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# The Catholic Weekly Review.

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

*Reddite que sunt Cesaris Cesari; et que sunt Dei Deo.—Matt. 22: 21.*

Vol. I.

Toronto, Thursday, Mar. 31, 1887.

No. 7.

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## LETTER

FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

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

GENTLEMEN,—

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

Wishing you all success and many blessings on your enterprise,

I am, faithfully yours,

† JOHN JOSEPH LYNCH,

Archbishop of Toronto.

## EVENTS OF THE WEEK.

Cardinal Gibbons took possession, on Friday last, of his titular church, the Basilica de Santa Maria.

The Vatican has been advised from Vienna and Berlin that Austria, Germany and Italy, during the continuance of the alliance between them, will not permit the subversion of the Papacy, and will support the Pope's independence and liberty.

Mgr. Rampolla del Tindaro, the Papal Nuncio at Madrid, was on Tuesday invested with the Cardinal's hat. The members of the royal family, the Cabinet ministers, and all the foreign diplomats attended the ceremonies, which were held in the royal chapel.

In a second report on the Knights of Labour, Cardinal Gibbons states that the great question of the future is not a question of war, commerce or finance, but the social question, touching the amelioration of the condition of the popular masses, especially the workingmen; that the condition of the lower classes at present cannot, and should not continue; and that it is of sovereign importance that the Church should be found always firmly ranged on the side of humanity and justice towards the multitude composing the body of the human family.

Monsignor Galimberti has failed to secure any satisfactory results in his negotiations with the Centre or Catholic party of Germany. In consequence of the adoption by the Landtag of Bishop Kopp's amendment to the ecclesiastical law, the Vatican has decided to leave the Centre party full liberty of action in German political affairs, retaining also the same freedom for itself. Mgr. Galimberti

was accorded a farewell audience on Monday and will take with him to Rome an autograph letter from the Emperor William to the Pope. It is rumoured he will return to Berlin after Easter, when a better opportunity will be afforded for a settlement of political questions.

On Monday, in the English House of Commons, Mr. Balfour, the Irish Secretary, moved the first reading of the eighty-seventh Irish Coercion Measure. The present Bill, which provides for the total abolition of the jury system in Ireland, clothes with full jurisdiction, in such matters even as the liberties of free speech and the press, a stipendiary magistracy holding office under, and responsible to Dublin Castle authorities, and gives power to the Government to change the venue of cases from Kerry to Belfast, or England, at pleasure. "With this Coercion Bill," said Mr. Gladstone, in opposition to the measure, one of the most insulting and exasperating conditions of which is its permanent duration, "the prospect of conciliation has vanished into thin air." A demand, he said, was made upon the House to commit as formidable a breach of trust as a popular assembly could perpetrate. Coming in the teeth of the testimony of the Irish Under-Secretary, General Buller, before the Cowper Commission, as to the rack-rented condition of the Irish tenantry, and at a time when all statistics prove the nearly entire absence of agrarian crime in the country, the measure has provoked the extremest indignation. The *Fall Mall Gazette* holds that the measure would justify insurrection; the *Daily News*, and other organs of Liberal opinion, denouncing it as the most unjust and uncalled for ever introduced into Parliament. Mr. Gladstone, in a speech which exposed the falsity and feebleness of the Government's reasons for coercion, announced that the Opposition would insist upon the fullest examination of the measure, and the fullest scope for scrutinizing and sifting the extreme nature of the proposals.

## 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.

### REMINISCENCES OF THE HURON MISSIONS.

A PAPER READ BEFORE THE CANADIAN INSTITUTE, TORONTO, MARCH 19, 1887, BY THE REV. FATHER LAHOUREAU, OF PENETANGUISHENE.

We naturally expect to find reminiscences of the Hurons and of the Huron Missions in the district around the Penetanguishene Bay, and indeed they are abundant. Nor are they confined exclusively to the country once occupied by the Indians of that nation.

On a recent visit to France I was agreeably surprised to find that in my native Province of Burgundy, now the Department of La Cote d'or, they were discussing some questions in connection with the Hurons and one of their old missionaries. Having announced myself as coming from Canada, engaged in the project of erecting a Church as a monument to recall and perpetuate the memory of the Huron Missions, I was handed a number of the *Bulletin d'Historie et d'Archeologie de Dijon*, the capital of Burgundy, in which was a paper on one of the Huron missionaries. A letter, dated from Ste Marie des Hurons, 1645, and signed "Chaumonot," had been found in a collection of autographs belonging to a gentleman of Chatillon-sur Seine, in the same Department of Cote-d'or, near which place Chaumonot was born. The letter has this peculiarity that it is written, not on paper, but on birch bark. We know how the Iroquois, cutting off all communication between Quebec and the Huron country, rendered rare on the shores of the Georgian Bay the supplies of civilization. A curiosity to know more about Chaumonot and his doings in that far off country had thus been excited, and they were glad to ask explanations of one of their countrymen who lived in the country they were writing about, and who could throw some light on the subject under discussion. Already correspondence had been opened with the President of Laval University at Quebec, Dr. Hamel in his answer remarking that in the old capital of what once was New France, they collected with great care everything connected with the first missions to Canada, and requesting his correspondent, since he could not expect him to part with his precious bark, the original letter, to be so kind as to send him an exact copy of this letter of Chaumonot's, suggesting that a photograph of it would give yet greater satisfaction. Photographs were taken, one of them destined for Laval University, and as the museums of our own Province in which lies the old Huron country should also, I think, have a photograph of the curiosity, I have pleasure in presenting one to the museum of this Institute. A half-breed woman, of Penetanguishene, framed it in decorated bark after the Indian fashion. The letter, however, is altogether of a private character, and addressed to an old tutor. On account of the paleness of the ink, and the tint of the bark, the writing is somewhat indistinct, but the letter was deciphered and printed in *The Bulletin*.

I could not leave France without going to Normandy, the country of the founder of the Huron Missions, the noble and heroic Jean de Brebeuf. There I found his memory green and in honour. Noble families point out with pride some de Brebeuf among their ancestors. In a village near Caen, the capital of Lower Normandy, where two noted members of his family died, a marble monument, with an inscription in Latin, in honor of himself and his two relatives, was erected only lately by their admirers. I cannot resist the temptation to transcribe here that part of the inscription which refers to the martyr missionary :

Tam illustrium virorum magno nomine  
Illustravit

Eadem vetere nobilique stirpe prognatus  
D. Joannes Brebovius

Soc. Jesu,  
Quem communis Neustria parens edidit  
Felici partu

Alterum exceptit nova Francio Paulum  
Et dignum Xaverii germanum :

At miris excarnificatum modis,  
Lento ustum igne,  
Condentibus securibus ustulatum

Coelo transmisit,

Rarum

Christianæ fortitudinis et heroicæ virtutis  
Exemplum.

But we must come to Canada and the Huron country. In a paper published in the Proceedings of the Institute for 1885-86, Mr. David Boyle gave very valuable suggestions of what should be done in reference to archæological investigations, in order to keep the records of numerous historic sites, before their traces become wholly obliterated by the plough or otherwise. It is well known that in the old Huron district in twenty places and more, we should find traces and reminiscences of the Hurons.

