to Old France, there is still a deeper feeling, strengthened by the political freedom and material progress of the last forty years, that the connection with the British Empire gives the best guarantee for the preservation of their liberty and rights. No doubt the influence of the Roman Catholic priesthood has had much to do with perpetuating the connection with England. They feel that it is not by a connection with France or the United States that their religious and civil institutions are best conserved. Besides, the sympathies of the great mass of the people of the Province are not Republican, but Monarchical; and they view with disfavour the leveling tendencies of the ruling powers in France.

The history of the fifty years that have elapsed since the dark days of Canada goes to show that the governing classes of the English and French nationalities have ceased to feel towards each other that intense spirit of jealousy which was likely at one time to develop itself into a dangerous hatred. The spirit of conciliation and justice which has happily influenced the action of leading English and French Canadian statesmen in the administration of public affairs, together with the conservative influence of the priests in Quebec, has been so far successful in repressing the spirit of passion and demagogism which has exhibited itself at certain political crises, and in eventually bringing the two nationalities into harmony with each other. Without compromise and conciliation Canada, with its distinct nationalities, can never be successfully governed. As long as there are in her midst two distinct national elements face to face—the one in minority animated by a determination to adhere strictly to its language and customs, the other in the majority equally believing in the superiority of its own institutions—it is inevitable that there should be always a latent spirit of antagonism in the country, which might at any moment develop itself into a very dangerous form. Should one press nationalism beyond the limits of justice or prudence in a moment of passion, or should the other, with the arrogance sometimes characteristic of a majority, attempt to violate solemn obligations, and overturn the

institutions to which the minority are wedded, the result would be a political revolution which would end in bloodshed and ruin. But all this is, perhaps, mere idle speculation. Every reason exists to make us believe that as long as the same wise counsels continue to prevail in Canada that have heretofore governed her, and carried her successfully through critical periods, the integrity of the confederation is assured, and the two races will ever work harmoniously together, united by the ties of a common interest, and a common allegiance to the Empire to whose fostering care they already owe so much.—*John G. Bourinot, in the Scottish Review.*

#### TOMB OF A CAPUCHIN FATHER.

In tearing down the old church of St. Mary, on Bathurst street, the workmen came upon a stone slab bearing the following inscription:—

"Beneath are deposited the remains of the Very Rev. Father Louis DeLavagna, of the Order of Capuchins. A native of Genoa. He loved poverty, obedience, chastity. He led a mortified life and was a strict observer of the rules of St. Francis. He died on the 17th of March, 1857. Jesus and Mary receive his soul."

As the excavations proceeded the stone was removed and beneath was found the iron coffin in which he had been buried. When the slide of iron had been removed the face was seen to be in precisely the state in which it had been buried.

His Grace the Archbishop, accompanied by His Lordship Bishop O'Mahoney and Vicars General Rooney and Laurent, with a multitude of others, viewed the face. Drs. McConnell and Wallace, who made an examination of the body, found it to be in a remarkably well preserved condition, there being very little decomposition. It has since been re-interred in the vault prepared for it beneath the sanctuary of the new church. Many old residents remember "Father Louis" as he was familiarly called. He lived the life of a saint and was so regarded. We hope to furnish our readers with an extended biographical sketch of him within a week or two.

FOR THE CATHOLIC WEEKLY REVIEW.

#### A VISION.

On a grass-covered street, far removed from the sound  
And the sights of the great city's din,  
An ivy-clad church in my rambles I found;  
A half-opened door, tho' the portico frowned,  
Invited the wanderer in.

'Twas the season when trees have their brightest attires,  
In the life blood of summer dyed red;  
'Twas the hour when sunset is gilding the spires;  
And the calm that succeeds when daylight expires,  
Already o'er nature was shed.

I entered, and passed up a shadowy aisle,  
By a dim-burning lamp beckoned on;  
Thro' a low western window the sun's latest smile  
Lit up the high altar and gilded the while  
A worshipper kneeling alone.

Awe-stricken, I gazed on the forehead serene,  
The ringlets of gold backward thrown,  
And eyes where some glory reflected had been,  
As in eyes that had looked into Heaven and seen  
The King sitting there on His throne.

When sudden fell shadows: the sun had gone down;  
All misty and dim was the place;  
A flutter of white, and the kneeler had gone,  
And yet for a moment I stood gazing on,  
My spirit still seeing that face.

And still to my fancy the scene comes to day,  
And fancy has taught me to see  
No mere mortal maiden come thither to pray,  
But, shewn to my eyes by a Heavenly ray,  
My angel there pleading for me.

## The Catholic Weekly Review.

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

Published Every Thursday.

Offices: Bon Accord Building, 33½ Church-street, Toronto.

Gerald Fitzgerald, - - - Editor.

H. F. McIntosh and A. C. Macdonell, - - - Associates.

Terms: \$200 per annum, payable strictly in advance. Advertisements, unexceptionable in character and limited in number, will be taken at the rate of \$2 per line per annum; 10 cents per line for ordinary insertions. Club rates: 10 copies, \$15.

All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW, and enhance the value of the advertisements in its columns.

Remittances by P.O. Order or draft should be made payable to the Editor.

THE CATHOLIC WEEKLY REVIEW will be conducted with the aid of the most competent writers obtainable. In addition to those already mentioned, it gives us great satisfaction to announce that contributions may be looked for from the following:—His Lordship Rt. Rev. Dr. O'MAHONEY, Bishop of Eudocia; W. J. MACDONELL, Knight of the Order of the Most Holy Sepulchre; D. A. O SULLIVAN, M.A., LL.D., (Laval); 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 McDONNELL DAWSON, LL.D., F.R.S.C., Ottawa.

