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# The Catholic Weekly Review.

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

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

Vol. I.

Toronto, Saturday, July 23, 1887.

No. 23.

## CONTENTS.

EVENTS OF THE WEEK.....	265
CONTRIBUTED ARTICLES—	
Father Emanuel Crespel.....	266
Sacred Legends.....	<i>Fireside.</i> 267
Dr. McGlynn.....	<i>G.</i> 267
A Visit to Cologne.....	<i>J. R. T.</i> 268
The Church and Progress.....	<i>Thomas O'Hagan, M.A.</i> 269
SELECTED ARTICLE—	
Extraordinary Apparition of a Priest.....	273
EDITORIAL NOTES—	
The Mail's Materialism.....	270
Archbishop Walsh and the Times.....	270
The Nova Scotia Anglican Bishoproic.....	270
An Offensive Publication.....	271
The Doctrine of Papal Infallibility.....	271
Its Antiquity.....	272
Catholics and Divided Allegiance.....	271
CURRENT CATHOLIC THOUGHT.....	
The Motive of Unbelief.....	273
Protestant Unity.....	273
Moral Remedies.....	273
OBITUARY.....	273
CATHOLIC AND LITERARY NOTES.....	
POETRY—	
Where Fairies Walk.....	<i>K. B. O.</i> 269

## EVENTS OF THE WEEK.

Mgr. Persico, the Papal Commissioner, dedicated on Sunday a chapel at Wicklow. In the course of his remarks he said that since he had been in Ireland he had been inspired with admiration for the people in whose breasts he believed patriotism and reverence for the Catholic faith were deeply rooted. The Pope, he said, loved Ireland, and for that reason had sent a commissioner to inquire into the condition of her people.

The Roman journals rejoice greatly over the splendid reception accorded by the English people to Mgr. Ruffa Scilla, which, they say, is unprecedented in England for two centuries.

Archbishop Walsh is endeavouring to induce the Government to suspend further evictions in Ireland until the Land Bill has been passed by Parliament. He suggests that a conference on the subject be held by the leaders of the various parties.

At the meeting of the National League to-day Lord Mayor Sullivan, who presided, said that the whole League was prepared to stand its ground, defy the Coercion Act, and take the consequences. Mr. Crilly declared that the means to nullify the Coercion Act were ample, and that the Nationalists would treat the Act with supreme contempt.

The Crimes Bill passed its third reading in the House of Lords on Monday. On Tuesday, the House of Commons went formally in a body to the House of Lords, when the Royal assent was given to the Irish Crimes Act Amendment bill, and it was thus made the law of the realm.

Mr. Parnell and many of his colleagues were entertained on Wednesday at a banquet in London by the National Liberal Club. The health of the Queen was proposed by Mr. Dillwyn, and the guests all rose decorously and drank the toast. Mr. Parnell eulogised Mr. Gladstone for having put his shoulder to the wheel, and said that before many months the ex-Premier would carry his policy and be recognized as the only great man in British politics.

The speeches at the Carlton Club meeting on Wednesday show that there is much friction between the Government and the Unionists. A crisis was narrowly averted. A recurrence of the trouble is possible, there being a strong feeling among the Tory rank and file that the Government have conceded too much to the Unionists. If the Government had been firm the Unionists would not have dared to risk their own existence by trying to force a dissolution of Parliament.

Amongst the many memorials to be presented to the Pope on his jubilee celebration next December will be a volume of congratulatory addresses from the scholars of the Christian Brothers' schools all over the world. This jubilee offering will comprise nearly a million children's signatures, and the addresses in the different volumes will represent almost every language of the globe, including strange Indian and Chinese dialects and hieroglyphics from the Polynesian Isles.

The political situation in England is much as follows; The Government have postponed the committee stage of the Land Bill for several days. Meanwhile they are seriously considering their position. The Unionists are standing firm. There are already 130 amendments to the bill, one of which is Mr. Morley's proposal that tenants whose judicial rents date from January, 1886, should be allowed revision. There is no chance of this being carried, though it is probable the Government will defeat it by a reduced majority. It is rumoured the Ministers have internal troubles over the bill, but Lord Salisbury is believed to be standing to his guns. He favours dropping the bill altogether rather than make concessions which will reduce it practically to a leasehold—enfranchisement—bill. As for Lord Churchill, he cannot join the Cabinet at present, though the Cabinet be reconstructed, for the simple reason that he has practically taken a new departure with regard to Irishmen, which is totally at variance with the Parnellism and crime business. Lord Randolph Churchill made a deliberate and open invitation to the Irish members to lend their services to the Government for the improvement of the Land Bill, an attitude hopelessly incompatible with the Tory declaration that the Irish members are companions of assassins. The Government have identified themselves with the *Times* and must take the consequences. Sir George Trevelyan has declared in favour of a large safe measure of self-government for Ireland, such as can be satisfactorily arranged by consultation within the Liberal party and with the representatives from Ireland.

## 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

### FATHER EMANUEL CRESPEL,

OF THE ORDER OF ST. FRANCIS, MISSIONARY IN NEW YORK,  
CANADA AND THE WEST.

Father Emanuel Crespel was a native of Belgium. He entered the Order of St. Francis in his native country, and before he was ordained priest, asked and obtained permission from his superiors to go to the mission of New France, now Canada.

He left Belgium on the 25th of January, 1724, and arrived at Quebec in October of the same year, where he was ordained priest. He was sent first as chaplain with Lignerie's expedition against the Foxes, and afterwards was stationed at Niagara, Frontenac and Crown Point. He was recalled to France and sailed from Quebec on the 3rd of November, 1736, in the ship *Le Renommée*.

In a storm, which met them as they were leaving the river, the ship was driven on Anticosti Island and wrecked.

The thrilling events will be better appreciated by reading his letters, which will be given in different numbers of the REVIEW.

#### LETTER I.

*My Dear Brother.*—You have so long evinced a desire to know the details of the voyage I formerly made to Canada, that fearing to give you grounds for suspecting my friendship if I continued to decline acceding to your desire, I directed one of my brothers to send you a relation of all that befel me. You tell me that you have received it, and at the same time complain that it is too succinct, and that you would be glad to have it more detailed. I love you too well not to make it a pleasure to please you, but I will divide my relation into several letters. A single one would be too long and would doubtless tire you. The mind does not always keep pace with the heart. I would perhaps become tedious if I spoke too long of other subjects than our friendship.

Do not expect to find this relation sustained by elevation of style, force of expression and varied imagery; the graces of genius are not natural to me, and besides scarcely suit anything but fiction. Truth has no need of ornament to be relished by those who really love it; it is even difficult to recognize it when presented with the dress usually thrown around the false to give it some resemblance to her.

You must remember that towards the close of the year 1723, I was still at Avesnes, in Haynaut; I then received from my superior permission to go to the New World, as I had long asked to do, and indeed it would have been a great mortification had I been refused. I set out then on the 25th of January, 1724; passing by Cambrai, I had the pleasure of embracing you, and on arriving at Paris took an obedience from the Rev. Father Julian Guesdron, Provincial of St. Denis, on whom the missions of New France depend. It would be useless to speak to you of Paris; you know it better than I and you know by experience that it deserves, in every way, to be the first city in the world.