Commencing on the Bay of Penetanguishene, near the spot where must have stood Thonataria, where the Jesuit missionaries established their first residence, on the lot letter B, in the 18th concession of the township of Tiny, one of those well-known large burial-pits was first found by a half breed of the place. He searched it, took out what seemed to him of most interest and value—large shells, peculiarly shaped pipes and a variety of other articles, the whole of which was sold for a small sum of money to a collector of Indian curiosities, and taken away to enrich some museum out of this Province.

In the vicinity, exactly opposite the present site of the town of Penetanguishene, French axes were found in two or three places. Further west, in lot 16 in the 16th concession, and then south in the 12th, clay pipes of Indian manufacture and imported axes have been taken on the ground, and are still turned up by the plough. South again in the 10th concession, and also in the 7th or 8th, ossuaries near the site of the great Huron town of Ossossane, or La Conception, have been opened and ransacked, but it appears there was not much found to reward the spoliators. The site of the town, which was one of the largest of the Hurons, and which seems to have been constantly inhabited, has not been identified yet. An abundant harvest should be hidden in its ruins.

A few years ago the wife of a farmer brought me something she had found on their lands, lot No. 16 in the 6th conc. of Tiny. It was a brass ring, roughly finished, with the monogram of the Saviour roughly surmounted by a cross, engraven on it. The work is too rude to be of European workmanship; it must have been done on the spot by the Indians, or the attendants of the Jesuits. I should think that such rings were used in the marriage ceremony. The finding of the ring suggested to me that the site of Ossossane, where the missionaries had a residence and one of their principle churches, must be in the near neighbourhood. I have brought the ring with me, to leave it in the Museum of the Institute.

Turning to the east, inclining to the north and passing on lot No. 98, Old Surrey, on the Penetanguishene road, where the settlers recognized traces of an Indian village, at a distance of about nine miles, on the right bank of the River Wye, we strike the old French Fort of Ste. Marie. Mr. James Baine has described before this Institute its present condition. Last summer, when visiting its ruins, I heard that the children of the present owner had amused themselves with pick and shovel, burrowing among the stones of the tumbled-down foundation. Having unearthed some old pieces of iron, they searched for more, and succeeded in bringing to light several rusty axes, pieces of guns, knives, some tools and tomahawks, one of which I have brought with me for the Museum of the Institute.

Passing still further on eastward, we should find traces of several villages, St. Louis and others. There is an extensive burial pit, I think in the 3rd concession of the

township of Tiny; but in that neighbourhood no village site has been located so far, till we come to the 10th concession of Medonte, on lot 20, about ten miles east of Ste. Marie.

The great quantity of Indian relics and specimens found on this spot, as well as their position when found, show that it is the site of a village which must have been taken by surprise, and burned down before anything was removed out of it; and collating with this what the records of the Jesuits tells us, we must come to the conclusion that it is truly the site of St. Ignace, taken by surprise by the Iroquois on the 15th of March, 1649, the village in which Brebeuf and Lalloumont suffered death at the hands of the barbarians, and which they set on fire before retreating towards their own country.

An Irishman of the name of James Fox settled on that lot of land about 50 years ago, when that part of the country was an unbroken forest. He had first to build a log shanty for a dwelling, which still exists. But he did not wish to build it after the fashion of the Hurons, of whom he knew nothing then, that is, having the fire-place in the centre, and an opening in the ridge of the roof for the smoke to escape. There were stones on his place, and he meant to build one of those ample fire-places with a substantial chimney, in which he could burn trunks of trees without much splitting. In digging for the foundation of the chimney he came on human remains, and uncovered the bones of two bodies buried side by side, after the European fashion. We know that on the 20th of March the French of Ste. Marie, hearing of the retreat of the Iroquois, came to St. Ignace. They brought to Ste. Marie the charred bodies of Brebeuf and Lalloumont, but they must have given sepulture to the other victims of Iroquois cruelty. At first sight, in the bush that had grown again for about 200 years, no trace of former occupation was noticed. But in clearing the farm, and when the trees and stumps began to disappear, all kinds of Indian relics and specimens were turned up by the plough, and there were found on the ground and among the roots of the trees, axes, tomahawks, clay pipes and vessels, ornaments, curiosities, stones carved with knives, weapons, utensils, etc., etc. The plough used to cut through hundreds of rolled up mats, which mouldered in the air or at the touch, and out of which escaped beans and corn deposited there to keep, some charred, some untouched by fire.

In the beginning no price was attached to these curiosities, no value set upon them. There was boat-building carried on at Coldwater, a few miles distant, and on Sundays one would see ship-carpenters and others exploring the fields and the bush in quest of relics, and, without let or hindrance, carrying away many valuable specimens.

The Fox family, however, had gathered a varied and interesting collection of relics. South of their farm, within a mile of it, a large burial pit was found, searched and robbed of its most valuable contents. Most of their collection was given away to enrich a Museum out of our Province. The children, for a trifling sum of money, were set searching for specimens which the collector got from them when he came on his rounds again. Now, when too late, visitors can hardly obtain any specimen, and money will not tempt Mrs. Fox, who survives her husband, to part with what is in her possession.

Near the site of the village, outside of the palisade, a row of several wells or pits, 8 or 10 feet deep, were to be seen some time ago. The sides were solidly and substantially stoned all around, and approaches seemed to have been dug to come near the bottom. They have been filled in and levelled. Were they kilns for their potteries? or were they used to swing their kettles for boiling maple sugar?

Mrs. Fox had a magnificent belt of wampum which she kept with great care, and on which visitors cast a longing eye. But on no consideration would she part with it. One day, however, it disappeared. Some visitor had likely, in touching or smelling some Indian relic, inhaled the spirit of some old Huron thief, and could not resist the temptation to spirit it away.

About a mile east of the site of St. Ignace some new graves were discovered lately, only last fall. But they

are much smaller than the large ossuaries found elsewhere. A lad about twelve years old, walking on a little mound, broke through and fell in among some human remains. Some have already been desecrated and opened. Some yet are left untouched. But it is not to be expected that they will be longer respected.

I regret that during the 13 or 14 years I have been in Penetanguishene, pressing duties and other circumstances did not permit me to devote a greater part of my time in making investigations in so historic a part of Ontario; however, I am ready in the future to help to carry out the programme traced by Mr. David Boyle in his paper on the Archæological outlook.

