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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, Thursday, Mar. 10, 1887.

No. 4.

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LETTER

FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

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

GENTLEMEN,—

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

Wishing you all success and many blessings on your enterprise,

I am, faithfully yours,

† JOHN JOSEPH LYNCH,

Archbishop of Toronto.

EVENTS OF THE WEEK.

The Pope is writing an encyclical on the subject of Socialism. He will treat concisely of social problems, distinguishing good and lawful from dangerous and unchristian combinations.

Archbishop Croke has written to the Pope in explanation of his attitude on the rent question. He says he has proposed nothing, nor has he made any recommendation relative to taxes. He has simply expressed an opinion concerning the relative value of the No-tax manifesto and the No-rent manifesto. He states that it never entered his head to recommend a general uprising against the payment of taxes. He trusts alone to constitutional agitation for the restoration of national rights in Ireland.

Sir William Vernon Harcourt writes to the *Times* to show that the troubles in Ireland arise from the attempt of the Government to enforce the payment of rents which their own Land Commission has declared the people are unable to pay. He quotes from the speeches of Sir Michael Hicks-Beach and other Conservatives made last year, in which it was admitted that if Mr. Parnell was able to prove all the promises of his Tenants bill the Government would be bound to attempt to supply a remedy. The Land Commission, says the writer, proved Mr. Parnell to be in the right, yet the Government, instead of bringing a bill to deal with the judicial rents, proposed fresh coercion measures.

It is understood in Rome that Mgr. Rampolla, the Nuncio at Madrid, has accepted the Secretaryship of State in succession to the late Cardinal Jacobini. Mgr. Rampolla del Tindaro is a Sicilian by birth, and has had

a brilliant career. He first went to the College Capranica; he went thence to the Academy of the Noble Ecclesiastics, and then to the Roman College. He was such a hard worker that he was nicknamed the Taciturn. Caring little for worldly pleasures, and being very studious, he is more of a theologian than a diplomat or a politician. He was at one time Charge d'Affaires at Madrid, then Secretary of the Propaganda for Oriental Affairs, next the Secretary of the Congregation of Extraordinary Ecclesiastical Affairs, and finally he was made Nuncio at Madrid, where he enjoyed the full confidence of the Court.

As the time approaches for the development of Lord Salisbury's Land and Coercion schemes, symptoms of disturbance in the Ministerial ranks increase, and signs of disintegration are apparent in all the purlieus of the Tory camp. The resignation of Sir Michael Hicks-Beach, Chief Secretary for Ireland, which was tendered ostensibly because of illness, is said by many to be an unmistakable sign of want of cohesion in the Ministry. Indeed, the haste with which his place was filled—the new Minister being the relative of the Premier—suggests a desire to bridge over some weak spot, and is in itself a sign of some demoralization. On the other hand, the concurrent closing up of the Liberal ranks within the past few days is remarkable, and the position of affairs has changed so much in Mr. Gladstone's favour that when both parties are finally beaten to quarters, the Liberals are likely to present a compact front, which will not only include the whole of the Chamberlain Radicals, but several Liberal-Unionists as well. The dominant cause for the impending re-union is the substantial agreement which has certainly been reached between Mr. Gladstone, Mr. Chamberlain and Sir George Trevelyan on the Home Rule question.

The Church in Canada.

BISHOP MACDONELL.

(Continued.)

[NOTE.—In Part II. of this article, published in our issue of Feb. 24, for.: "his father ought to have been educated in that city," read, "his father was also educated in that city," and for "generous commission in the Austrian service," read, "general's commission in the Austrian service."—EDITOR.]

III.

It has been well said that the life of Washington was the history of his country, it is equally true that the life of Bishop Macdonell from the epoch at which we have now arrived, is the history of the Church in Upper Canada.

Upon his arrival in 1804, he presented his credentials to Lt. General Hunter, then Lt. Governor of the Province, and obtained the lands stipulated for his friends according to the order of the Sign Manual. He took up his residence in the County of Glengarry, which remained his head-quarters for some 25 years. He soon discovered that very few of the emigrants who had previously arrived in the country, and had settled on lands allotted them, had procured legal tenures for their possessions. He was consequently obliged to repair to York, where, after much trouble, patent deeds for 160,000 acres of land for his new clients were obtained, and, after some further delay, patents for the lands of his own followers were also obtained.