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

ST. MICHAEL'S PALACE, Toronto, 25th 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, has with peculiar pleasure the assistance of her lay children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church, your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours,

JOHN JOSEPH LYNCH,  
Archbishop of Toronto.

TORONTO, THURSDAY, JUNE 4, 1887.

His Grace, Archbishop Lynch, will administer the Sacrament of Confirmation at Orangeville on Sunday next, at Penetanguishene on Tuesday, at Midland on Wednesday, and at Waubaushene and Victoria Harbour on Thursday. On Saturday, the 18th inst., His Grace will leave for Fort Erie, to be present at the dedication of the new chapel at the Seminary of Our Lady of Angels.

As announced in the daily papers, Commander F. C. Law, R. N., has been appointed *aide-de-camp* to His Honour the Lieutenant-Governor. It is always a great pleasure to chronicle the appointment of a Catholic to a position of honour and trust, especially in this province, where Catholics are not only greatly in the minority, but have likewise to contend with a deep rooted and far-reaching prejudice. We congratulate the Commander, who is a devout Catholic, on his appointment, and are sure that he will discharge the duties of the position with honour both to himself, and to his co-religionists.

The annual retreat of the priests of the Archdiocese will commence on Monday, the 27th inst. The circular of the Archbishop, summoning the retreat, contains the following instruction on the subject of mixed marriages: "You will please announce to your people that we,

with many other bishops, have determined to grant no dispensations for mixed marriages when the woman is a non-Catholic. The experience of many years has proved that a Protestant mother cannot raise her children Catholics, and she is thus unable to comply with the essential condition on which such dispensation is granted. Accordingly we shall no longer grant such dispensation in those circumstances. They may apply to Rome if they will."

The first annual report of the Sisters of St. Joseph, in charge of the Sacred Heart Male Orphanage at Sunnyside, has been issued for the year 1886. The Orphanage, which was undertaken under the most favourable auspices, is now, as is known, a separate institution from the House of Providence in this city. It is well equipped for school and gardening purposes, and the boys, who are strong and healthy, have the advantages of instruction in a number of useful trades. The total number of boys remaining in the Orphanage, December 31st, 1886, was 205, the total expenditure of the institution amounting to \$5,054.69 for the year. In a letter which supplements the report, His Grace, the Archbishop, returns thanks to the generous benefactors of the institution. A certain number of the parishes of the diocese in which collections were formerly made for the House of Providence, have been assigned for the new Home, and it will also receive a portion of the Government and City grants. Charitable donations and legacies for the benefit of the Orphanage must be made specifically for that purpose.

Our readers will see by the translation we publish elsewhere of the official letter to Archbishop Corrigan, that after full and formal examination of all the points involved in the question, the Holy See has sustained the Archbishop of New York in the course he has adopted since the outbreak of the troubles with Dr. McGlynn. The action of Archbishop Corrigan, whose course towards Dr. McGlynn has throughout the unhappy incident, been most kind and conciliatory, was rendered necessary in order to assert the authority of the Holy See, and the inviolability of the Holy Faith, against unchristian and pseudo-philosophic principles and teachings. Accompanying this full and exhaustive approval of Archbishop Corrigan's action, there was inclosed for delivery to Dr. McGlynn the final monition to repair to Rome within forty days from the receipt of the document, failing to do which he incurs the penalty of ex-communication by *name*, that is, ex-communication in the severest form that the church can impose; none of the faithful, whether Clergy or laity, being permitted in such cases to communicate with one so ex-communicated, without incurring canonical censure. The following of Dr. McGlynn is not large, and his disobedience and continued defiance of the Church and her authorities, it is gratifying to know, have met with no general lay approval. Even those who perhaps at first entertained for him some measure of sympathy and respect, have been shocked by his more recent conduct and utterances. The doctrines disseminated by Dr. McGlynn have now,

on the supreme authority, been pronounced to be false, vicious, and dangerous, and his conduct as a priest to have been contumacious and rebellious. His disobedience has been dealt with, with signal charity and gentleness. It remains for us only to hope that his heart may be moved to obey, and that he may hearken to the voice he has heard, of the "Church which is the pillar and the ground of Truth."

The *Boston Pilot* of a late issue contained a grim reference to the jubilee year of Her Majesty. It but pointed to the following figures furnished by the eminent statistician, Mulhall, and quoted recently by Mr. Gladstone in the House of Commons, in attestation of the blessings enjoyed by Ireland during the past fifty years :

Died of famine.....	1,255,000 persons.
Evicted.....	3,658,000 persons.
Exiled.....	4,186,000 persons.

And in very truth what need could there be to say more? What need to recount that for the appalling loss of life during the famine years, the British Government is to be held as directly responsible as if it had caused the death of its victims by bullet and bayonet; what need to repeat that, had the Irish lived under a native government, under a humane government, under any government except that by whose rule they have been so cursed, a partial failure of a crop would not have led to the death of a single individual? In the years '46, '47 and '48, nearly a million and a half of human beings died in Ireland of "famine"—of a "famine" which flourished in the midst of plenty. A British Parliament in London voted small sums of money for the relief of the terrible and prevalent distress, yet the last sight that met the eyes of the dying Irish was that of British soldiery and officials seizing and putting on board British ships, for British ports, to be sold in British markets, that food for which hundreds and thousands of them were perishing of hunger. During every one of the famine years, as they have come to be called, more food is known to have been exported from Ireland to England than would have fed twice the population of the former country,—the ships of war despatched by the United States Government from New York and Boston, to carry provisions to Ireland, meeting, on their entrance to Irish ports, British vessels outgoing and laden with food from the very districts in which the famine was greatest.