On the 1st of May I started for Rochelle, which I reached on the 18th of that month. I did not make a long stay there, for, after providing all that was necessary for the voyage, I embarked on the king's vessel, the *Chameau*, commanded by the naval lieutenants de Tully and Meschain. The 24th of July, the day we set sail, was marked by the death of Mr. Robert, just going out as Intendant of Canada. He was a gallant fellow, apparently endowed with every quality needed to fulfil the part confided to him.

After a rather pleasant voyage of two months and a half, we arrived before Quebec; I remained there till 1726 and remarked nothing in particular beyond what travellers say and what you may read in their accounts.

On the 17th of March, in the year of my departure from Quebec, M. de la Croix de St. Valier, Bishop of that city, conferred the priesthood on me, and soon after gave me a mission or parish called Sorel, south of the St. Lawrence, between Three Rivers and Montreal.

I was taken from my parish where I had spent two years, to become chaplain of a party of four hundred French, whom the Marquis de Beauharnois had united, with eight or nine hundred Indians of every kind of nation. There were especially, Iroquois, Hurons, Nepissings, and Ottawas, to whom the Rev. M. Pellet, secular priest, and Father de la Bretonniere, Jesuit, acted as chaplains. These troops, commanded by M. de Lignerie, were commissioned to go and destroy a nation called the Foxes, whose chief village lay about four hundred and fifty leagues from Montreal.

We set out on the 5th of June, 1728, and for nearly one hundred and fifty leagues ascended the great river which bears the name of the Ottawa, and which is full of rapids and portages. We left it at Matawan, to take another leading to Lake Nipissing or Mipissing; this river was thirty leagues long, and like the Ottawa it is interrupted by rapids and portages. From this river we entered the lake, which is about eight leagues wide, and from this lake French River quickly bore us into Lake Huron, into which it empties after a rapid course of over thirty leagues.

As it is impossible for many to go together on these little rivers, it was agreed that those who went first should wait for the others at the entrance of Lake Huron, at a place called Laprairie, and which is, in fact, a very beautiful prairie. Here, for the first time, I saw the deadly rattlesnake. When I have the pleasure of seeing you, I shall speak more particularly of these animals; he it enough for the present, to say that none of our party was troubled by them.

As we had all come up by the 26th of July, I celebrated mass, which I deferred till then, and the next day we started for Michillima, or Missillima Kinæ, which is a place situated between Lakes Huron and Michigan. Although we had a hundred leagues to make, the wind was so favourable that we reached it in less than six days. Here we remained some time to repair what had been damaged on the rapids and portages. I here blessed the standards and buried some soldiers whom sickness or fatigue had carried off.

On the 10th of August, we set out for Missillima Kinæ and entered Lake Michigan. The wind which detained us there two days, enabled our Indians to go to hunt; they brought back some moose and reindeer and were polite enough to offer us some. We at first excused ourselves, but they forced us to accept their present and told us that as we had shared with them the dangers of the route, it was fair they should share with us the good things they had found, and they would not deem themselves men if they acted otherwise towards other men. This speech, which one of our men translated for me, quite moved me. What humanity in savages! How many men in Europe would better deserve the name of barbarian than these Americans. This generosity of our Indians merited on our part, indeed, a lively gratitude, for, as we had met no good hunting ground for some time past, we had been compelled to eat only pork; the moose and reindeer they gave us relieved us from the disgust we were beginning to feel for our ordinary food.

(To be continued.)

When "Thad" Stevens was a young lawyer in the Pennsylvania Courts, he once lost his case by what he considered a wrong ruling of the judge. Disgusted, he banged his law books on the table, picked up his hat and started for the door with some vigorous words in his mouth. The judge feeling that his dignity was assailed, rose impressively and said: "Mr. Stevens!" Mr. Stevens stopped, turned and bowed deferentially. "Mr. Stevens," said the judge, "do you intend by such conduct to express your contempt for this court?" And Stevens, with mock seriousness, answered: "Express my contempt for this court! No, I was trying to conceal it—your Honour!"

## SACRED LEGENDS.

—  
*Eighth Paper.*  
—

## HOLY PLACES.

The reader who wishes to form some idea of the Holy places around Jerusalem might fancy himself looking northward from the centre of the city. To the east, immediately outside the walls, was the Garden of Gethsemane, and beyond that the Mount of Olives. The valley of Jehoshaphat lies between these two; eastward of the Mount is Bethany, the Brook Kedron to the south. North of the city and just outside the old wall is Calvary; to the south is the Valley of Hinnom, with the Potter's Field to the west and Solomon's Pool to the east. These places are within sight of Jerusalem; indeed, excepting Olivet, they are under its walls. Mount Olivet is the great scene of Our Lord's Ascension, and it is said that the imprint of His left foot remains there on a stone. This Mount is higher than Jerusalem, and here the Compassionate One wept over it. Here He taught His disciples His Father's prayer and the Eight Beatitudes. Here also, from the very stone on which He sat and preached, will He judge mankind on the last day. At doomsday four angels with four trumpets shall summon all men to judgment in the Valley of Jehoshaphat; the time shall be Easter day, the time of Our Lord's resurrection, and the awful assize shall begin at the hour the Risen Saviour released the souls out of prison. The approach from Mount Olivet to within the city is through the Golden Gate, and it was through this gate that Our Lord entered Jerusalem on Palm Sunday. Here is the place where St. Stephen was stoned to death, on the other side of the walls from the Temple. Bethany, the city of Martha and Mary and Lazarus, lies to the east of Olivet, on the road to the Jordan and the Dead Sea. It was in the house of Lazarus Our Lord lodged during his visits to the Holy City, and it is said that He never stayed in Jerusalem a single night. He came from Jericho to Bethany. The Brook Kedron to the south runs eastward through the city, enlarging in one place to the Pool of Siloam, and emptying itself into the Dead Sea. It was across this brook that the majestic tree from Mount Lebanon fell, and which nothing could remove from its place till the beams were wanted for the tree of the cross. The only other place to the south is the Vale of Hinnom, more generally known as Gehenna, the Valley of the Shadow of Death. Milton describes this grove, the pleasant Valley of Hinnom, as made into a "type of hell" by the sacrifices offered to Moloch. It was that place outside the city walls where refuse of all sorts were thrown and kept constantly burning; and it required but little stretch of the imagination to transform it into the place of eternal torment.

Calvary is north of the centre of the ancient city, and is immediately outside the walls. "They led Him out to crucify Him." The Hebrew word for Calvary is Golphotha, which means a skull; and Calvary a bare skull. The derivation is taken from the real or fanciful resemblance of the hill to a human skull; perhaps to Adam's which rested here.

To the north of Jerusalem on the west is Emmaus, where the Risen Lord appeared to two of His disciples; and to the east and beyond Mount Olivet is Jericho and the Jordan. This stretch of country includes part of the wilderness in which John the Baptist dwelt till his thirtieth year; here our Lord retired after He was baptized, and here He fasted for forty days; here was the scene of the Temptation, where the Evil One asked the Saviour to "command that these stones be made bread." From the mountain to the city and the pinnacle of the Temple is perhaps ten miles, and thither the Devil brought Him and shewed Him in one moment all the cities of the world. It was at this time and place when our Lord returned to the Jordan that He was made manifest in Israel; here it was that Simon the son of Jona was brought to the Messiah, who changed his name to Cephas, which is interpreted Peter. From this place our Lord went northward through Judea, Samaria, and Galilee; it is the starting point of His public life. The chief of the

Apostles, with Andrew and other followers of the Baptist, recognize Him as Christ the Messiah, and He proceeds to Cana, which is the scene of His first public miracle.