Mr. Macdonell's next object was the building of churches and establishing of schools, for which purpose he subsequently obtained grants of money from the Home Government, but these grants were not continued for any length of time.

On his arrival, he only found three Catholic Churches in the whole Province—two wooden and one stone—and only two clergymen—one a Frenchman, who was utterly ignorant of the English language, and the other an Irishman, who left the country a short time afterwards.

For more than thirty years Mr. Macdonell's life was entirely devoted to the missions of Upper Canada. He travelled from the Province line at Coteau-du-Lac to Lake Superior, through a country, at that time, without roads or bridges, often carrying his vestments on his back, sometimes on horseback, sometimes on foot, or in the rough waggons then in use, and sometimes in Indian bark canoes, traversing the great inland lakes and descending the Rivers Ottawa and St. Lawrence, to preach the Word of God, and administer the rites of the Church to the widely-scattered Catholics, many of whom were Irish emigrants who had braved the difficulties of settling in our Canadian woods and swamps. By his zeal, his prudence, his perseverance and good sense, he saw these emigrants as they multiplied around him, placed in that sphere and position in society to which they were justly entitled.

At the time of which we write there was but one Catholic bishop in the whole of the British Dominions of North America. The entire country, from the Atlantic to the Pacific coast, formed but one diocese under the jurisdiction of the Bishop of Quebec.

The small oligarchy, formed of men holding offices from the Crown, and irresponsible to the people, but who ruled Lower Canada in those days, seriously attempted to renew the tyranny of the First Charles—to suppress both the language and religion of the French settlers, and to confiscate the property of the subject, in order that they might govern the colony, irrespective of the will of the people, as expressed by their representatives.

In 1806 Mgr. Joseph Octave Plessis, the eleventh bishop of Quebec, succeeded to that See on the death of Bishop Donaut. He was a prelate of great vigour and capacity, and took the reins of ecclesiastical government with a firm hand, as a man who had long been accustomed to exercise authority. He saw at a glance the wants of

his immense diocese, and undertook to provide for them without delay. One of his first thoughts was to divide the diocese, that the vineyard might be more efficiently cultivated. In announcing the death of his predecessor to the Cardinal Prefect of the Propaganda, Mgr. Plessis expressed a hope that the Court of Rome would soon come to an understanding with the Court of St. James for the erection of a Metropolitan and some bishoprics in British North America. Meantime he petitioned the Holy See to allow him three Coadjutors: one in Montreal, one in Upper Canada, and a third in Nova Scotia, his intention being to recommend as Coadjutor for Upper Canada, Mr. Macdonell, who had already been placed among the number of his Vicars-General.

Local difficulties, the particulars of which would be too lengthy to give in a brief sketch, as this is supposed to be, joined to the disturbed state of Europe, and the war which sprung up between England and the United States, delayed the accomplishment of Bishop Plessis' desire to divide his diocese; but he had, through the Government of the Mother Country, obtained the recognition of a share of those rights of which the oligarchy composing the Executive Council of Lower Canada had attempted to deprive the Church. On the declaration of war by the United States against England, in 1811, and the invasion of Canada by American troops, Mr. Macdonell prevailed upon his countrymen to form the 2nd Glengarry Fencible Regiment, which, with two militia regiments, raised also in the eastern part of the province, contributed much to the preservation of Upper Canada. By the activity and bravery of these men, the enemies' frontier posts of Ogdensburg, St. Regis and French Mills were taken with their artillery, ammunition, and other military stores.

In 1816 Mr. Macdonell returned to England, and waited upon Mr. Addington, then Viscount Sidmouth, who introduced him to Earl Bathurst, then Colonial Secretary. Part of his mission was to induce the Home Government to favour the measure proposed by the Bishop of Quebec for the division of that diocese, in which undertaking he succeeded to a certain extent.

In July, 1817, the Holy See separated Nova Scotia from the Diocese of Quebec, and erected that Province into an Apostolical Vicariate. At the same time Lord Castlereagh induced the Court of Rome to erect two other Apostolical Vicariates, one formed of Upper Canada and the other of New Brunswick, Prince Edward Island and the Magdalen Islands. Mr. Macdonell returned to Canada in 1817.