## THE CLAIMS OF ANGLICANISM.

### III.

#### THE 37TH ARTICLE (*continued*.)

As has been said, the first proposition of this article is, 'The Bishop of Rome has no jurisdiction in the realm of England.' The doctrine of the Catholic Church from the beginning, opposed to this proposition is, 'That Peter was appointed Chief Pastor of the Church by Divine appointment, and Christ's Vicar upon earth.' To further shew the truth of this doctrine of the Catholic Church, in opposition to the first proposition of this 37th Article, I will continue to give the testimony of certain early Fathers. St. Cyprian, A. D. 250, in his treatise on the unity of the Church, exposes, in beautiful terms, the wiles of Satan. He thus writes, 'Did Satan, on seeing his idols abandoned, and his seats and temples, deserted by a people of too much Faith, invent any new fraud, whereby to deceive the unwary, under the title of the Christian name? Yes, he invented Heresies and Schisms, whereby to subvert the Faith, corrupt truth, and rend asunder unity. Those, whom he cannot detain in the blindness of the old way, he encompasseth, and misleadeth them in the mazes of a new path. He snatches men from the Church, and while they imagine themselves to have approached the light, and escaped the darkness of the world, he again spreadeth other darkness over the ignorant minds in such a manner, that they, not holding by the Gospel of Christ, and its observance and law, may yet call themselves Christians, and though walking in darkness, may imagine they have light, owing to the blandishments and deception of the adversary, who, to use the words of the Apostle, 'Transformeth himself into an angel of light,' and setteth forth his ministers as the ministers of justice. Thus they go on boldly, imposing night for day, death for salvation, despair under the semblance of hope, perfidy under the pretext of Faith, Antichrist under the name of Christ, in order that, by propagating plausible falsehoods, they may frustrate truth by subtlety. This is the case, most beloved brethren, so long as people do not return to the fountain of truth, or seek the head, or preserve the doctrine of our Heavenly Master. Which things would each weigh, there would be no need of long tracts and arguments. The proof of the right Faith is easy by the compendious method of truth. Our Lord thus addresses Peter, 'I say to thee thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it,' 'And I will give to thee, the keys of the kingdom of Heaven, etc.' And again after His resurrection, our Lord said to the same Peter, 'Feed my sheep.' Upon him alone He builds His Church,—to him He commits the feeding of His sheep. And, although, after His resurrection, our Lord bestows on all the Apostles an equal power, when He says, 'As the Father hath sent me, I also send you, etc.' Yet, in order to manifest unity, He established one chair, and ordained of His special authority, that the origin of its unity should spring from one possessor. The other Apostles, as well as Peter, were, it is true, endowed with an equal fellowship of dignity and power, but the beginning proceeds from unity. The *Primacy* is given to Peter, in order that the unity of the Church and the chair of Christ should be manifest.' \* \* "Can he, who doth not hold the unity of the Church, believe he holdeth the Faith? He who opposeth, and withstandeth the Church, who forsaketh the *Chair of*

*Peter*, upon which the Church is founded, can he trust that he is in the Church?" (St. Cyprian, de Unit. Eccl.). In his epistle, respecting the five Schismatic Priests, of the faction of Felicissimus, the same St. Cyprian says—"God is one, and Christ is one, and His Church is one, and the Chair, founded upon Peter by the word of our Lord, is one. To establish any other altar, or frame any other priesthood, is not possible. Whosoever gathereth elsewhere, scattereth. Whatsoever is instituted by human frenzy, to the disarrangement of the Divine harmony, is adulterous, impious and sacrilegious." (St. Cyp. Epist., de quinque, Presbyt. Schis.). In his 45th epistle to Pope Cornelius, St. Cyprian calls the Roman Church "the root and mother of the Catholic Church." St. Augustine, A.D. 395, when writing to Pope Innocent, in conjunction with the Fathers of the Council of Milevis, says—"As our Lord, by a gift of His special grace, hath placed you in the Apostolic Chair. . . . deign then, we beseech thee, to apply thy pastoral cure to the great dangers of the infirm members of Christ; for a new heresy, a most dangerous tempest of the enemies of the grace of Christ hath begun to rage, etc." (St. August., tom. 2, Epist. 92). St. Chrysostom, A.D. 390, says—"For what cause likewise did the Son shed His blood? Certainly that He may gain those sheep, the care of which He committed to Peter and his successors." (St. Chrysos. de Sacerdot, tom. 5, Lib. 2). St. Cyril, A.D. 310, explaining those words of St. John, "Lord, to whom shall we go, thou hast the words of Eternal life?" observes—"Through him alone, who was exalted above the rest, they all make answer. It was, therefore, an act of prudence becoming Saints, to confer on him, who was superior in *place* and *rank*, the part of answering in the name of all." (St. Cyril, Lib. 4, Com. in Joan.). Theodoret, A.D. 450, writing to Renatus, a Roman priest, says—"They have stripped me of my priesthood, and they now cast me out of the city, reverencing neither my old age nor my grey hairs nurtured in piety. Wherefore, I beseech you to prevail on the Most Holy Archbishop (of Rome) to use his Apostolic power, and command me to hasten to your council, for that Most Holy See hath, on many accounts, the headship over the churches spread throughout the whole world." (Theodoret, Epist. ad. Ren. Presbyt. Rom.) It would be easy to give other innumerable extracts from the early Fathers. These are sufficient to show the truth of the Catholic doctrine, in opposition to the first proposition of this 37th article.

I shall next refer to certain Councils of the Church on the same subject, confining myself, for the proof of Catholic doctrine and the refutation of Anglican tenets, rather to the testimony of antiquity than to any scriptural or theological proofs thereof. T. D.

### THE DUTY OF CATHOLICS TOWARDS HISTORICAL SCIENCE.

In the very able and lucid address of Prof. St. George Mivart before the Catholic Union of Great Britain, to which we referred last week, occurs the following passage on the study of history, which will repay careful perusal.

"The period of history which is now especially interesting and important from the point of view of Catholic controversy, is that which extends, roughly speaking, from about 1000 B.C. to A.D. 300. This field now urgently needs zealous and capable labourers. But whoever desires to do good by applying himself to historical science, must bear in mind two indispensable requisites. (1) He must know what has been done by his predecessors; and (2) he must do his best to avoid prosecuting his studies in a partisan spirit, which is not only so apt to mislead, but so destructive of influence. As to the first requisite, it is evident that the Catholic student who hopes one day to do good service to truth must try and make himself thoroughly acquainted with the most advanced positions, and to enter, in imagination, into the points of view of their advocates. Evidently no one can

hope to relute opinions which he does not even understand. As to the second requisite it will be amply sufficient to quote the admirable words of the present Pope. He said, in August, 1883: 'It is hard to conceive how much harm may be done by a study of history devoted to party ends.....For it becomes not the guide of life, nor the light of truth.....Men are needed who will set themselves to write with the intention and aim of making known the truth in all fulness and strength..... The first law of history is to dread uttering falsehood; the next is not to fear stating the truth; lastly, that the historians' writings should be open to no suspicion of partiality or animosity.' These venerable words are of special value to us in England. For it seems to me, we in this country suffer much from the imputation that we are careless of truth, and especially of physical and historical truth. We know, of course, that no man can be either truly scientific or truly religious who does not set truth, pure and simple, above every other consideration, whatever it may be, but it is well to show outsiders that we do hold this by one practical example. One need not be a Catholic, one need only be a theist in order to feel sure that a God of truth cannot be served by carelessness or indifference as to what truth is, still less by untruth. Yet it is manifest that, as regards historical science, an admonition respecting zeal for truth is needed, or Leo XIII. would never have uttered it. It is indeed too familiar a fact that a certain spirit of timidity exists as to matters of controversy on the part of some very good people, which would seem to imply an insufficient trust in science—since we cannot attribute it to a want of trust in religion. Such want of trust will certainly disappear, *step by step, with every advance in knowledge.* History is not my province, but I cannot doubt that God's natural revelation exists in historical as in physical science, and will assuredly make its way in spite of all opposition. There are also persons who may hesitate to apply themselves to such enquiries as I here venture to recommend, because authority may not have fully expressed its mind concerning them. But surely we cannot need more encouragement than that which our Holy Father has already given us in the words I have quoted; such persons cannot expect the Head of the Church to lead the way in details of scientific investigation. These he has invited us to pursue, and in a thoroughly scientific spirit. The persons I refer to forget that the Holy See is not the head of any mere school or section of Christians, but is an imperial power, intent on preserving the organic unity of Christendom. It follows slowly and warily the course of scientific thought and investigation. It cannot be expected to anticipate by positive pronouncements what is greatly in advance of general Catholic opinion. It is amply sufficient if the gradual change in the knowledge, the ideas and the convictions of the Catholic body in due time overcomes any natural reluctance to forsake a beaten path, and by insensible steps induces conformity to a new environment. The slow, silent, indirect action of public opinion does by degrees infallibly produce its effect, and authority, as experience has shown us now and again, may end by thoroughly adopting what was at first resisted and denounced. I remind my hearers of these truths by way of encouraging them fearlessly to enter upon those historical investigations which Catholics must quickly undertake if they would not abandon this field of science entirely to their opponents. We surely owe to Almighty God a conscientious and industrious use of the talents intrusted to us; a sincere and earnest faith abundantly assuring us that the free and faithful investigation of the details of His revelations through physical and historical science can never lead to any real contradiction of that religious revelation which is our supreme consolation in all the troubles to which flesh is heir."