Samaria lies to the north of Judea, with Galilee to the north of it and the Jordan to the east. These three places are, as one might say, counties in point of size. Under Roman sway they comprehended the greater part of Syria. Our Lord was brought up in Nazareth, a town in Galilee, and so He is therefore often called the Nazarene, the Galilean. Capernaum, where He remained a few days after His first miracle, is in the same locality, a few miles to the north of Cana, as Mount Tabor is to the south of it. These places, with Bethsaida, Magdala and Tiberias, are to the west of the Sea of Galilee, otherwise called the Lake of Tiberias, or the Lake of Gennesareth. Here was the scene of the miraculous draught of fishes, where Simon Peter, and James and John, the sons of Zebedee, leaving all things, followed Him; where the sinking Apostle is rescued from the waves, and where from its eastern shore the demoniac of Gadara is healed; the unclean spirits, going out of him, enter the swine. At Capernaum our Lord healed the man sick of the palsy, and healed also the servant of the centurion whose faith was greater than any one in Israel. Here it was that He called Levi, an officer of the customs, to be His follower, and who, under the name of Matthew, is the pattern of obedience to Divine vocation; who left all for God.

The mountains of Galilee, as well as those of Judea, are hallowed by the presence, the miracles and teachings of Our Lord. Moses received the Ten Commandments from a mountain, and the Legislator of the New Covenant proclaims the Eight Beatitudes and delivers His doctrines to the people from a mountain. On Tabor He was transfigured before Peter, James and John. He called the Twelve Disciples after He passed the whole night in prayer on a mountain. In the mountains and in the deserts He taught and preached first; He afterwards taught and preached in the cities of His disciples. At Cæsarea Philippi, the most northerly point of Galilee, near the source of the Jordan, and under the shadow of Lebanon, He called Peter to be the head of the Church. Except Sidon, on the sea coast, it is the limit of our Lord's travels in that direction. At Capernaum the disciples contended for the primacy: it was here that Our Lord set a little child in the midst of them to show that such only as are like little children enter the Kingdom of Heaven. There is a legend that this little child was afterwards a great saint in the Church. Our Lord visited Tyre, Ptolemais, Mount Carmel, Cæsarea, and Joppa on the sea coast, returning to Jerusalem, for the last time, by the country east of the Jordan.\*

FIRESIDE.

—  
DR. McGLYNN.  
—

"THE man who goes against his conscience sins against the Holy Ghost, and if a great Roman tribunal summons a man before them for teaching the truth, which he knows to exist, and if that tribunal should condemn his doctrines without giving them a trial, and condemn him to retract them, it is his duty before God to refuse to do so. . . . I defy any man to prove that I have been inconsistent."

It is thus Dr. McGlynn excuses and defends the action which has brought on himself the excommunication of

\*The reader may find some difficulty in the names and distances referred to in these papers. The Bethlehem of the Nativity is a few miles south of Jerusalem; there is another city of the same name near Mount Carmel, up near the sea, close by to Nazareth. There is a Hebron on the waters of Lebanon, at the extreme north of the Holy Land, and another at the extreme south a little to the west of the Dead Sea. The sea of Tiberias is also called Gennesareth, Galilee, and often Chinneroth. Bethsaida is west of this sea, and another Bethsaida north of it. There is a Bethany on this side the Jordan, and one beyond it. There are several Canas, and much disputation about their sites. The hill of Galilee is a little to the east of Jerusalem, and not to be confounded with the province of that name lying north of Roman Judea. The difference in the distances and in the spelling of the names is not so misleading as the different times and places ascribed to the same events.

the Church. He wishes it to be understood that he has always been consistent, and always acted in accordance with the dictates of his conscience. It will, therefore, be in order to consider his action, and learn what a jewel of a conscience is his.

Dr. McGlynn declares himself a Catholic, yet no Catholic can deny the authority of the Sovereign Pontiff to call on any teacher in the Church to explain his doctrine, when its soundness is once questioned. Nevertheless, Dr. McGlynn's conscience compels him to sneer at that authority when it affects his own case. "Consistency, thou art a jewel!" Here is where the shoe pinches. Dr. McGlynn's doctrine should never have been called in question. So Dr. McGlynn's conscience tells him. "If a great Roman tribunal summons a man before them for teaching the truth (?) which he (the infallible Dr. McGlynn) knows to exist, and if that tribunal (The Holy Father) should condemn his doctrine," then it is Pope Leo XIII. who falls into error, not Dr. McGlynn. His over-sensitive conscience tries to hide the true reason, why he has been condemned and excommunicated. All the same he allows it to escape him. He is afraid. "Conscience doth make cowards of us all." He felt sure that his teaching would be condemned, and justly. Remark the wonderful subtilty with which he puts his case before the crowd. His teaching—so his conscience tells him—is the truth. He would not jeopardize it by submitting it to the judgment of Rome. It is not a truth which comes under—he tells us—the infallible authority of the Supreme Pontiff. It is a doctrine of pure politics, and has no relation to faith and morals. Now, let us understand facts. No doctrine submitted to Rome is condemned by the Pope, until it has been carefully examined and compared with the perpetual teaching of the Church, and then only as far as it is contrary to faith and morals. What are the teachings of Dr. McGlynn which have brought this trouble upon him? In the opinion of most men, they are communistic, subversive of civilized society and directly tend to destroy all rights of ownership in land. All this Dr. McGlynn tells us is purely political, and has nothing to do with faith or morals. Dr. McGlynn's conscience may so teach *him*, but Christianity has always taught that the foundation of all morality is the ten commandments, and that, Almighty God having revealed them on Mount Sinai, they are of faith. One of these commandments is, "Thou shalt not steal." In the face of this, Dr. McGlynn teaches that "property is theft," and solemnly declares, on his conscience, that it is neither against Catholic faith or morals.

Why did not Dr. McGlynn go to Rome? His conscience makes answer, "He was afraid, for he had no defence." Why was he excommunicated? Because he was contumacious. If Dr. McGlynn believed his doctrine to be true, and was, as he wishes us to understand, a sincere Catholic, he would have no fear of going to Rome. No one knows better than he that there he would receive impartial justice. But he would not go. His conscience was his guide. But his conscience should not have made him a coward.

C.

## A VISIT TO COLOGNE.

### II.

THE next most interesting object in Cologne is the Church of St. Ursula, to which a slight reference has been already made.