The sufferings of the starving Irish were subordinated to the interests of English—*commerce*. It is true that assistance was sent to Ireland from all quarters, but in many cases it was prevented from reaching the people. The Sultan of Turkey sent \$10,000 to be expended in relieving the sufferings, and in ameliorating the miseries of a people whom *he* never wronged, whom *he* never robbed, whose trade *he* did not ruin that his own might flourish, and upon whom *he* never imposed a system of laws that bred famine and pestilence. Yet half this sum sent by the Sultan of Turkey was returned to him. Why? Because it was not needed? No, not for the reason that it was not needed, but because an English Queen who derived so large a part of her income from

Ireland could not spare towards the help of her unhappy "subjects" more than one-half the sum sent by the Sultan of Turkey. International etiquette, it was pointed out, required that he should not give more than herself. What wonder if Lestersid in his "Last Conquest of Ireland," "This was not a famine, which means in the proper sense of the term a calamity sent by the Almighty upon the fruits of the earth. It was all legal assassination, foulest of all murder." What surprise need we feel that John Mitchel asserted, "Though the loss of one crop be a visitation from Heaven, Irish famine is a visitation from England."

In 1841 there were, according to the census returns, 8,175,125 people in Ireland, and the Commissioners estimated that the population in 1851 would amount to 9,018,799. But when the census was taken in the latter year, it had fallen to 6,550,000, a loss of nearly two millions and a half. From 1847 to 1851, inclusive, 1,108,000 had emigrated, leaving not far from a million and a half of the poor "Irishry" to still be accounted for. They were in famine or famine-fever graves, and the *London Times* cried out with the utmost of exultation, "The Celts are gone, gone with a vengeance; *the Lord be praised.*"

Speaking on the 12th of last month on the subject of the conditions that have prevailed in Ireland under British rule, and incidentally referring to the assertions advanced as a reason for withholding local self-government from the people of Ireland, that they are incapable of governing themselves, and that the government to which Ireland has been subjected was the only kind proper to adopt towards a people of their character, Mr. Gladstone said: "Along with that extraordinary claim comes the confession equally extraordinary—namely, that there is no such record of failure in human affairs, go where we will to seek—there is no such record of failure as in the treatment of Ireland by England for 700 years, during which time I must say there has hardly been 700 days—certainly not 700 weeks—of content and satisfaction. Every horror and every shame that could disgrace the relations between a strong country and a weak one is written upon almost every page of the history of our dealings with Ireland."

Mr. Gladstone, on a memorable occasion, once before declared that the whole story of English government in Ireland was "an unbroken record of blackguardism and baseness." In the sentences above quoted, of the truth of which every page of Anglo-Irish history affords the indisputable and indubitable proof, the great statesman has traversed the entire question of English cruelty and failure. That it does not exaggerate the sad consequences of English government of Ireland during even this much-vaunted Victorian reign, the jubilee year of which is to be inaugurated in Ireland by the renewal of coercive laws and the suspension, so far as that people is concerned, of the ordinary constitution, is unhappily substantiated by statistics which cannot be questioned. The Mr. Mulhall, already mentioned, who ranks as one of the two most eminent statisticians in England—counting Mr. Robert Giffen as the other, between whom and Mr. Mulhall there would appear to be no difference of opinion in respect to the economic con-



dition of Ireland, and its causes—has thrown a flood of light upon the events of quite recent years, in a Jubilee work he has just published, entitled, "Fifty years of National Progress." In the chapter on "Ireland," he says as follows:—"The present reign has been the most disastrous since Elizabeth, as the following statistics show:—Died of famine, 1,225,000; persons evicted, 8,668,000; number of emigrants, 4,186,000. Evictions were more numerous immediately after the famine, the landlords availing themselves of the period of greatest calamity to enforce their *rights*. Official returns give the number of families, and these averaging seven persons, we ascertain the actual number of persons evicted:

Years.	Families.	Persons.
1848-'51.....	263,000	1,841,000
1852-'60.....	116,000	770,000
1861-'70.....	47,000	329,000
1871-'86.....	204,000	728,000
Total.....	524,000	2,668,000

"The number of persons evicted is equal to 75 per cent of the actual population. No country, either in Europe or elsewhere, has suffered such wholesale extermination."

This, then, is the crown, as the Psalmist wrote, of the year of benignity. A million and a quarter of Irish in Ireland have died of famine: three and three-quarter millions have been evicted; and about four and a quarter millions more have been expatriated; the emigration and the deaths from starvation representing a total loss of population amounting to about five-and-a-half millions. It takes time, indeed, to grasp the meaning of such frightful figures, to grasp the meaning of such awful facts.

And while the people were thus dying by hundreds of thousands from starvation, while from that unhappy island, "whom God hath so greatly blessed, but whom man hath so greatly cursed," there went up that dreadful cry of agony and despair, while the sympathy of the world was evoked by the sight of suffering, such, perhaps, as no other civilized nation ever went through, in the midst of such horrors, "the Irish landlords availed themselves of the period of greatest calamity to enforce their *rights*," as if to add to, and intensify, the miseries of a people already so sorely afflicted. On the subject of the continuance of these evictions, the *Montreal Herald*, in an editorial in its issue of the 28th ult., said: "They have not been confined to calamitous periods, although these have been turned to account by the landlords in the most heartless manner. The statistics show that from 1871 to 1886 inclusive, 728,000 Irish people have been evicted, and these evictions partake of much the same character as those at Luggacurran and those that are going on day by day since Lord Lansdowne set the example. 728,000 persons evicted in 16 years gives us a population of 45,000 evicted every year,—not from town tenements, which means very little, but from farms and lands which were expected to give them a living, and on which their ancestors had lived for hundreds of years, and which had been made valuable by their labour and their suffering. Ireland and Canada are about equal in population, although Ireland once contained over nine millions of people. If