THE CATHOLIC PRESS—THE PEOPLE'S DUTY.—If you wish to have an honest press, you must honestly support it.—*Archbishop McHale.*

There is a great difference between the country owl and the Boston owl. The uncultured bird says, "Tu-whit, tu-who," but the other, "Tu whit, tu-whom."

## THE FRENCH CANADIAN AND THE REV. JOHN BURTON.

The Rev. John Burton hails from the Northern Congregational Church of this city, and he has lately been instructing the young men of his church in "a simple statement of a political problem,"—the French Canadian problem. He calls upon his brethren, that if he is wrong they can put him right, and he "ought to rejoice therein; and he finally prints his instruction, though with a certain fear of that ultimate arbitration of all differences and disputes, which may not find him as impartial as he affects to be. His brethren knowing probably less about the subject than he does, may not cause him to rejoice in the way he is anxious, and so mayhap the services of an outsider would not be inopportune.

The rejoicing of the Rev. gentleman can begin early, for in the first sentence he speaks of his fellow-citizens of French descent as if their religious institutions were "alien," and later on he says the French Canadian Catholic is the subject of a foreign power. Now, above all people in America, or at least this part of it, the French Canadian has a better right to call it his own country than has any European. For two hundred and fifty years and more the French have been here—they were here before the English, they colonized, they civilized this country. They were here before Protestantism had a legal statutory head on its shoulders. They were natives before Mr. Burton's countrymen were imported. Ecclesiastically, it is true, they own to and glory in the supremacy of the Papal power; but does Mr. Burton know nothing of the jurisdiction of Anglican or Presbyterian churches outside England or Scotland. Ecclesiastically may not the Queen of England be head of her church in the United States or in France, or elsewhere, and are the subjects of these places a source of danger to earnest patriots, by reason of this foreign allegiance? The *tu quoque* argument ought to be good enough for this silly charge. Besides, if a church is to be Catholic—is to be universal, it cannot be bound up in one state or nation. The moment a church is national it is no longer catholic. If the late Mr. Beecher, say, were to be head of all the Congregational churches, and that Congregationalism were to become universal, would not Mr. Burton's own flock be aliens, and under a foreign power, and so a source of anxious perplexity to patriots in this locality. And how does he expect the Pope of Rome, whom we and all French Canadians own as in authority over us, can live in Italy and France and England, and in every nation under the sun? As well expect a landlord to live in all his houses and outhouses. This question of divided allegiance is not dangerous when it is understood; and Mr. Burton may not understand it. When he has studied that text to which he refers, of rendering to Cæsar and to God their respective dues, he will comprehend that a thoughtful patriot is not the less patriotic because he does not refuse to render what is due to that Claimant who is equally entitled to his allegiance.

After conceding the right of the French Canadian to exist and to stop here and have his Church with him, the learned gentleman proves at some length by various Scriptural texts and otherwise, that the "French Canadian is our fellow-citizen in this Dominion and has a right to be here." That is a good deal to concede, but this is a tolerant age. The trouble is that the Frenchman will not change his faith—he will continue subject to a foreign power, and he will rather disproportionately continue to be Scriptural in the obeying of the injunction to increase and multiply. He is one-third of the population of the Dominion; he is inoffensive and simple-hearted—as one might say of some pet animal that ordinarily is offensive and truculent—he builds churches and pays tithes to the priests. The indictment of the Reverend Mr. Burton is only secondarily aimed at the French Canadian; it is Rome that is to blame; Rome that exerts its power in this far away backwoods country; Rome that all civilization is constantly stretching towards; Rome the city on the Hill that the smallest and newest of the sects first exerts itself in arraiguing and storming. The vitality of the sect is hated to Rome.

The Reverend gentleman then discourses on the Jesuits, *i. e.*, the Ultramontanes, whose preposterous claim is that the Pope alone has the right to "determine what are matters concerning the faith, whether schools, taxes or National Policy." No doubt the audience were expected to smile at this point. But would Mr. Burton have more than one ultimate tribunal? There is but one Privy Council to decide faith, discipline, taxes, railways and breach of promise cases,—a claim for decision more far-reaching and arrogant than the Pope's. And really what harm can it do Protestants that Catholics have one final Court of Appeal for themselves. That tribunal does not reach Mr. Burton or the cases that go to the Privy Council.

One other point and I have done. Mr. Burton discusses the guaranteed rights of Catholics in Canada in this fashion:

The terms of capitulation agreed upon between France and Great Britain at the conquest, simply guaranteed to the French, at a time when Roman Catholics were under many civil disabilities according to British law, that the King's "new Roman Catholic subjects may profess the worship of their religion according to the rites of the Roman Church, as far as the laws of Great Britain permit." Were this interpreted according to the letter and the time, there would be few special privileges enjoyed by our French Canadian citizens. It was simply a matter of Roman Catholic emancipation for Canada. Right glad are we that a liberal interpretation has been given to the treaty, but there ought to be no presuming thereon. The spirit of the treaty is broader than its letter, and it accords to the French Roman Catholics equal privileges, not special, with his Protestant fellow-citizen. The rest is simply a matter for legislation, and can be changed as any other law is subject to change. The terms of capitulation guaranteed the rights of British subjects to the French Canadian and to his Church. Actually nothing more.

Then he says: "What is to be done?" and he answers himself, "Let the truth be known. Knowledge is power, and a calm statement of facts will do much to clear the way. Speak the truth firmly but in love. Have the courage of honest conviction, but with due regard to the rights of others." In obedience to these classical and Scriptural adjurations, it will be pertinent to say that the italicized words of Mr. Burton were interpreted according to the letter and the time, and that extreme was the mortification of men like himself, when it was found that they could not tyrannize over the Catholics—when it was found that there was not and could not be any penal legislation in Canada—when it was found that it was not simply a matter of "legislation, and can be changed as any other law is subject to change," but that it was actually something more than the British were in the habit of according to their Catholic subjects. British right like British fair play is a phrase that has not unrequently meant oppression of Catholics by their Protestant fellow subjects. The Catholics in Canada are not in that position, and Mr. Burton ought not to forget it.