In the 5th century many of the British Christians fled from England to the continent to avoid the continuous wars which were harassing their own island. Amongst these were many maidens whose fathers and brothers had perished. They choose as their head Ursula, who, of royal blood, surpassed her companions in piety and virtue as well as intelligence. In Cologne, where the British fugitives were very kindly received, the royal virgin was especially honoured, and soon became the model and example to all the women there. But the peace they sought was to be of short duration, for not long after the Huns took possession of the town, and having massacred the men, led the women out to the camp to be divided as booty—and amongst them St. Ursula and her English

companions. As in the days of peace this holy virgin had been the leader and model of all, so now in the hour of affliction, by her resigned constancy and ardent encouragement, she inspired all with the resolution of dying rather than of suffering disgrace. The Huns enraged by their resistance, fell upon them and "murdered them on the field where they were assembled." St. Ursula was killed by an arrow, having encouraged her companions to the last. The bodies were thus found by the surviving citizens after the retirement of the Huns, and carefully buried. When Cologne was rebuilt and again inhabited the martyrs were piously venerated and a church erected to their honour. These martyrs, whose death occurred on the 21st of October, 451, were chosen as the special patrons of Cologne. It was called "the Church of the Virgins," because the greater part of those slain were virgins. Their number is computed at 11,000, although this is not perhaps the exact number, still it is nearly so. They were not all British, but on account of their leader and a large and illustrious portion of them being British, they are referred to as such. The field where they fell and where the Church is built was originally outside the city, but is now in the centre, and not far from the Cathedral. The foundation stone of the Church of St. Ursula as it now stands was laid about the year 1020. This was built in the old Roman style, of which there remains the nave, the two side aisles and the transept. A Gothic chancel was added to replace the old apse, and consecrated about the year 1287.

Several additions in different centuries were made, of which the chief is "the golden chamber," where the greater part of the relics are kept. It contains the shrine of Ursula, in which are a part of the bones of the Saint and also of the garment in which she was buried. There is also the shrine of St. Hippolytus, who was the gaoler of St. Laurence, by whom he was converted to Christianity. He suffered martyrdom in 258. The relics were brought to Germany about 870, and to Cologne about 922. There are many other shrines in this chamber, and the bones of the martyrs are most peculiarly arranged in cases along the wall—"Ora pro nobis" being formed by placing the bones in proper position. The greatest curiosity, however, is one of the six water pots which were used at the wedding feast of Cana in Galilee, mentioned in St. John's Gospel. It is of alabaster, and contains the two or three Jewish measures. It had originally two handles, but one of them is broken off. A piece is also broken off the mouth. It was brought from the Holy Land by a Cologne knight in the 14th century, and presented to the city. The Mayor gave it to the Church of St. Ursula in 1378. In the body of the Church is the tomb of St. Ursula, with a figure of the Saint in alabaster. There is also a small sarcophagus, which contains the remains of Viventia, daughter of Pepin of Heristal, one of the most noted majors-domo of the Franks. Pepin ruled from 687 to 714, with Cologne as one of the centres of his power. Thus Viventia was sister of Charles Martel, who saved Europe from the Moslem creed in 732 by defeating the Moorish host between Poitiers and Tours, and driving them back into Spain. Viventia died at Cologne in 644, at the age of six years. Her Father desired her to be buried in the Church of the Holy Virgins, but as the ground was sanctified by the blood of martyrs, the corpse was placed in a stone coffin, which rests above ground on four supports.

It would be out of place here to discuss the question concerning the number of those who perished with St. Ursula. I have already given it at 11,000—nor let this surprise any of your readers. The greater part of this large number were holy maidens, who, rather than sacrifice their virtue, died most nobly. "It must not," conclude the Bollandists, "be wondered at that the inhabitants of a large city slain by barbarians should be regarded as martyrs, because according to the discipline then in vogue, all who piously suffered undeservedly a violent death, were considered martyrs." And by far the greater portion were maidens, "whose martyrdom was most glorious." The rest, of both sexes, in admiration of the fortitude of St. Ursula and her companions, shared their fate. Should any of your readers care to investigate this subject, I refer

them to the fifty-seventh volume of the *Acta Sanctorum*, where the question is most ably and most thoroughly discussed, the summary of which I have given above. We must move on.

There were some other interesting churches here, but let us select St. Peter's, celebrated for one of Rubens' masterpieces, the crucifixion of St. Peter. St. Peter was, at his own wish, crucified with his head down. This picture represents so closely the flushed face of the Saint from the blood flowing down, and the angry scowl on the executioner, that the very picture frightens you. Beder's guide-book regards it as repellent on account of its truthful expression. You can see the swollen veins, the eyes starting from their sockets, the dishevelled hair, the upraised hammer of the executioner, while another keeps the Saint in position. This picture was taken by Napoleon the First to Paris, but was restored. Rubens is said to have been baptized in this church. Cologne has made a claim to be his birth-place, but history does not confirm it.

St. Mary-in-the-Capitol, so-called because it stands upon what was the capitol in the days when Cologne was a Roman colony. It was afterwards turned into a palace for the Franconian Kings. But nothing of the original edifice remains. In its place stands a quaint cruciform building of the Romanesque style, consecrated in 1049, with some tombs of the Merovingian and Carolingian periods.

Turning from the Churches to the Museum, you will find many remains of classical and early Christian times. But my letter is already too long. Such was the day spent in Cologne. The next morning I took the steamer for Mayence. Slowly, and yet not slowly enough, we stemmed the river's tide and ascended the Rhine. Soon turning with a bend in the stream, Cologne and its beautiful minster were lost from our view, while o'er the bow in the misty distance rose the shadows of the seven mountains, the vestibules of one of nature's most beautiful temples. And from noon till dewy night up that river aisle we passed while the mountain pillars rose on either side, and over head was arched the blue vault of heaven. From noon till dewy night we gazed upon

"Beetling walls with ivy grown,  
Frowning heights of mossy stone:  
Turret with its flaunting flag  
Flung down from battlemented crag;  
Dungeon, keep and fortalice  
Looking down a precipice.

"Robber haunt and maiden bower,  
Home of Love and Crime and Power."

And the shades of evening had deepened into darkness as we passed the little village so well known in English ballad. There it nestled in the mountain which threw its night pall over it—first in our childhood's memory and last object seen upon this legendary river, was

"Bingen, sweet Bingen on the Rhine."

And with the day I close my letter, already too long.

Yours faithfully,  
England, June 25th, 1887. J. R. T.

### THE CHURCH AND PROGRESS.

We are frequently confronted with the charge that the Catholic Church is opposed to progress. Nothing is more common in this age than to hear men talk about what they do not understand. Ask any one of these loud-mouthed lovers of liberty and progress what he means by progress and you have him dumbfounded—living for the moment in intellectual knickerbockers. He will talk to you glibly of the progress of truth, forgetting that it is not truth, but our knowledge of it that is progressive. Progress can mark only what is imperfect—that is, it proceeds from the imperfect towards the perfect. Truth is not variable, nor does it change from age to age. It is as much folly to say that truth is progressive as to say that the Creator of the universe is progressive. It is said that the

Catholic Church opposes popular education, the diffusion of intelligence among the people, is hostile to popular liberty, upholds tyrants and tyranny, and resists everywhere, with all her power, the introduction and establishment of popular government. Now let us examine the first charge, *i. e.*, that the Church opposes popular education. Three classes of duties grow out of man's relations—duties to God, duties to his neighbour, and duties to the State or civil society. These three classes of duties, with their correlative rights, cover the whole field of human activity. Does not the Church distinctly teach these three classes of duties? Has she not also founded nearly all the great universities of Europe, such as Oxford, Cambridge, Paris, Bologna, Padua, Salamanca and Alcalá? Has she not most uncompromisingly fought the battle of Christian education during past centuries? And to-day she recognizes but a triune form of education, that is a symmetrical development of the moral, intellectual and physical faculties. Of what, pray, does the Church seek to keep the people ignorant? Is it of theology, the queen of the sciences? Is it of philosophy, ethics or politics? Is it of astronomy, mathematics, mechanics, chemistry, electricity, cosmology, zoology, biology, physiology, philology, geology, botany, geography, history, natural, civil or ecclesiastical? I have yet to learn of any prohibition on the part of the Church against the studying of any of these sciences. True, the Church may not accept all the doctrines and theories put forth by scientists. She strenuously sets her face against the deification of intellect—against the canonizing of the human passions. She allows no altar to be raised to *intellectualism*, nor does she applaud the deep philosophy of doubt. She has given to this century its leading scientist, its greatest scholar, and its purest and brightest mind in the persons of Father Secchi, Cardinal Wiseman, and Cardinal Newman. She holds up as a model for her children the lives of pious men and women whose souls became strong in communion with God. She wants no share in the glory of Darwin or George Eliot; nor do her children desire to ape the dangerous doctrine of the one, or the revolting concubinage of the other.