45,000 people were driven from their rural homes every year by the lords of the soil in Canada, would not the country ring with the fact? If even 5,000 or 1,000 evicted poor people were to be driven off, and thus driven out of the country, would many months elapse before Parliament would be taking steps to curb the powers of the lords and keep the people at home?—Yet in that small island known as Ireland, in 50 years—a period over which the memory of many of our readers will readily travel—there were evicted 8,668,000 people, there emigrated from the country 4,186,000, and there died of absolute starvation 1,225,000 persons!! What do Canadians think of such a state of things? Can they bring themselves to believe that the system, the policy, the administration, the indifference, the neglect, the callousness, which have made it possible for these things to happen in a country which is practically a part of England itself, are not susceptible of improvement? Can any fair-minded Canadian believe that Home Rule would make the condition of Ireland worse than it has been? Or can they, in the face of the evictions of millions of honest people, really believe that Irish landlords are a blessing to that country?"

The Jubilee year of Her Majesty promises, as we have more than once said, so far as Ireland is concerned, to be an empty affair. Remembering well the noble sympathy and compassion of the English people, and their splendid generosity during the sad periods referred to, all such recollections are overwhelmed in an Irishman by the burning memories of horrors which prompt and competent action on the part of the ruling authorities, it is generally believed, would have considerably averted. Ireland cannot jubilate. The past fifty years have seen not her government, but "slaughter."

## ARCHBISHOP CORRIGAN SUSTAINED.

LEO XIII. TO THE ARCHBISHOP OF NEW YORK.

To Our Venerable Brother Michael Augustine Corriyan, Archbishop of New York:

LEO P. P. XIII.

VENERABLE BROTHER, HEALTH AND THE APOSTOLIC BLESSING—Your letter, dated the 2d day of April last, has reached Us, in which you lament the contumacious disobedience of a priest, one of your subjects, not only towards yourself, but also towards this Apostolic See; and anxiously seek to bring before the Supreme tribunal of Our Authority, the false doctrines concerning the right of property disseminated by him among the people, in newspapers and public assemblies.

We, therefore, moved by these your words, expressed to Us with just grief of heart and in the conscientious discharge of duty, have accurately considered the whole series of facts from the beginning, and have especially seen with commendation your firmness joined with signal charity.

It has indeed been a great grief to Us to see the rebellion which has arisen against your authority in your city through the deeds of some, their craftily devised machinations, and the open conspiracy of factious men.

And Our anguish has been all the greater since, from information lately conveyed to Us, We have learned that there are some others of the clergy, imbued with the doctrines of this priest, who have not hesitated to adhere to him, although the clergy of the whole diocese, and the greater and better part of the laity, gladly remained with

unchanged will in faithful obedience and loyalty to you. It is indeed grateful to Us, and approved by Us, that you have laboured to crush, ere they spring up, the vicious seeds of doctrines scattered under pretext of helping the masses. Nor is it less to your praise that, with long suffering and patience, you have not ceased with watchful industry to calm proud and restless spirits, although they have not refrained from slanders and reproaches against you and this Apostolic See. It is fitting, then, that you should be of good heart, and with unwavering firmness apply all your strength to the work of the salvation of souls, and in defending the sanctity of faith and discipline. Nevertheless, led by Christian charity, you will leave nothing untried that with paternal benevolence you may embrace those who are deceived by this new doctrine, if they return to wiser counsels.

We, however, will never permit any injury to your good name and dignity, much less to the authority of this Apostolic See, and We will not fail to make known to you, through the S. Congregation of the Propaganda, timely measures for the correction of the rebellious. Meantime, We earnestly pray the God of consolation that He will console you, Venerable Brother, tried by so many cares; and as a pledge of His Divine favour and a proof of Our special affection for you, We lovingly bestow on you, the clergy and the people committed to your care, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the fourth day of May, 1887, in the tenth year of Our Pontificate.

LEO PP. XIII.

### THE TRIUMPH OF THE HOLY SEE.

"During those days of mourning and anxiety nine years ago which succeeded the death of Pius IX., and preceded the election of Leo XIII., the most sanguine of Catholics or the most far-seeing of politicians would not have dared imagine as possible the present position of the Papacy in the world. A great Pope was dead; would Providence raise up another equally great? Catholics knew well enough that the Rock of Peter was safe, no matter what Pontiff might have to fill the great void left by the death of Pius IX. But there were angry waves beating around the Rock. On all sides there were lowering clouds on the horizon. Stormy days of persecution seemed certain. A great schismatic power was threatening Europe under the walls of Constantinople. The greatest power of continental Europe was engaged in open hostility with the Church, and the Kulturkampf and May Laws were in full vigour in Germany, with its iron Chancellor supporting them. Elsewhere, in France, in Belgium, indeed in almost all the countries of the continent, an atheistic liberalism was rampant, and the watchword elsewhere was—War to the knife against the Catholic Church. And all this was less than ten years ago, and yet, all has changed. Gambetta and Paul Bert and many another persecutor of the Church have passed away and are well-nigh forgotten, and to one great Pope another as great has succeeded. Nor need this succession of great Popes perhaps surprise us, for one great Pope seems to make another possible. In the early Church their greatness was in martyrdom, and the first twenty-four Popes succeed each other on the road to it. A little later a succession of canonizations marks the greatness of the Popes, and thus continues at intervals down to modern times. Then equally great in their own distinctive way we find a Leo X., patron of letters, succeeded by the austere great Pope Adrian VI., while to St. Pius V. succeed Gregory XIII., the reformer of the Calendar, and Sixtus V., the reformer of the temporal government of the Holy See. And in days nearer our own, one Pius has been succeeded by another—seventh of his name, both great in adversity. And now Pius IX. has found in Leo XIII. a successor to bring the nations to accept the doctrines which in definitions, encyclicals, and in various ways Pius IX. laid down. And by a series of magnificent acts the successor of Pius IX. has brought a change over the face of Europe. Only last week a few words were flashed to all parts of the world announcing in a quiet, strange way, that peace had been