In 1816 Bishop Plessis paid his first Episcopal visit to Upper Canada. The Province had then but few villages, separated from each other by almost interminable forests. Here and there were some groups of Catholics, the most considerable being at St. Raphael's, Mr. Macdonell's homestead in Glengarry, at Kingston and at Sandwich. At this time Kingston contained 75 Catholic families, of whom 55 were Canadian and 20 Scotch and Irish. Sandwich had a Catholic population of 1,500 souls. The old parish of St. Peter on the Thames, the church of which is still standing in the midst of the Ste. Claire Flats, contained, with the settlement at Malden, about 450 souls. The two establishments just named were at that period on the confines of civilization. Beyond commenced the great solitudes of the West, known as the "Upper Country," or "Nor'-West," where many Canadians were employed in the service of the Hudson's Bay Companies. As Dr. Scadding pleasantly tells us, the Nor'-West had great attractions for the wayward youth of little York. "Whenever anything went counter to their notions, running away to the Nor'-West was always proposed; but what that process really involved, or where the Nor'-West precisely was, were things vaguely realized. A sort of savage land of Cockaigne! a region of perfect freedom among the Indians was imagined, and to reach it, Lakes Huron and Superior were to be traversed." By way of forming the nucleus of an ecclesiastical establishment in that immense district, two missionaries, Messrs. Provnecher (afterward Bishop of Juliopolis) and Dumoulin, were in May, 1818, sent to the Red River, and the result of their labours is seen to-day in the flourishing Archdiocese of St. Boniface.

Not having been informed of the success, which had attended Mr. Macdonell's efforts in favor of Upper Canada and New Brunswick, Bishop Plessis, at the earnest solicitation of his clergy, concluded to visit England and Rome. A voyage to Europe was then a very serious enterprise; like a journey from London to York, in the days of Queen Anne, no prudent man undertook it without first arranging all his spiritual and temporal concerns. Bishop Plessis took every possible precaution, and, leaving the affairs of his diocese in the hands of Mgr. Panet, his coadjutor, sailed from Quebec on the 3rd July, 1819. Soon after arriving in London, he was very much surprised to learn by letter from Canada, that a few hours after his departure Bulls had arrived from the Holy See, nominating him Archbishop of Quebec, and giving him for Suffragans, two Bishops, one for Nova Scotia and the other for New Brunswick and Prince Edward Island. The erection of the Diocese of Quebec into an Archdiocese disarranged all his plans, for, as the British Government had not been informed of it, he feared that the ministry might raise objections to the new divisions which he wished to make. He accordingly called upon Lord Bathurst, Colonial Secretary, and explained the state of affairs, which was by no means pleasing to that minister. As told the writer by Bishop Gaulin, Bishop Macdonell's coadjutor and successor, the minister's words were to the following effect:—"If the Pope chooses to appoint you Archbishop we can't help it, but if you accept the title we also must appoint an Archbishop who must have a certain number of Suffragans, who must receive a certain state allowance; all this is too expensive; you had better, therefore, allow the title to remain in abeyance till some more convenient time." On arriving at Rome in 1820, Bishop Plessis asked permission to lay aside the title of Archbishop until the English Government withdrew their opposition. Pius VII. allowed the Bishop to choose his own time for its assumption; and it accordingly remained dormant till 1844, when it was revived by Mgr. Signay, and has to this day been borne unchallenged by his successors in the See of Quebec.

W. J. MACDONELL.

CARDINAL NEWMAN.

[NOTE.—It has been represented to us that possibly some misapprehension might arise by reason of an evident inaccuracy in Mr. Lilly's article of last week. When Mr. Lilly says that "not in England only, but throughout Europe, the general aim of its (Christianity's) accredited teachers seems to have been to explain away its mysteries, extenuate its supernatural character," etc., it is certain he refers only to that Protestant Christianity which he, in three places, states himself to be specifically examining. In England he addresses himself to a nerveless Protestantism; on the Continent to those phases of religious thought with which Protestantism was in sympathy, and to that prevailing Rationalism which had its inception in Germany in the Kantian philosophy—Catholicism coming not once into the question. Mr. Lilly's great name as a Catholic publicist, to say nothing of his mastery of Christian and European history, would forbid, one would imagine, a reading so at variance with his convictions.—EDITOR C. W. REV.]

II.

Cardinal Newman has himself told us how, in the autumn of 1816, he fell under the influence of a definite creed, and received into his intellect impressions of dogma which have never been effaced or obscured; how "the conversations and sermons of that excellent man, long dead, the Rev. Walter Mayers, of Pembroke College, Oxford," were "the human means of the beginning of this divine faith" in him; how he is "still more certain of the inward conversion, than that he has hands or feet."