THOMAS O'HAGAN.

Written for the CATHOLIC WEEKLY REVIEW.

### WHERE FAIRIES WALK.

'Mong the simple folk of Ireland lingers many a quaint belief  
Handed down from the Druid days of old;  
Still, for them, the fairies gambol on the dewy, moonlit heath,  
Still mighty is the power that they hold.  
When, stricken with disease, a once blooming infant pines,  
Or death takes it utterly away,  
Then the stricken parents cry, "See, the Fairy's taken mine!  
'Tis a fairy child is lying where mine lay!"

Oh, the untaught parent love, that will not believe its loss,  
(For some time must the Fairy yield her prize!)  
Oh, the poor, unchastened hearts that refuse to bear their cross,  
Though, refused, on their neck the more it lies!  
Scarce your lips could move to say, "God is good!" if you believed  
He had called away the treasure that you mourn;  
And with half-hopes faint you cheat for a time your heart bereaved;  
But from fairyland your child shall ne'er return.

Have the fairies power here? Can they work on us their will?  
Ah! world-wide and forever 'tis the same!  
We have hopes that give us courage to work on and struggle still,  
Hopes of bright reward and never-dying fame.  
And when the time has come that ready to our hand  
Should the guerdon lie we've travailed for so sore,  
The spiteful Fairy touches it. And lo! beneath her wand  
It is changed and worthless grown forever more.

Oh, Dead Sea fruit of hopes! Fair and bright to him who sees,  
But e'er crumbling to ashes in the hand,  
Life is full to sad repletion of deceptions such as these,  
Worthy work of an envious Fairy's wand.  
And yet our fancy's children do not die. Their spirits go  
And leave their poor pale semblance in their stead,  
But in some distant fairyland they're loving still we know,  
Though we'll clasp them not, alas, till *we* are dead.

—K. B. C.

## The Catholic Weekly Review.

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

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

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

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,  
Archbishop of Toronto.

TORONTO, SATURDAY, JULY 23, 1887.

The completion of the twentieth and concluding volume of the works of the late Dr. Brownson should have the effect of increasing the demand for complete sets of the works of the greatest American Catholic author. The writings of Dr. Brownson are a mine of varied and profound learning, and will be found to contain answers such as only a master mind could give, to the leading questions of the day, political, social and religious.

The *Review* was not unfair when it stated that the arguments to which the *Mail* has had recourse in its attempt to eliminate all belief in the supernatural from life were the most popular at the disposal of unbelievers. Since then a journal published by an association of Atheists in this city has thanked the *Mail* for its services in the interests of "science," and for the zeal which it has striven to discredit and dissipate what it terms the degraded superstitions of Catholic "devotional cults."

In his letter to the London *Times*, contradicting the assertion to which it lately gave circulation, to the effect that he had remonstrated with the Pope against his sending his representatives, Mgrs. Persico and Gualdi, to Ireland, to inquire into the political and social condition of the Irish people, the Archbishop of Dublin wrote thus plainly: "It is a baseless concoction, and the object with which it has been concocted is sufficiently manifest. Having reference to the mission which the Sovereign Pontiff, influenced not only by wise reasons, but by that special feeling of affection towards Ireland and her people of which, during his Pontificate, he has given so many

and such striking proofs, recently decided upon sending to this country," the nature of that mission, the Archb'shop adds, is most skilfully misrepresented by "the absolutely unfounded statement" that it had been abandoned, or postponed, in consequence, or partly in consequence, of a remonstrance from him. Knowing what he has the opportunity of knowing of the nature of the mission and the object which it is intended to accomplish, and which, duly carried out, as it will be, it can hardly fail to accomplish, no thought could well have been further from him than that of offering any remonstrance on the subject. And so, contradicting it as fully and as explicitly as it could be contradicted by any words at his command, Archbishop Walsh takes final leave, he announces, of the unprofitable task of endeavouring to check by contradictions the systematic publication in the anti-Catholic press of both England and Ireland, of false statements as to the relations between the Holy See and Ireland. Notwithstanding his former contradictions of statements about Irish affairs equally false and foundationless, circulated by certain news agencies and the Roman correspondents of certain English papers, the conductors of these papers, persistently disregarding all caution, continue to admit, and to sensationally display in their columns any statement that may be transmitted to them in reference to the attitude of the Holy See towards Ireland, provided only that it be of a nature which they deem calculated to shake the confidence of the Irish people in their chief pastor, or to bring about the belief that the Pontiff, held by that people in such deep and affectionate veneration, has been induced to take sides against them, against the cause of justice to the poor, and of constitutional liberty in Ireland. In the past the Archbishop has been particular to deny all such rumours, being apprehensive lest, if allowed to pass by unchallenged, they might be supposed to contain some slight element of truth. In future, he intimates, no such inference is to be drawn from his refusal to notice any further such, as he believes, ingeniously malicious statements.

Some of the circumstances in connection with the election at Halifax, on the 7th inst., of an Anglican bishop for the Province of Nova Scotia would have afforded fresh subject for the satire of the author of "The Comedy of Convocation." There were two parties in the contest; those favouring the election of a Canadian to the See, and nominating Bishop Sullivan of Algoma to the office; and a ring of Ritualist "Stalwarts," bent on the election of a Dr. Edgehill, announced as the recently elected "chaplain of the Tower." The friends of Dr. Sullivan, who looked upon him as the certain winner, came prepared to celebrate his election, and no event in a hundred years caused so much commotion, it is said, in Anglican circles in Eastern Canada, as the election of the bishop for the Province in question. The clergy paraded the streets, clad in cassocks and surplices, and wearing Oxford berettas, yet despite the street pageant Dr. Edgehill was elected, the clergy and laity giving him, it was found, a decided majority on the very first ballot. The subsequent proceedings were not particularly harmonious. The supporters of Dr. Sullivan claimed for their candidate, that his defeat had been brought about by the unworthy intrigues of a clerical caucus, and the discussion that followed became so lively and animated that it was deemed most expedient to exclude the reporters, and make certain, as far as possible, the privacy of the proceedings. The rejection of Dr. Sullivan, however, it is interesting to learn, was due less to any difference between his notions of doctrine and those of the dominant party in the Synod, than to the not unnatural unwillingness of the body to elect for themselves as their bishop, a man who had earned for himself, they remembered,

a place in public reprobation as the utterer of language, at the anti-O'Brien gathering in this city, which the press of the country from one end to the other, and particularly the press of Nova Scotia, pronounced to be in the nature of an incitement to public violence. So that the Synod appears withal to have acted with such good judgment in the matter that it is hardly fair to cavil at the mere incidents of the proceeding. But one incident in connection with this Synod of "the Apostolic Church of Nova Scotia" was strikingly Apostolic. When they came to determine the salary to be offered to the bishop about to be elected, the officers announced gravely, "When we offer the See of Nova Scotia to the man of our choice, the first thought that will suggest itself to his mind will be, 'What is the salary?'"