proclaimed between Rome—between the Rome of the Popes and the great military and intellectual Empire of Germany. As the *Osservatore Romano* remarked, those few words recorded one of the greatest events of modern times—an event, as the same paper observes, which marks, "the close of a gigantic struggle in which none were vanquished save the spirit of hostility against the Church." Prince Bismark and Leo XIII. were alike conquerors; the former of himself and of his opponents in Parliament, and victorious, too, was the Centre party, to which the Roman Journal pays the highest compliments for having so long and so valiantly borne the brunt of the battle, adding that the duty of the Centre is now to guard the advantages already gained.—*Tablet*.

### THE CHURCH'S INFLUENCE.

#### A PROTESTANT'S TESTIMONY.

M. STOECCKER, the chief Protestant minister of Berlin, writes in the *Gazette Ecclesiastique Evangelique*:

"For years back we have seen the Catholic Church in Germany acquire a constantly increasing development and even a real preponderance. Whilst our own Church threatens to go down under the pressure of indifference on the part of the enlightened classes and of hatred from the working classes, Rome has gained the sympathy of the nobles, the princes, the upper classes generally, as well as of the peasantry and working people. The Catholics of Germany have done battle with the most powerful monarchy on the face of the earth, and are at this moment victorious.

"At the same time the Catholic Church has acquired a tremendous influence in all social questions. Active in word and work, she has arrested the triumphant march of Socialism. She is now regarded as the soul of every great economic reform, and the initiating principles of right relations between the 'social classes.'"

Mr. Stoecker further develops these ideas and emphasizes the sympathy which the Catholic Church commands on all sides. "It is incontestible," he concludes "that the Catholic Church has far outstripped the Protestant Church. She is courted in the Courts, her influence is sought after in Parliament, she is loved by the people, she is a power on which people rely."

### CATHOLIC AND LITERARY NOTES.

The Archbishop of Boston has arrived at Rome.

Father Cronin, editor of the *Buffalo Catholic Union and Times*, is going to Ireland.

The Sacrament of Confirmation was administered by His Grace the Archbishop at St. Michael's Cathedral on Sunday.

*La Verite* says that it is announced that the Church of St. Anne de Beauport has been declared a Minor Basilica by His Holiness Pope Leo XIII.

A new Catholic club will be organized for social purposes in Baltimore. Prominent Catholics visiting Baltimore will be entertained and every courtesy shown them.

A grand jubilee dinner was given by St. Patrick's Orphan Asylum, Montreal, on the 26th ult., in honour of the golden jubilee of Rev. Fathers Dowd and Toupin, which was attended by a large concourse of children.

We learn from *Le Courrier de St. Hyacinthe* that, by special request, His Holiness Leo XIII has sent his blessing to the Later family on the occasion of the consecration of the fiftieth priest ordained in that family.

*La Minerve* announces that its editor, Mr. Joseph Tasse, ex-M.P. for Ottawa City, is about to publish a volume to be called "*Les Deux Frances*." The literary reputation of the author leads us to predict a success to his new work.

We are glad to be able to state that Mr. W. J. Macdonell, President of the Particular Council, Toronto, Society of St. Vincent de Paul, who has been seriously indisposed, is much improved and able to be about. He spent Sunday at St. Michael's College.

The fine new Catholic Church at Dunnville, of which Rev. Jas. E. Crinion is pastor, was consecrated on the 10th by Bishop Carbery. The church has a seating capacity of over 800, and was filled at all services. Vicar-General Heenan said high mass, and Rev. Father Cosgrove, of St. Patrick's, Hamilton, preached the morning sermon. The choir of St. Basil's church, Brantford, furnished the music.

*Le Courrier de St. Hyacinthe* announces that the following ordinations were made by His Eminence, Cardinal Taschereau, on Thursday morning, May 19th, at the Basilica, Diocese:—Eugene Hudson, Olovis Arsenault, Irene Lecours and Patrick O'Reilly. Priesthood:—Pierre Simeon Beaubien and Joseph Fabien Dumais. The Rev. Patrick O'Reilly is a brother of the respected superior of De La Salle Institute, Toronto, Brother Tobias.

The Abbé Hyvernot, professor of the Propaganda, Rome, is preparing an edition of the unique Arabic M.S., Paris, 807, which contains a history of the monasteries of Egypt by the Sheikh Aboo Salah, the Armenian. He began his work in the year 564 of the Hegira—1168-9, A. D. The M.S. is full of other information concerning Egypt, both historical and topographical. The text will be accompanied by a French translation and notes.

We regret to hear of the death of James Grant, the novelist. He has written a great many novels, mostly of a military character, among the best known of which are "The Romance of War," "Legends of the Black Watch," "Bothwell, or the Days of Mary, Queen of Scots," "Jane Seton," and "One of the Six Hundred." He was born in Edinburgh in

1822, and died in London on the 5th ult. He became a Catholic some years ago and has one son a priest, the Rev. Roderick Grant, R. I. P.