If Mr. Burton should think I am mistaken in regard to the interpretation of these words "so far as the laws of Great Britain permit," he can refer to the opinion of Attorney-General Mazeret, to Lord Thurlow and Attorney-General Wedderburne, both Chancellors of England, not to speak of Sir Guy Carleton, or a dozen of other authorities, all of the time. Why, the *Mail* that carries around this nightmare of French privileges wants an agitation to do away with the Treaty and the Quebec Act.

D. A. O'SULLIVAN.

### NOTES.

A monument will be erected in La Prairie, Canada, over the grave of the saintly Indian maiden, Catherine Tegakwita. The monument is being constructed in Albany, and the expenses will be defrayed by the Rev. Father Walworth and his niece, Miss E. K. Walworth.

The Catholic Historical Society of New York has begun the publication of a quarterly periodical, to be known as *The United States Catholic Historical Magazine*. It is intended to diffuse a knowledge of the history of the Church in this country, and to excite interest in historical matters among Catholics generally.



## The Catholic Weekly Review.

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THE CATHOLIC WEEKLY REVIEW will be conducted with the aid of the most competent writers obtainable. In addition to those already mentioned, it gives us great satisfaction to announce that contributions may be looked for from the following:—

His Lordship, Right Rev. Dr. O'MAHONEY, Bishop of Eudocia.

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

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

JOHN A. MACCAHE, 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. JERKAS McDONELL DAWSON, LL.D., F.R.S., Ottawa.

TORONTO, THURSDAY, MARCH 31, 1887.

THE fair in aid of the Convent and Hall of the Redemptionist Fathers, will open on May 9th. It will be held in St. Patrick's Hall on McCaul Street.

THE well-known Catholic publishing firm of Messrs. D. & J. Sadlier, Montreal, will open a branch of their establishment in this city about the middle of next month.

Mr. Thomas O'Hagan, M.A., lectured in Buffalo on Thursday last, before the Alumnae Association of the Academy of the Holy Angels of that city, having for his subject the poet Longfellow.

A NUMBER of representative Catholics of the Island of Mauritius have addressed a letter to the Secretary of State for the Colonies, protesting against the course pursued by the Government in sending to that Catholic colony a Commission opposed to their religious feelings. They assert that the good impression of the Home Government revived by the late Governor, Sir John Pope Hennessy, has been destroyed by the appointment of Mr. Clifford Lloyd, and the sending of a Commission too evidently prejudiced against their religion.

BLESSED EVERARD HANSE was the first Cambridge man to suffer martyrdom for the Faith under Elizabeth. When brought before Recorder Fleetwood on suspicion of being a priest, one of the questioners asked him was whether the Pope could not err. His reply is interesting as being a valuable testimony of three centuries ago to what has since become a dogma of the faith, but which is as old as the Church itself. He said, in tones so clear to be misunderstood, that "in life and manners

he might offend, as also err in his private doctrine or writing; but that in judicial definitions and in deciding matters of controversy he never did err." A reply worthy the attention of those who say that the dogma of infallibility is a modern innovation.

THE establishment of a Conservatory of Music in Toronto is an event that will be of interest to many people in this Province. It is to be opened on the 1st of September next, and already applications for positions on the teaching staff are under consideration. Mr. Edward Fisher, of the Berlin Conservatory, is the Musical Director; Hon. G. W. Allan, President; Hon.-Chancellor Boyd and Mr. George A. Cox, Vice-Presidents; Hon. S. H. Blake, James MacLennan, Q.C., W. B. McMurrich, Robert Jaffray, D. A. O'Sullivan, A. T. Fulton and John I. Davidson, Directors; and Mr. Morgan Cosby, Treasurer. As soon as a building can be found suitable for the Conservatory, arrangements will be made to secure the best local and outside talent, and due notice of the project given to the public. The Conservatory is incorporated, and there are a number of substantial men in connection with it. The instruction, it is intended, will consist of vocal and instrumental music, languages, etc.

THE following extract from the concluding portion of the very admirable paper on "The French element in the Canadian North-West," read recently before the Historical and Literary Society of Manitoba, by the Rev. Father Drummond, S.J., is not inappropriate at a time when certain Protestant Ministers are labouring to give prominence to that favourite of their fads which they term the French Canadian problem:

"You must have seen that the drift of this imperfect sketch is to show that the French Canadians were the first to take possession of this Great Lone Land, its best explorers, its most able trappers, and that they have multiplied exceedingly with very little immigration. To them who have been so long here, who have for generations looked upon this country as their home, who come from a stock which had become a nation before Irish, Scotch, or English had made any notable settlement in the Province of Quebec, it was a cruel blow to be told, as they were told, some time ago in the Manitoba Legislature, that they are "foreigners." Foreigners, forsooth! The consummate impudence of such a taunt hardly deserves an answer. . . . If they are but foreigners, where are your natives? No, we are not aliens or foreigners. Thirty years ago we, who speak French, were called by everyone purely and simply "Canadians"; others were known as English, Scotch, or Irish. Lately the fashion has grown up of calling others Canadians, and distinguishing us as French. We are not purely and simply French any more than Americans are Englishmen. If people don't choose to call us simply "Canadians," though we are the original emigrants from Europe, then let them at least call us French Canadians. Doubtless we love what is loveable in our French ancestry; but we thank God that our race was planted here before the French manners were corrupted by the vices of the last century, and before the French mind was unsettled and dwarfed by the follies of the French Revolution. We are deeply grateful for the conquest because it saved us from irreligion and French radicalism. In thus urging our right to be fairly treated I am not, I trust, implying any dislike or disparagement of the other elements that make up our population. The spirit that impels a man to dislike another because his nationality is different, is just as odious to me in a French Canadian as in anyone else. I wish the Scotch and the Irish and English to get the credit of all their good qualities, but I want them to respect the claims of others too. By all means let each race cherish its traditions; only let us be careful not to attack one another. No race is faultless, but if each race admires in the other the qualities it lacks itself, we shall de-

velop a true patriotic spirit that will blend us into one harmonious nation. Social contact and intermarriages between different races that are one in faith, would tend to break down the barriers of unreasoning prejudices, and to make us

'Great  
In all that welds a people heart to heart.'

It is not a little unfortunate that a recent appointment of the Local Government to a vacant registrarship in this Province should have some circumstances in its connection which redound to the confusion of the Church and her children. That at a time when the Church has had to endure a rather more than usual amount of unmerited calumny and abuse, a journal, ostensibly Catholic, should transpire to have been party to the patching up of a bargain with politicians, would, in itself have been, as we think, a fact very greatly to be deprecated and deplored; that a Catholic priest, however, should appear to have made his influence and his office the condition and incident of the appointment is a still greater aggravation, and invests the whole circumstance with something of the character and the gravity of a scandal. Respecting the fitness of the appointment we have neither knowledge or concern; respecting the manner of the appointment—and of this the public versions all appear to be confirmed—it is our duty to be concerned. If the garb of the "practical" politician be worn beneath the vestments of the priest, sooner or later the sacerdotal dignity is pretty certain to be besmirched. Unhappily, however, as in this case, the resultant evil is apt to be very extensive in effect. We should be sorry to think that the religion of a Catholic should be held sufficient to qualify or disqualify him for the holding of any office; we should be still sorer did we think that the honour of the Catholic name, by those too who especially are expected to be jealous of it, would often be so prostituted to provide places for relatives.