*Grip* has long ceased to have the least title to the distinction of being Canada's comic journal. Instead of occupying an independent position in politics, or bearing itself with respect towards religion as it at one time made some show of doing, it has of late years descended to the level of the infidel comic press of New York. It particularly shows its animus towards the Catholic Church. Whenever it has occasion to refer to any of our clergy, for instance, either in print or in the caricatures, which purport to be illustrations, it does so in such a way as to shock the mind of every decent man. Its references to His Grace, the venerable Archbishop of Toronto, are insulting and disgraceful in the extreme, and should have the effect of shutting against it the doors of every Catholic household in the land. Its latest effort, bearing upon the affairs of the Church in Quebec, should be treated on all hands with the contempt it deserves.

Perhaps no doctrine of the Church is more misunderstood at the present day than that of the Infallibility of the Sovereign Pontiff. Every misrepresentation that ignorance or malevolence could suggest has been used to assail it, and to attack through it the Church, as the enemy alike of all free institutions, all freedom of thought, and intellectual development. The dogma of Papal Infallibility, as taught and defined by the Vatican Council, claims no more for the Pope than that as Sovereign Pontiff, enjoying the Divine assistance promised the Church through Peter, he is exempt from error when speaking *ex cathedra Petri*, that is, when in discharge of the office of pastor and teacher of all Christians, he defines, by virtue of his supreme apostolic authority, doctrines to be held by the Church Universal regarding the preservation of faith and of morals. In order, therefore, that a Papal utterance may have the nature and force of an *ex cathedra* teaching, for which alone infallibility is claimed, it is necessary that it treat of a question connected with faith or with morals, otherwise it has not the character of an infallible ordinance, infallibility not being claimed for the Pontiff in his private capacity, for his private opinions, for his works as a private theologian, or in any matters of that sort. But the commonest mistake of Protestants is to confound Papal infallibility with Papal impeccability. By infallibility is claimed for the Pope exemption merely from doctrinal error in teaching; not impeccability, or exemption from sin or the power of sinning; the question being not one of moral conduct on the part of the Pontiff, but of the divine *assistencia* in his official teaching. The doctrine of the infallibility of the successor of St. Peter, which is exclaimed against even yet, as so singular an enormity, and as so intolerable a move of ultra montane aggressiveness, so far from being a novel one, is on the other hand one of the greatest antiquity. Although not formally constituted a dogma until the time of the Vatican

Council, the doctrine itself is as old as the Church. Until the fifteenth century it does not appear to have been called into question. The early Fathers testify to its being in their day an undoubted belief; it was taught and acted upon in the first five centuries of the Christian era, the whole testimony of antiquity rendering incontrovertible the fact of its being an accepted belief. The voice of the Church, in the past as in the present, as heard through her Saints, through her Councils and Prelates, bids us adhere to the doctrine, as one received by tradition from the beginning of the Christian faith, and as truly a part of that body of doctrine which comes to us with the force of Divine revelation.

It was at once objected in England against Catholics on the announcement of the definition, and the promulgation of the Vatican decrees, that the Pope being the supreme authority in affairs of faith and of morals, and having the right moreover to determine the precise limits of that domain, Catholics renounced thereby their mental and moral freedom, "placing," Mr. Gladstone claimed, "their mental and moral freedom at the mercy of another." They were but the shreds and tatters of human life, he argued, which fell without the moral order, in consequence of which he saw the shadow in the Syllabus of a Papal invasion of the civil sphere. At this late date, Mr. Gladstone's arguments, which were based upon an immense misunderstanding of his subject, and the nature and force of ecclesiastical language, are being made to do duty in Ontario for "No Popery" purposes. The claims of the Pope, as is known, do not at all enter into the limits of practical politics. "The circumference of State jurisdiction are," Cardinal Newman answered, "for the most part quite apart from each other; there are just some few degrees out of the 360 in which they could intersect." So long ago as 1825, and just prior to the making of certain concessions to Catholics, the great Bishop Doyle, who then more than any other prelate represented his Church, and influenced the mind of his country, declared in his examination before the Committee of both Lords and Commons, the position as follows.

Being asked:

"In what, and how far, does the Roman Catholic profess to obey the Pope?"

He replied:

"In matters which regard his faith, and in those matters of ecclesiastical discipline which have been already defined by the competent authorities."

Again asked:

"Does that justify the objection that is made to Catholics that their allegiance is divided?"

He answered:

"I do not think it does in any way. We are bound to obey the Pope in those things I have already mentioned, but our obedience to the law and the allegiance which we owe the Sovereign are complete, perfect and undivided, inasmuch as they extend to all political, legal and civil rights of the King or his subjects. I think the allegiance due to the King and the allegiance due to the Pope are as distinct and divided in their nature as two things can possibly be."

Not less explicit was the collective Declaration of the Vicars Apostolic who governed in 1826, with Episcopal authority, the Catholics of Great Britain:

"The allegiance which Catholics hold to be due, and are bound to pay to their Sovereign, and to the civil authority of the State, is perfect and undivided. . . . They declare that neither the Pope, nor any Prelate of the Roman Catholic Church . . . has any right to interfere, directly or indirectly, in the civil government, nor to oppose in any manner the civil duties due the King."

Not less explicit was the declaration of the Hierarchy of Ireland, in which they endeavoured "once more to remove the false imputations that have been frequently cast upon the faith and discipline of the Church which is entrusted to their care."

After various recitals, they set forth :

"After this full and sworn declaration we are utterly at a loss to conceive on what possible ground we could be justly charged with bearing toward our Gracious Sovereign only a divided allegiance."

The same general tone was maintained in the answers of the witnesses from Maynooth College before the Commission of 1855, the Commission reporting :

"We see no reason to believe that there has been any disloyalty in the teaching of the College, or any disposition to impair the obligations of an unreserved allegiance to your Majesty."

These words have been endorsed in quite recent days by those whose office entitles them to pronounce on such serious subjects. To those who, despite all such weighty and sincere disclaimers, continue to calumniate Catholics, as mentally or morally little better than slaves; as subject to an "ecclesiastical obscurantism," which seeks to envelop the human mind in intellectual twilight; as members of a communion inimical to free institutions, and concerned with the arrest, rather than the development of our civilization; to those who, despite the amplitude of these assurances, seek to lower Catholics in the good opinion of the State and their fellow-subjects, they answer in the following passage from Dr. Doyle's "Declaration:" "There is no justice in thus condemning us. Such conduct creates in our bosoms a sense of wrong being done to us; it exhausts our patience, it provokes our indignation. Our faith and our allegiance is not regulated by any such doctrines as those imputed to us. Our duties to the Government of our country are learned by us from the Gospel, from the reason given to us by God, from that love of country which nature has implanted in our hearts, and from those constitutional maxims which are as well understood and appreciated by Catholics of the present day, as by their ancestors who founded them with Alfred, or secured them at Runnymede."