His Holiness the Pope has recently received in private audience the Bishop of St. Albert, Canada, the titular Bishop of Arindale, Coadjutor of Athabaska—Mackenzie, and the titular Bishop of Melitopolis, Vicar Apostolic of British Columbia, all of the Congregation of Mary Immaculate who have held this year their General Chapter in Rome. It will be remembered that the venerable Archbishop of St. Boniface was prevented from attending only by the serious illness by which he was overtaken in Montreal.

The Roman Catholic Temperance Association of Montreal have decided that members should now devote their whole energy to see that the amendment lately made to the license law are strictly carried out, and that the law be vigorously enforced by all having charge of its execution. They have also decided to exercise strict vigilance over all steamboat excursions and see that they are not made the means of violating the license law and desecrating Sunday. It is the intention of the association to ask for still more stringent license laws at the next session of the Legislature.

On the second of June next the new Church at Longueuil will be consecrated by His Grace Archbishop Fabre. The sermon will be preached by the Bishop of Three Rivers. It is stated also that their Lordships Archbishops Tache and Duhamel and the Bishop of Albany, with Bishops Racine, of Sherbrooke, and Cleary, of Kington, will be present at the imposing ceremony. On the first of June the principal citizens of Longueuil will go to the Archiepiscopal palace and escort their Lordships to the Longueuil quay, where one of the Richelieu Company's boats will convey the party to Longueuil. There addresses will be read, and in the evening the village will be illuminated and a display of fireworks will be given.

## BOOKS FOR MONTH OF JUNE

A Flower for each day of Month of June, Cloth, flexible.....	15
Paper.....	10
Devotions for every day of the month of Sacred Heart, by Rev. P. Huguet.....	75
Imitations of the Sacred Heart, by Rev. Father Arnold.....	1 25
Meditations for the Month of Sacred Heart, translated from the French by G. M. Ward. Paper. 35c. Bound in cloth....	50
Year of the Sacred Heart. A thought for each day.....	50
The first Friday of the month consecrated to the Sacred Heart.....	50
Hours with the Sacred Heart.....	50
Meditations on the Sacred Heart. Cloth, gilt.....	40
The Devotion and Office of the Sacred Heart New Manual Sacred Heart.....	35
Scholars' Manual Sacred Heart.....	50

### PRIZE BOOKS.

In cloth and imitation of cloth bindings, in all styles, and at prices ranging from 10c. each and upwards.

### Lace Pictures for First Communion.

For Girls or Boys—plain, 2½ x 4—at 25c. per doz.  
" " colored 3½ x 4—at 50c. "  
" " plain, 2½ x 4—at 30c. "  
" " dressed, 2½ x 4—at \$1.12 "  
The Lace Picture at 30c. per doz. is very appropriate as a Gift of Remembrance of First Communion.

## D. & J. SADLIER & CO.

115 Church Street, TORONTO | 1609 Notre Dame Street MONTREAL

### FRECHON, LEBEVRE & CIE,

## CHURCH ORNAMENTS

Montreal

Will now sell at a very reduced price, to make room for spring importations.

# WHEATON & CO.,

17 King Street West, corner of Jordan,

MAKE TO ORDER

## SHIRTS, COLLARS, AND CUFFS.

NEW GOODS JUST TO HAND.

ENGLISH COLLARS,

AMERICAN COLLARS,

ENGLISH AND AMERICAN SCARFS,

NEW TENNIS SUITS,

TENNIS COATS AND PANTS,

WHITE AND FANCY VESTS,

BELTS, JERSEYS, CAPS, &C.

# WHEATON & CO.,

17 King Street West, corner Jordan.

WILL BE READY SHORTLY.

PORTRAIT OF THE GREAT

## Bishop Macdonell, First Bishop in Upper Canada,

From an old painting. A fine engraving on heavy toned paper, suitable for framing.

Price, 25 cents. For sale at office of

THE CATHOLIC WEEKLY REVIEW, 32½ Church St., Toronto.

**JAMES J. FOY, Q.O.**  
BARRISTER, & C.  
74 CHURCH STREET,  
Toronto.

**FREDERICK O. LAW,**  
ARCHITECT.  
MAIL BUILDING.  
Residence—404 Sherbourne St., Toronto

**D. A. O'SULLIVAN,**  
BARRISTER, ATTORNEY, SOLICITOR, & C.,  
NOTARY PUBLIC.  
Offices—Nos. 18 and 20 Toronto Street  
Toronto.

**MURRAY, BARWICK & MACDONELL,**  
BARRISTERS, SOLICITORS, NOTARIES, & C.,  
55 AND 58 KING STREET EAST,  
(Up stairs.)  
TORONTO.  
HUBSON W. M. MURRAY. F. D. BARWICK.  
A. C. MACDONELL.

**H. T. KELLY,**  
BARRISTER, SOLICITOR, & C.  
Office—74 Church Street, Toronto.

**W. J. WARD,**  
REAL ESTATE & COMMISSION BROKER.  
4 KING ST. EAST, TORONTO.

Rents Collected. Valuations Made.

Sir Alex. Campbell, John L. Blakie, Esq.,  
President. Vice-Pres.

**THE BOILER INSPECTION**  
And Insurance Company of Canada.

Consulting Engineers and  
Solicitors of Patents.

HEAD OFFICE:  
QUEBEC BANK CHAMBERS, TORONTO

G. C. ROBB, Chief Engineer. A. FRASER, Sec.-Treas.

**St. Michael's College,**  
TORONTO, ONT.

Under the special patronage of the Most  
Rev. Archbishop Lynch, and the direc-  
tion of the Rev. Fathers of St. Basil.