In his Encyclical *Humanum Genus*, the present Pontiff, in pointing out the great social evils of modern times, exposed Freemasonry to the world as the hidden spirit of universal revolution. In obedience to the wish of the Holy Father that the true character of the society should be made known, since it is certain that a very large proportion of its membership can have no true idea of the nature of the association, a learned Belgian Jesuit, Father Schoupe, has grouped from authentic sources of information, some of the facts which indicate what Masonry is in Europe, and what it may easily become elsewhere. In a *brochure*, in which the origin, object and spirit of the Society is laid bare, Father Schoupe has shown Freemasonry to be an association at once political and religious; professing pure democracy in politics, and absolute naturalism in religion. Its political system is identical with socialism, involving the denial of religion—atheism; the denial of government—anarchy; and the denial of private property—communism. Its religious system, naturalism, is the rejection of supernatural revelation and the divinization of nature, principles which, instead of being stated in words, are instilled by rites and symbols, little by little, into the mind. "Our great aim," Father Schoupe quotes from a secret instruction of 1818 to the lodges, "is that of Voltaire and the French Revolution, the annihilation for ever of Catholicity and the Christian idea"; the ruin of the Church, comprehending truly to the Communist the destruction with it of social order. After this, we are not surprised to learn that a certain degree in Freemasonry involves a formal act of apostacy, the solemn denial of the Divinity of Christ, and abjuration of the

Christian faith, and that its worship, which from the very first, substitutes pantheism for the religion of Jesus Christ, and excludes the mere mention even of the Holy Name from its ritual, resolves itself in the end into a series of very impious and sacrilegious ceremonies by which Reason is deified, and the great mysteries of the Redemption travestied and burlesqued. Freemasonry in this country, so far as is known, does not exhibit the hideous anti-Christian character which it makes no pretence of disguising in Europe. Under the garb of a friendly insurance society, it is the same though in sympathy and in the possibilities of evil development.

The project of the establishment in Washington of a great Catholic University, which was determined upon by the Bishops of the Third Plenary Council of Baltimore, has received, as was anticipated, the hearty and emphatic endorsement of the Pope. The brief of approval will be signed this week, and Bishops Keane and Ireland, who were commissioned by the Plenary Council to present to the Pope the prospectus of the University, will return to America as soon as it has been received. The new University, all arrangements in connection with which are entrusted to the judgment of the Bishops, will be placed directly and for ever under the control of the American hierarchy, and is intended to be the most complete institution of its kind in the world. The cost of the University, when completed, is estimated at eight million dollars, over half a million dollars towards which have already been subscribed, including the donation of Miss Caldwell of \$300,000. On the theological department alone, which will be a feature of the University, several million dollars will be spent to insure the higher education of the clergy, and the professoriate will be chosen from the highest seats of learning in Europe and America. This part of the University will be put in operation first, departments in medicine, law and science to be subsequently added. The establishment of such a university, but another evidence of the marvellous growth and expansion of the Church on this continent, is the first step towards the accomplishment of what the Episcopacy in America have long desired and designed, the higher education of their clergy and people, apart from irreligious conditions and influences.

## THE JESUIT OF FICTION.

### II.

"In England," says M. Guizot in his *History of European Civilization*, "the Jesuits have destroyed kings, in Spain nations," and thus, as the renowned Balmez remarked in his answer, "an infinity of facts is grouped and confounded, and the whole of a great history traced in a single line." M. Guizot should have devoted some sentence to prove his assertion, should have explained to us to what great disaster he alluded, stated some fact, pointed out some reason on which he builds, so that having told us the precise period and the particular Jesuits to which he referred, we might have hoped to determine whether the results which he deploras were due to the guilt of individual members of the Society or to the influence of the Order corporate. And so also the writer in the *Week*, who recently declared gravely that "history is history," and the history of the Jesuits a history of "bloodguiltiness," he, too, should have named the very Jesuits of his objurgation; the very date of their existence; the very facts in their connection; or have tranquilized us by adding that his assertions were the outcome only of his own, or some other, individual opinion. History is history, but the individual interpretation of it is sometimes not.

The extirpation of the Jesuits from France, Spain, and Portugal, was the result, all writers are agreed, of con-



certed action on the part of the Atheists, then all-powerful in the Governments of these kingdoms, who had at heart, and in common, the entire destruction of Christian authority and teaching. An examination of the causes which led to their ultimate proscription, so far from affording any proof of wickedness or criminality on the part of the Order, serves only to show the extent to which it was conspired against, and the patience and suffering with which it bore a ferocious persecution.

Confining ourselves for the present to France, we find that the Jesuits fell into dislavour at Court, for no other reason than that the two Fathers who were the confessors of Louis XV. and Mme. de Pompadour, refused to admit them to the sacraments unless the latter were dismissed from Court. This Mme. de Pompadour, "the favourite," who protected the Free-thinkers, and threw men into the Bastille for a witticism, leaving them there ruthlessly to rot until their death, and even after it; but a very charming woman, save for these little instances, otherwise, had conceived the startling idea of receiving the Blessed Sacrament at Easter. But Mme. de Pompadour, before whom there lay the path of any penitent Magdalen, purposed to patch up, it was found, only a bargain to heaven. The Jesuits, whose "lax morality" it was suggested would smooth over all difficulties, repulsed her with the commiseration due her moral misery, declined complicity in a sacreligious rite, and incurred as a consequence her hate and resentment. Uniting her influence with Choiseul, his following in Parliament, and a coalition of courtesans, ministers and philosophers, the ruin of the Order was effected when Father de Lavalette, administrator of the distant mission of Martinique, in disobedience to the constitutions of the Society, sought to restore the wealth of which the vessels of the mission had been plundered, by a series of what proved to be disastrous speculations. This affair, simple in the beginning, assumed very aggravated proportions. The Parliament, under pretence of judging the matter, and considering the cause in a single sitting, rendered, in spite of the remonstrances of the King and the united Bishops of France, a judgment which declared the order to be no longer admissible within the kingdom. There are many instances in history of great catastrophes brought about by most contemptible causes. Mr. Goldwin Smith in a recent onslaught upon the Society, referred to the Lavalette affair as "a scandalous bankruptcy," and an indubitable proof that the Fathers were not less intent on laying up treasures on earth than in heaven. This leads us to add a further word on the subject. The mission of Martinique was one of a number of distant "reductions," or small model republics, founded in the Americas by the Fathers, which according to the common testimony of historians, restored the golden age to those countries so distant from Europe. The "reductions" of Parguay and Uruguay were especially celebrated, and there were besides these the colonies of the Antilles. None would have believed a work of civilization so vaunted and appreciated to contain for the Jesuits the cause of their proscription and death. Says the Protestant historian Sismondi,

"The establishment of these missions, where the converted Indians worked to contribute toward a common fund, administered by the Fathers, had induced these religious men to take upon themselves a most weighty administration; in economics, it was their charge to support and to clothe an entire people. The intervention of the Jesuits was especially needed to protect the credulity and ignorance of the native Indians against the cupidity of the European traffickers. Father de Lavalette, treasurer of the Mission of Martinique, was intrusted with vast mercantile interests; but several of his vessels were captured by the English in 1885, before any declaration of war, to the astonishment of the entire merchant service of France."