#### CATHOLIC AND LITERARY NOTES.

It is stated that Cardinal Newman will publish a volume of autobiographical reminiscences in the autumn.

Archbishop O'Brien, of Halifax, confirmed 130 young people on Tuesday last, at Yarmouth, Nova Scotia.

Archbishop Duhamel recently laid the corner-stone of the new St. Michael's Church, Douglas, Renfrew County, Ontario.

A general meeting of the Society of St. Vincent de Paul will be held in St. Vincent's Hall, corner of Shuter and Bond Streets, on Sunday afternoon at half-past three.

The July number of the *Messenger of the Sacred Heart*, the organ of the Apostleship of Prayer, and associate works, is at hand, filled with very beautiful devotional reading.

His Grace Archbishop Tache arrived in Winnipeg on Friday last, and was publicly welcomed by his people. His Grace is much improved in health, but still not equal to much fatigue.

The honorary degree of "Doctor Utriusque Juris" has been conferred by the Senate of the University of Dublin, on Sir Michael Morris, Mr. Aubrey de Vere, and Sir Patrick Jennings.

The CATHOLIC WEEKLY REVIEW, which has been published in Toronto for some four or five months past, is well worthy the support of all the Catholics of Ontario. —*Donahoe's Magazine, Boston.*

Father Andre, whose name has been brought so prominently before the public in connection with the just

settlement of matters in the North West, left Ottawa, where he had been for a couple of days, for the North West on Monday.

Cardinal Newman, at the recent celebration of the feast of St. Philip Neri, at the Birmingham Oratory, appeared to be more feeble than ever. He had to be supported down the steps by two priests, and when he pronounced the benediction his voice was not audible half-way down the church.

The Church of the English College in Rome, dedicated to St. Thomas of Canterbury, the corner-stone of which was laid by Pope Pius IX., twenty-one years ago, is about completed, and will, it is expected, be opened about the time of the Jubilee of Leo XIII. in December next.

It has been definitely announced that the period of the Papal Jubilee will be marked by the canonization of the following Servants of God: (1) The Seven Blessed Founders of the Servite Order; (2) Blessed John Berchmans, S.J.; (3) Blessed Brother Rodriguez, S.J.; (4) Blessed Peter Claver, S.J.

An ordination ceremony took place in the chapel of the College of Ottawa, on Sunday, when Bishop Grandin officiated and raised to the dignity of the priesthood Messrs. O. Charlebois and J. Geroux, both of Quebec. The newly-ordained priests will accompany Bishop Grandin to the North-West and engage in missionary services.

His Grace Archbishop O'Brien, of Halifax, was presented on the 6th inst. with an address and handsome secretary desk, of fine workmanship, by the Irishmen of Halifax, as an acknowledgment of his sympathies with the Irish people, and of the many occasions on which his voice and pen have been raised in defence of the defamed and oppressed people of the mother land.

During the celebration of his Golden Jubilee, the Holy Father will sometimes officiate in St. Peter's, in order that the great influx of pilgrims may have the happiness of seeing him and assisting at his Mass. The great hall over the portico or vestibule of St. Peter's is now undergoing a thorough renovation, and it is expected that the grand ceremony of canonization announced for the jubilee will take place there.

Mr. Henry F. Brownson, of Detroit, is to be congratulated on the completion of the noble monument which only his hands could have raised to the memory of his illustrious father—the works of Orestes A. Brownson, in twenty volumes. It was an arduous task—one, too, that required besides an intimate knowledge of Dr. Brownson's labours and methods, rare discrimination and ability. The final volume consists of explanatory and miscellaneous writings and the general index. It contains nearly six hundred and fifty pages, about two hundred of which are required for the indices of titles and subjects, so thoroughly has the editor performed this important part of his work.

I felt the unfathomable thought of which the universe is the symbol live and burn within me; I touched, probed, tasted, embraced my nothingness and my immensity. I kissed the hem of the garment of God, and gave Him thanks for being Spirit and being Life. Such moments are glimpses of the divine. They make one conscious of one's immortality; they bring home to one that an eternity is not too much for the study of the thoughts and works of the Eternal; they awaken in us an adoring ecstasy and the ardent humility of love.—*Amiel.*

Mme. Marchesi, the noted teacher of singing in Paris, has a girl pupil from Nebraska who sang vigorously "Io t'amo." "Stop!" said Madame: "Is that the way they say 'I love you' in America?" "Yes, madame." "Well, that is the way they cry 'fish for sale' in Paris."

## EXTRAORDINARY APPARITION OF A PRIEST.

*(Continued from last week.)*

## MIRACULOUS PRESERVATION OF THE SEAL OF CONFESSION.

THE gaze of the priest's eyes was so intense that they seemed to pierce his very soul, but apparently the result of the scrutiny was satisfactory, for the phantom turned away with a sigh of relief, saying: "Then follow me."

With a strange sense of unreality, the Bishop found himself following the apparition down the broad staircase to the ground floor, and then they went down a narrower one of stones that seemed to lead down to some cellars or vaults. Suddenly the priest stopped and turned toward him.

"This is the place," said he, placing his hand upon the wall; "remove the plaster, loosen the bricks, and you'll find behind them the recess of which I spoke. Mark the spot well, and—remember your promise."

Following the pointing hand and apparent wish of the spectre, the Bishop closely examined the wall at the spot indicated, and then turned to the priest to ask another question; but to his intense astonishment there was no one there—he was absolutely alone in the dimly-lighted passage! Perhaps he ought to have been prepared for this sudden disappearance, but it startled him more than he cared to admit, even to himself. He hurried up the stairs, and presented himself, still breathing with surprise, in the dining room.

His prolonged absence had caused some comment, and now his agitated appearance excited general attention. Unable for the moment to speak coherently, his only answer to the earnest questions of his host was a sign which referred him to the hostess for explanation. With some hesitation she confessed the errand upon which her request had dispatched the Bishop, and, as may easily be imagined, the intensest interest and excitement were at once created. As soon as the Bishop had recovered his voice, he found himself compelled to relate the story before the entire party, concealment being now out of the question. Celebrated as was his eloquence, it is probable that no speech he ever made was followed with closer attention than this; and at its conclusion there was no voice to oppose the demand that a mason be at once sent for to break down the wall and search for the weird yet dramatically circumstantial tale. After a very short delay the man arrived, and the whole company trooped eagerly down stairs, under the Bishop's guidance, to watch the result of his labour. The Bishop could hardly repress a shudder as he found himself once more in the passage where his ghostly companion had vanished so unceremoniously, but he indicated the exact spot which had been pointed out to him, and the mason began to work upon it forthwith.

"The plaster seems very hard and firm," remarked some one.

"Yes," replied the host, "it is of excellent quality and comparatively new; these vaults had long since been disused, I am told, until my predecessor had the old brick-work repaired and plastered over only a few years ago."

By this time the mason had succeeded in breaking away the plaster and loosening a brick or two at the point indicated, and though perhaps no one was actually surprised, yet there was a very perceptible air of excitement among the guests when he announced the existence of a cupboard or cavity about two feet square and eighteen inches deep in the thickness of the wall. The host pressed forward to look in, but instantly drew back and made way for the Bishop, saying:

"I was forgetting your promise for the moment; to you alone belongs the right of the first investigation here."