Students can receive at this establishment  
either a Classical or an English and Commer-  
cial education.

The First Course embraces the branches  
usually required by young men who prepare  
themselves for the learned professions.

The Second Course comprises in like manner  
the various branches which form a good Eng-  
lish and Commercial education, viz., English  
Grammar and Composition, Geography, History,  
Arithmetic, Bookkeeping, Algebra, Geometry,  
Surveying, Natural Philosophy, Chemistry,  
Logic and the French and German Languages.

TERMS.—Full boarders, \$12.50 per month  
half boarders, \$7.50 per month; day pupils, \$2.50  
per month; washing and mending, \$1.00 per  
month; complete bedding, 60c per month; sta-  
tionery, 30c per month; music, \$2 per month;  
painting and drawing, \$1.50 per month. Books  
and doctor's fees in cases of sickness form extra  
charges.

N.B.—All fees are to be paid strictly in ad-  
vance, in these terms: At the beginning of Sep-  
tember, 10th December, and 20th of March.  
Defaulters after one week from the first of the  
term will not be allowed to attend the college.

Address, D. CUSHING,  
President of the College.

**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 prom-  
ise of brilliancy and usefulness. We  
gladly welcome our 'confreere' 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 mech-  
anical get up is in good style. We wel-  
come our confreere to the field of Catho-  
lic journalism, and wish it every suc-  
cess.—CATHOLIC RECORD, London.

**AGENTS WANTED.**

**The Greatest Book of the  
Age**

Published simultaneously in six  
Languages.

**LIFE OF**

**Pope Leo XIII**

From an Authentic Memoir furnished by his  
order. Written with the encouragement,  
approbation and blessing of

His Holiness the Pope, by Bernard  
O'Reilly, D.D., L.D., (Laval)

Elegantly and profusely illustrated. Every  
Catholic in the land should possess this vol-  
ume, as it is issued with the approbation and  
blessing of the Pope, as a souvenir of his  
Golden Jubilee Year, 1887. Two magnificent  
Chromes, printed in ten colours. Two ele-  
gant Steel Plates. Twenty-two other fine full  
page illustrations. Beware of imitations. Sold  
only by subscription. A \$6 book for \$3.75.  
Plain edition, \$3. These extremely low prices  
have been fixed upon to enable everyone to  
own a book blessed by the Sovereign Pontiff.

In one volume, royal octavo, of about 600  
pages.

**Rose Publishing Co., Toronto**

MENTION THIS PAPER.

**CANVASSERS**

FOR THE  
**CATHOLIC WEEKLY REVIEW  
WANTED**

In all towns and districts of Canada.  
Liberal Commissions to reliable men. Ad-  
dress, CATHOLIC WEEKLY REVIEW, Toronto.

"Magasin du Sacre-Coeur"  
**DESAULNIER'S BROS & CO.**  
1626 NOTRE DAME ST.  
Montreal

Importers of Church Ornaments, Bronzes  
Sacerdotal Vestments, and Altar  
Vessels.

Pictures, Statuary, Beads, Medals, Med-  
allons, Banners, Cassock Cloth, Black  
Serges, Olive Oil, Wax Candles,  
etc.

Decorations, Statues, Altars and Stained  
Windows made to order.

**STAINED GLASS WORKS.**

**Memorial & Other Windows**

For CHURCHES and PUBLIC BUILDINGS  
Household Stained Glass from Original Designs

**JOSEPH MCCAUSLAND & SON,**  
70 King Street West. - Toronto, Ont.



**BUCKEYE BELL FOUNDRY.**  
Bells of Pure Copper and Tin for Churches,  
Schools, Fire Alarms, Farms, etc. FULLY  
WARRANTED. Catalogue sent Free.  
**VANDUZEN & TIFT, Cincinnati, O.**

**W. A. MURRAY & CO.**

Call the attention of housekeepers  
to the very large assortment  
always on hand of

Linen Table Cloths, Linen Table Napkins,  
Linen Towels and Towellings, Sheetings,  
Pillow-casings, Pickings, White Quilts and  
Counterpanes, Toilet Covers, Eiderdown  
Quilts, Fine Batting Comfortables, Eider-  
down Pillows, Best Live Goose Feather  
Pillows, Lace, Muslin and Heavy Curtains of  
all kinds, Window Shades, Curtains, Poles,  
Furniture Coverings in Great Variety, Piano  
and Table Covers, Mantle-Piece Draperies  
and Chair Ties.

Fine Goods at Low Prices. Satisfac-  
tion guaranteed.

**W. A. MURRAY & CO.,**  
KING STREET, - TORONTO.

**BONNER'S  
Gents' Furnishing Store**

Dealer and Importer of  
English, French & American Gents'  
Furnishings  
Cor. Yonge & Richmond Sts., Toronto.

**HATS. HATS.**

THE LATEST STYLES.

Special Discount to the Clergy.

**W. & D. DINEEN.**

Cor. King and Yonge Sts.

# PRICES AT PETLEYS'.

Men's Tweed Pants in all the newest styles, \$3 50 to \$8 per pair to order at PETLEYS'.

Boys' School Suits, lined throughout, at 75c, \$1 and \$1 25 at PETLEYS'.

Gentlemen, if you want stylish, good-fitting garments at moderate prices, leave your orders at PETLEYS'.

Choice of one thousand new Spring Scarfs for "twenty-five cents" at PETLEYS'.

Three fine White Dress Shirts for \$2 at PETLEYS'.

Fine All-Wool French Dress Goods in Greys, Browns, and all the newest shades, only 20c. per yard at PETLEYS'.