Such are the circumstances as calmly exposed by a historian who cannot be taxed with partiality in favour of the Order, and such was the case by which, in utter disregard of the facts, the French Parliament found a suitable pretext for flattering the lury at once of "the favourite" and First Minister. The same historian observes of the proscription of the Society and the action of Mme. de Pompadour and Choiseul, "they hoped to acquire popu-

larity by flattering the philosophers and the Jansenists, and to defray the expenses of the war by the confiscation of the goods of a very wealthy Order," Lacretelle, an avowed enemy of the Jesuits, speaking, in his History of France, in language almost identical.

The Society of Jesus fell and there arose in France the Revolution. Living, all revolt, sensualism, doubt, and especially heresy, apparent or disguised, held in abhorrence these unequalled defenders of orthodox truth and pure spirituality; dead, and an obscene divinity usurped the place of the Eternal God. To the holy canticles which resounded through His sacred temples succeeded ribald chants; to the beatitudes, blasphemies; to incense, infamy; to Religion, Reason. Reason had superseded Religion, and the saturnalia of blood that followed disgraces history.

A retrospect of Jesuit history, however, does not much more than begin with France. In the countries beyond the Pyrenees was enacted a persecution for which there are, happily, few parallels in history. It is there that the measure and grandeur of their sufferings was made complete.

#### A LEGEND.

I read a legend of a monk who painted,  
In an old convent cell in days gone by,  
Pictures of martyrs and of virgins sainted,  
And the sweet Christ-face with the crown of thorn.

Poor daubs! not fit to be a chapel's treasure!  
Full many a taunting word upon them fell.  
But the good abbot let him, for his pleasure  
Adorn with them his solitary cell.

One night the poor monk mused: "Could I but render  
Honour to Christ as other painters do,  
Were but my skill as great as is the tender  
Love that inspires me when His cross I view!

"But no—'tis vain I toil and strive in sorrow;  
What man so scorns, still less can He admire,  
My life's work is all valueless—to-morrow  
I'll cast my ill-wrought pictures on the fire."

He raised his eyes within his cell—O wonder!  
There stood a visitor—thorn-crowned was he,  
And a sweet voice the silence rent asunder,  
"I scorn no work that's done for love of me."

And round the walls the paintings shone resplendent  
With lights and colours to this world unknown,  
A perfect beauty, and a hue transcendent,  
That never yet on mortal canvass shone.

There is a meaning in the strange old story:  
Let none dare judge his brother's worth or need;  
The pure intent gives to the act its glory,  
The noblest purpose makes the grandest deed.

—Home Journal.

The following letter has been addressed by the Cardinal Archbishop of Westminster, to the Very Rev. Father Glynn, O. S. A., with reference to the Irish National Church in Rome:—"Archbishop's House, Westminster, S. W., February 21st, 1887. Very Rev. and Dear Father: I do not know how I can excuse my long delay in fulfilling my promise to unite with the Archbishops and Bishops of Ireland in assisting you to build in Rome a church in honour of St. Patrick, the Apostle of Ireland, and the spiritual father of millions scattered throughout the world. It is, indeed, most fitting that as England has the Church of St. Gregory in Rome, Ireland should have a Church of St. Patrick, to whom, after the Apostle of England, I bear a filial love. May your undertaking, as I am sure it will, be carried by the blessing of God to its completion. I remain, Very Rev. and Dear Father, your affectionate servant in Jesus Christ, HENRY E. CARDINAL MANNING, Archbishop of Westminster. To the Very Rev. FATHER PRIOR, Santa Maria in Posterula."

### THE FIVE SORROWFUL MYSTERIES OF THE ROSARY.

1. The moonbeams on the olive boughs !  
A God in anguish and distress !  
Great Angel ! to his quivering lips,  
The chalice of endurance press.
2. A blood-stained thong, a mangled Form !  
Oh ! earth, oh ! heaven, can this be He,  
Jesus, the Joy of Paradise,  
A worm, an outcast, made for me !
3. A reed within His royal hands,  
A robe of scorn, a bleeding brow !  
Is this Thy pomp, Thou King of Kings ?  
Oh ! Love divine, I know Thee now.
4. The burden of the cruel cross !  
Dear Mother ! meet Him on His way—  
The sight of thee will rend His soul,  
But still will chet this dreadful day.
5. A dying God ! grow dim, thou sun !  
Let shadows reign from pole to pole:  
While tears, from true contrition wrung,  
Roll like deep waters o'er my soul.

### HEROES AND HEROINES.

Every sphere of life has its heroes. The smoke of battle and charge of arms consecrate the hero of war. "In peace there's nothing so becomes a man as modest stillness and humility." Florence Nightingale, moving as an angel of light among the camps of the wounded at Scutari, is much more a heroine than Susan B. Anthony haranguing her sister sufferers, or Belya Lockwood striving to reach the unattainable Presidential chair. The mother who scatters sunshine around the domestic circle does more for humanity and the court of heaven than the loudest and most blatant of the unsexed demagogues. Neither necessity nor a vaunted intellectualism should destroy the sweet harmony of nature. To train woman to be womanly and man to be manly, is the purpose of an *intellectual* education. To prepare man and woman for the citizenship of heaven is the end of *all* education. What the world calls enlightenment may be but darkness in the sight of God. Heroes of this earth are not always heroes of heaven. Joan of Arc claimed a divine mission—that of delivering her people from the yoke of England. The French credited her mission. She raised the siege of Orleans and drove the Saxon invaders beyond the Loire. The English afterwards burned her as a witch in the market place of Rouen. Cromwell is one of Carlyle's heroes. His iron soul and goary temperament are apotheosized by the Sage of Chelsea. Christopher Columbus redeemed a continent by the grace of discovery, yet no writer, save Lamartine, does justice to the heroism of the pious Genoese. Between Columbus and Cromwell what a gulf! Greater in the world of heroism than in the material world which marks their birth! The heroism of one was begotten of a *cold soul* and *cold steel*, the heroism of the other proceeded from *divine faith* tried sorely by many years of affliction. Thus let us ever judge as between things temporal and things spiritual, and appraise the knighthood of heaven as far above the knighthood of earth.

THOMAS O'HAGAN.

### REVIEWS.

*Catholic World*. The contents of the April number of this magazine are both varied and interesting. Father Hecker contributes a short paper on "Dr. Brownson and Bishop Fitzpatrick," with the intent of showing that by abandoning at the Bishop's instance the line of thought which had brought him into the Church, Dr. Brownson struck a serious blow at his own influence. "His convic-

tions," writes Father Hecker, "were an outgrowth of the best American thought and perfectly coincident with sound Catholic philosophy. Had he held on to the way inside the Church in finding her, he would have carried with him some, and might perhaps have carried with him many non-Catholic minds of a leading character." As it was, Father Hecker thinks "that by shifting his arguments he shifted his auditory and lost, never to regain, the leadership Providence had designed for him." We have not space to enumerate the entire contents of this number; suffice it to say that "The Legend of St. Genevieve," a poem by Aubrey de Vere, and "Where Henry George Stumbled" by Rev. J. Talbot Smith, who was at one time connected with St. Michael's College in this city, are among the more notable. The article which should have most interest for Canadians is a sketch of Father Felix Martin, S. J., the founder of St. Mary's College, Montreal, and one of the pioneers in the field of Canadian historical literature. As we purpose returning to this subject again, it is unnecessary to dwell further upon it here.