Pale, but collected, the Bishop stepped up to the cavity, and after one glance put in his hand and drew forth a heavily bound old-fashioned book, thickly covered with dust or mould. A thrill ran through the assembled guests at the sight, but no words broke the silence of awe-stricken expectation, while he reverently opened the volume, and, after turning over a few leaves drew from beneath the pages a piece of writing paper, yellow with age, on which were some irregular,

hastily written lines. As soon as the Bishop was certain that he had found what he sought, he averted his eyes from it, and the others falling back to make way for him, bore it carefully up the stairs and into the nearest room, and cast it reverently into the fire burning on the hearth, almost as though he were placing a sacred offering upon some Gowastrian altar. Until the last scrap of the mysteriously found document was reduced to tinder, no one spoke; and even then, though a few disjointed exclamations as "Marvellous! wonderful, indeed! who could have believed it!" broke forth, the majority were far too deeply impressed for words. The Bishop felt that none who were present on that occasion could ever forget its lessons—he himself least of all, and, indeed he could never tell the story, even after years had passed, without the profoundest emotion. The figure of the priest, he added, was never afterwards seen where he had so long guarded his guilty secret.

## Current Catholic Thought.

## THE MOTIVE OF BELIEF.

We remark in general that the argument in favour of the Catholic Church is of a similar nature to that for the existence of God; it is sufficient, but not necessarily efficient—that is, not compelling. A person may find fault with the argument for the existence of a Personal, Supreme Being, and he may persuade himself that he is sincere. That is, he may not be conscious of any secret motive, any powerful influence pervading his mind and swaying his will. But, all the same, the motive is there, influence exists, and it really determines the decision of his will. Few persons suspect how much the will has to do with faith. Hence, the atheist may not be conscious of it, though, in fact, the reason why he does not believe is not so much that the argument is not convincing as because he does not want to believe. No matter what the motive is, for some reason or other, the idea of God is repugnant to him, and, hence, while the whole created universe speaks of God to the unsophisticated heart; while everything around and within us demands a Supreme, Intelligent, Personal Being, the Creator and Governor of all things, he deliberately shuts his eyes and in his heart says there is no God. He does not seem to attempt to prove, for he knows very well that he cannot prove that there is no God; he only claims the privilege of speculating, doubting and criticising the arguments; but in the meantime he does not hesitate to act as if he were perfectly certain that there was no God.

So, with the argument for the Catholic religion, the difficulty lies not with the argument itself, but with the will of the enquirer. The argument is with those who profess to believe in a divine revelation. That point settled, the Catholic argument is invincible, whether viewed in the light of reason, common sense, history or experience.—*Catholic Review, Brooklyn.*

## PROTESTANT UNITY.

Outside of the Catholic Church, the so-called religious world presents a scene of confusion incompatible with true religion, and utterly irreconcilable with what the Sacred Scriptures record respecting the actual character of Christianity and the functions and missions and powers of the Church. You look in vain among the sects for any of the essential notes and marks of the Church of Christ. *Unity?* The very notion of finding it among them is ridiculous. Utter confusion and diversity of thought and action, utter disunion as regards organization prevail instead. *Catholicity?* Just the reverse. Each sect is un-Catholic (un-universal if we may coin a word), both as to nationality, locality, and the lapse of time. *Holiness?* They themselves laugh to scorn the very idea of their claiming it. *Apostolicity?* The only Protestant sect that pretends to claim "apostolicity," is that of the Protestant Episcopalians. And even in making their claim they

proclaim themselves schismatics, for they try to trace their claim through the Holy Roman Catholic Church. As regards the present condition of the aggregate of sects which Protestants call "the Church," they themselves feel and know that it has none of the marks of the Church of Christ. They know, too, that there is less of harmony, uniformity and consistency in the professed doctrines of the various sects than there is even between the different theories of savans and scientists.—*Catholic Standard, Philadelphia.*

## MORAL REMEDIES.

The present Supreme Pontiff has said in one of his admirable Encyclicals substantially that the true remedy for the evils against which men are crying now is a moral one, and it is hard to understand how any other teaching can be accepted by a person who believes in the providence of God. The pages of the Sacred Scripture are full of the teaching that the observance of God's commandments brings a blessing to individuals and to peoples, and the non-observance of these commandments a curse. Sinners may receive of God's bounty and may apparently prosper, but God who has taught us to pray for our daily bread, has taught us by that very fact what piety may expect from Him.

Of course, we do not mean to deny the benefit of good legislation and hence of well-studied economical measures, but we believe that a study of the facts of history will confirm beyond doubt the *a priori* reasoning from the providence of God, as to the necessity of morality to the public welfare. To make one general consideration, how can good legislation be obtained and rendered effective except by the moral sentiment which a general correct morality creates and maintains?—*Catholic Universe, Cleveland.*

Archbishop Fabre has completed the pastoral tour of his province, and will leave for Rome in a couple of weeks.

## OBITUARY.

It is with extreme regret that we have heard of the death of Mgr. Raymond, Vicar-General, and Superior of the Seminary of St. Hyacinthe, and Provost of the Cathedral Chapter.

He died rather suddenly at the Convent of the Precious Blood, St. Hyacinthe, on the 3rd inst.

Mgr. Raymond was born on March 13th, 1810, and was consequently in his 78th year. For many years he was Superior of the Seminary at St. Hyacinthe. He was a writer of cultivated and elegant style, and has published a considerable number of essays—religious, historical and philosophical. The work, however, to which he was most attached, and which he assisted in establishing, was the Monastery of the Precious Blood, where he died on the very day of the Feast. The Holy Father conferred upon him the honour of Domestic Prelate in 1876. His obsequies took place on Wednesday, 6th inst. R. I. P.—*La Verité.*

## THE SUNNYSIDE ORPHANAGE.

The Sisters of St. Joseph, Sunnyside, return sincere thanks to the ladies in charge of the refreshment tables, and to their many friends who helped to make the Festival on Dominion Day a success.

The proceeds were as follows: Entrance, \$163; St. Michael's table, \$179.94; St. John's and St. Basil's tables, \$178; St. Paul's table, \$133; St. Mary's table, \$242; St. Patrick's table, \$70.30. Total, \$966.24. Expenses, \$66. Net proceeds, \$900.24.

The patriotic Father Cronin, editor of the *Catholic Union & Times*, of Buffalo, was in Cork when Wm. O'Brien landed, and delivered a ringing speech at the reception given to the editor of *United Ireland*. At a monster outdoor meeting, on the evening of the same day, he delivered another speech in response to an enthusiastic call. He is a native of Limerick.

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L. VANKOUGHNET,  
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Department of Indian Affairs,  
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**OPINIONS OF THE PRESS.**

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

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

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

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

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

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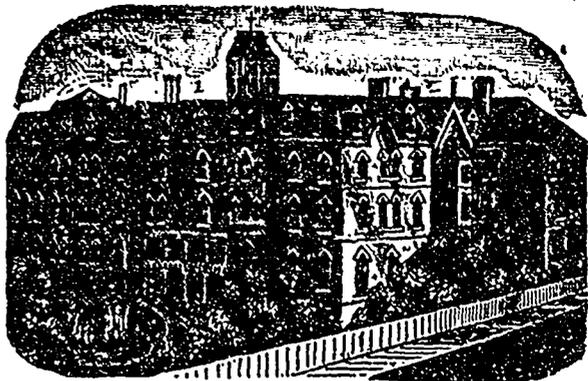
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