Our Dressmaking Department is now in full running order. PETLEY & PETLEY.

Splendid Stock of Tapestry Carpets in all the newest designs, now on sale at PETLEYS'.

Thirty yards of Grey Cotton or twenty yards of Fine White Cotton for \$1 at PETLEYS'.

Fine White Table Damasks, guaranteed all pure linen, only 'fifty cents' per yard at PETLEYS'.

Ladies Stylish Spring Jackets now in stock at PETLEYS'.

Men's Working Pants, lined throughout, \$1 50, \$2 and \$2 50 per pair, at PETLEYS'.

Strong Tweeds for Men's and Boys' wear, cheap by the yard, and no charge for cutting, at PETLEYS'.

Mothers can fit their Boys better and cheaper in new Spring Suits at PETLEYS' than anywhere else in the city.

Men's Tweed Suits, odd sizes, selling at \$5, worth \$8 to \$12.

Nobby, Stylish, Good-fitting Boys' Clothing, in all sizes, at PETLEYS'.

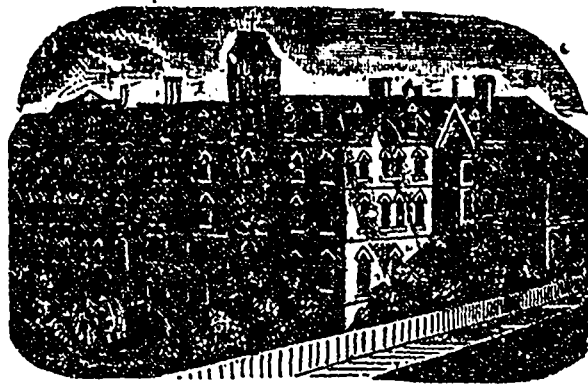
Housekeepers, note this fact. You can buy nice Lace Curtains, in either Cream or White, for 50 cents per pair at PETLEYS'.

2,700 pairs of White and Cream Lace Curtains for sale To-Day at PETLEYS'.

Extra Large Lace Curtains, scalloped and bound, only \$1 50 per pair at PETLEYS'.

A Manufacturer's Stock of Lace Curtains selling at less than One-Half of the Regular Prices at PETLEYS'.

128 to 132 King Street East,  
TORONTO.



## ST. JOSEPH'S ACADEMY, ST. ALBAN STREET, TORONTO.

This imposing Educational structure is quite in keeping with the noble work to which it is dedicated. It is pleasantly situated near the Queen's Park, in the neighbourhood of the University and St. Michael's College.

For particulars call at the Academy or send for a prospectus.

Address, MOTHER SUPERIOR, St. Joseph's Convent, Toronto.

### E. G. LEMAITRE,

Druggist and Dispensing Chemist,  
256 QUEEN STREET WEST, TORONTO.

—Telephone 1033.—

Liberal Discount to Religious Communities.

### JAMES BYRNE, MERCHANT TAILOR.

Latest styles in

ENGLISH AND SCOTCH GOODS  
always on hand.

388 1-3 YONGE STREET

Opposite Wilton Avenue, Toronto.

Special discount to the clergy.

THE PROVINCIAL STEAM DYE WORKS.

### BISHOP & TIPPING

SILK AND WOOLLEN DYERS, SCOURERS, ETC.

Dyers and Manufacturers of Ostrich Feathers, Gents' Clothing, Kid Gloves, Silks, Velvets, Damasks, Repps, Shawls and Table Covers Dyed and Pressed. Ladies' and Gents' Straw and Felt Hats Dyed any Color and Blocked in all the Latest Styles, by First-class Workmen.

Toronto Exhibition, 1873—Awarded First

Extra Prize for Dyeing Silks, etc. 1880—

Diploma—Highest Award Possible.

305 YONGE STREET TORONTO.

### JOHN McMAHON

MERCHANT TAILOR,

89 King Street West, - Toronto

## DECORATIONS

—FOR—

Churches and Houses

In Wall Papers, Stained Glass,  
Hand Painted Tiles, &c.

Figure Windows a Specialty

### ELLIOTT & SON

94 Bay Street, - Toronto.

### LEPAGE'S THE ONLY GENUINE LIQUID GLUE

UNEQUALLED for CEMENTING  
WOOD, GLASS, CHINA, PAPER, LEATHER, &c. ALWAYS  
READY for use. Prepared and bottled in Canada.  
(IS MADE BY THE) AWARDED TWO  
GOLD MEDALS.  
Russia Cement Co., Sample see stamps

### Spring Importations, 1887.

### P. F. CAREY, Merchant Tailor

Has a well selected stock of Finest Suitings. The latest, noblest and choicest patterns in Trousings to select from, which for price, style and quality can't be beat. Superior workmanship and a good fit guaranteed.

16 KING STREET EAST,

10 p. c. discount to the clergy and students.

### Edwd. McKeown

182 YONGE STREET,

Two Doors North of Queen.

Makes an Immense Display of

## DRESS GOODS

Silks, Merveilleux,

## COTTONS AND LINENS,

which, for variety and value, is unsurpassed by any other house in the city.

### THE DRESS DEPARTMENT

Embraces the Latest Novelties in

COLORED GOODS,  
COMBINATION SUITINGS,  
PLAIN & FANCY COLORINGS,

and at prices within the reach of all.

An early call solicited at the

## POPULAR DRY GOODS HOUSE

### WILLIAMSON & CO.,

SUCCESSORS TO

WILLING & WILLIAMSON,

Publishers, Stationers,

AND BOOKSELLERS,

NO. 6 KING STREET WEST,

Next Door Dominion Bank,

TORONTO.