### A PROMISE.

Cardinal Manning, who is a staunch teetotaler, is the author of the following little poem :

I promise Thee, sweet Lord,  
That I will never cloud the light  
Which shines from Thee within my soul  
And makes my reason bright ;  
Not ever will I lose the power  
To serve Thee by Thy will,  
Which Thou hast set within my heart,  
Thy precepts to fulfill.

Oh, let me drink as Adam drank,  
Before from Thee he fell ;  
Oh, let me drink as Thou, dear Lord,  
When faint by Sychar's well ;  
That from my childhood, pure from sin  
Of drink and drunken strife,  
By the clear fountains I may rest,  
Of everlasting life.

The following charming story is told in Dublin, of Stanley—the great English singer, who has recently been knighted by His Holiness the Pope.

"We have a noble Charity near Dublin (in care of the Sisters of Charity), known by the pathetic name of the 'Hospice for the dying.' Not long ago, on a winter day, two ladies visited the well-filled and beautifully clean and cheerful ward where men of all ages lie waiting for the coming of the Strong Angel who is to strike off their chains and release them for ever from their suffering. There is sometimes a pretty long period of waiting, and the poor fellows are glad to see a cheerful visitor who brings a little natural sunshine into the hours of supernatural expectation. On this occasion one of the ladies had brought a guitar, and was in the act of singing for the patients, when a strange gentleman arrived to see the Hospice, and was ushered into the ward. He appeared at once to be much attracted by the scene, and presently volunteered to sing for the company himself, adding that he could not sing too much as he was obliged to save his voice for service at a concert in the evening. And sing he did, delightfully, to the amazement and rapture of his audience, who forgot pain and death in the enchantment of listening. Need I say that the singer was Mr. Stanley? who, on the same night, held all the musical world of Dublin spellbound by his sublime rendering of the 'Elijah.' Not a few were the prayers and blessings poured out on the good Englishman, who, in the midst of worldly prosperity, took thought for the suffering poor, and made use of his rare gift to charm away the consciousness of their sorrows and their pains. His memory remains among them with the strain of his song, a music the echo of which will long be heard in Heaven.—*Weekly Register*.

## THE CONVENT PORTER.

He was an ancient, bearded man,  
Within the archway seated,  
Who through the summer, lone and long,  
His Rosary repeated.

He rang the bell for matin prayer,  
At noontide for the reapers,  
And when the evening shadows fell  
He rang it for the keepers;  
And sometimes, too, he tolled a knell  
For everlasting sleepers.

From day to day he said his beads,  
Within the archway staying,  
The sun arising found him there,  
And, setting, left him praying.  
On him would little hands attend,  
And little footfalls pattered;  
Around him where the fig-trees bend  
Were purple treasures scattered;  
The whispering cypress was his friend,  
For him the ivy chattered.

But seldom at that convent gate  
A traveller dismounted,  
The outer world of love and hate  
Passed by it unaccounted.  
Monotonous, and quaint, and calm  
The prayerful seasons glided,  
The vesper hymn and morning psalm,  
The lonely days divided,  
That by the dial near the palm  
Were left but undecided.

So years went by, until one day,  
The night-cloud westward rolling,  
Came round the Friar's dim retreat  
Without the vesper tolling.  
The birds still sang on ivy sprays,  
The children still were playing,  
The Porter, as in former days,  
Seemed Rosaries still saying;  
But Death had found his quiet ways,  
And took the old man praying.

CARROLL RYAN.

Archbishop Tache, who has been ill in Montreal for some time past, is recovering, and it is hoped will soon be out again.

Curran had a perfect *horror* of fleas, nor was this very extraordinary, since they seemed to show him particular hostility. If they infested a house, my friend said that, "they always flocked to his bed-chamber when they heard he was to sleep there." I recollect his being dreadfully annoyed in this way at Carlaw, and on making his com-

plaint in the morning to the woman of the house, "By Heavens! madam," cried he, "they were in such numbers, and seized upon my carcase with so much ferocity, that if they had been *unanimous*, and all pulled one way, they must have dragged me out of bed entirely."—*Barrington's Recollections.*

The Chief Seminary of the Order of St. Lazare is in Paris, and thither, we read in a recently published life of the Archbishop of Toronto, are sent students from all parts of the world to go through their novitiate. Except the Propaganda in Rome, the Seminary of St. Lazare is the most cosmopolitan institution of the kind in the world. As missionaries are to be there trained for service in all parts, so there are to be seen gathered together, and mingling in common, natives of almost every nation under the sun. On one occasion, the Archbishop says, he remembers seeing in one of their country houses, to which they were accustomed to resort to spend their vacation, a game of billiards played by a Turkish and a French student against a Greek and a German, while, as a proof of the ubiquity of the race, an Irishman kept count.

THE OLD CHURCH.—Mr. Hubert Hall, of H. M. Public Record Office, in his *Society in the Elizabethan Age*, has once more tendered his mite of history towards the tardy restoration fund of historical research. The contrast drawn by this well-read and candid Protestant of the effects of the Old Church and the New is most instructive. He says:—"The influence of the Church would be the first impression left upon our minds after a searching inquiry into the social history of the Middle Ages. We shall have recognized in the Church the professional peacemaker between States and factions, as between man and man; the equitable mediator between rulers and their subjects; the consistent champion of constitutional liberty; the alleviator of the inequalities of birth; the disinterested and industrious disseminator of letters; the refiner of habits and manners; the well-meaning guardian of the national health, wealth, and intellect; and the fearless censor of public and private morality. We shall have found, too, that even when the Church felt her froward charge slipping from her grasp, when her temporal wealth was confiscated, and her spiritual functions interdicted on pain of death, even in that bitter hour she clung fondly and faithfully to her flock, as though fearful of the moral, and still more of the social reaction to which it would be exposed."

Whoever desires to act and live in peace among men, ought to try, above all, to be good to every one, and injure no one.  
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## OPINIONS OF THE PRESS.

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

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OPINIONS OF THE PRESS.

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

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

We have received the first number  
of the *Catholic Weekly Review*, a journal  
published in Toronto in the interests of  
the Church. The *Review* gives pro-  
mise of brilliancy and usefulness. We  
gladly welcome our '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.

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

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

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

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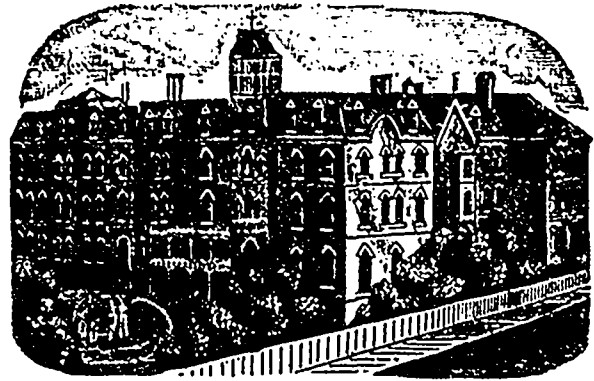
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p.m.	p.m.	p.m.	p.m.
12.30	1.05	1.24	
3.05	3.36		
4.30	5.02	5.24	5.32
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a.m.	a.m.	a.m.	a.m.
7.30	7.33	7.57	8.30
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