In 1819 he was entered at Trinity College, Oxford; it was not until 1822 that his spiritual horizon began to widen. In that year he came under the influence of Dr. Whately, who, he tells us, "opened my mind, and taught me to think, and to use my reason." It is curious to find him particularly specifying among his obligations to Dr. Whately this:—"What he did for me in point of religious opinion was to teach me the existence of the Church as a substantive body or corporation; next, to fix in me those

Anti-Erastian views of church polity, which were one of the most prominent features of the Tractarian movement." At the same time he formed a friendship with a worthy representative of the classic High Church school of Anglicanism, Dr. Hawkins, then Vicar of St. Mary's, who was the means of great additions to his belief. From him he derived directly the doctrine of Tradition, and indirectly the doctrine of Baptismal Regeneration; while Mr. James, of Oriel, taught him the dogma of Apostolical Succession, and Mr. Blanco White led him "to have freer views on the subject of Inspiration than were usual in the Church of England at that time."

It is manifest that while acquiring these new views he was widely diverging from the standards of orthodoxy of his Evangelical friends.

It was, indeed, about the year 1826 that John Henry Newman's ties with the Evangelical party were finally severed, and for some little time he continued unattached to any theological section or school. In 1826 he began a close and tender friendship with Richard Hurrell, Froude never dimmed nor interrupted during the short career of that many-sided and highly gifted man. Robert Isaac Wilberforce, who, like Froude, was then a Probationer Fellow of Oriel, was also among his most intimate companions, and there were others,—their names need not be mentioned here—who were drawn to him by the strong ties of kindred minds, like aspirations, and the many inexpressible influences engendered by community of academic life. One thing which especially bound together the little knot of men, who constituted the original nucleus of the future Tractarian party, was an irrepressible dissatisfaction with the religious schools of the day; an eager looking out for deeper and more definite teaching. It may be truly said,—the phrase, I think, is Cardinal Newman's—that this feeling was in the air of the epoch. The French Revolution, shattering the framework of society throughout Europe, was but the manifestation in the public order of great intellectual and spiritual changes. England, indeed, shut off from the Continent by her insular position, and by the policy of the great minister, whose strong hand guided her destinies for so many perilous years, was exempt, to a great extent, from the influence of the general movement of European thought. Still, in England, too, there arose the longing—vague, half-expressed, not half understood—for some better thing, truer and higher, and more profound than the ideas of the outward world could yield; a longing which found quite other manifestations than the Evangelical.

The *Christian Year* appeared in 1827; it came as "a new music, the music of a school long unknown in England, where the general tone of religious literature was so nerveless and impotent." Cardinal Newman reckons it the original band of those who were to become the leaders of the Oxford movement, the formal start of which he dates from Mr. Keble's once famous discourse on National Apostacy, preached in St. Mary's in 1833. It was in that year that Cardinal Newman began, (out of his own head) the series of papers from which the movement received its truest and most characteristic name of Tractarian. There can be no room for doubt that its chief springs of action, are to be found in the *Tracts for the Times*, and in those *Oxford Sermons*, which, as their recent editor says, produced "a living effect" upon their hearers. The importance of the part played in the movement by Cardinal Newman admits of an easy test. Is it possible to conceive of it without him? We can conceive of it without the two Kebles, without Isaac Williams, without Dr. Pusey, who did not join it until 1836. They are, if we may so speak, of its accidents; Cardinal Newman is of its essence. It grew, indeed, out of the occult sympathies of kindred minds, and was the issue of manifold causes, long working according to their own laws. But the objective form which it assumed was due principally to Cardinal Newman's supreme confidence, irresistible earnestness, absolute fearlessness, and to the unique personal influence which accompanied and in part sprang from these endowments.

The specific danger, as it was judged, which supplied

the occasion for its initiation was the Bill for the suppression of certain Irish Bishoprics. But this measure was an occasion merely. To Cardinal Newman, since at the age of fourteen he first looked into Voltaire and Hume, the primary fact of the age had been what he denominates Liberalism. And by this term he means not merely the democratic principal in politics, but the general movement of thought, of which that principal is merely one manifestation—a movement which men call anti-dogmatic or enlightened, revolutionary or emancipatory, sceptical or progressive, rationalistic or rational, as the point of view from which they regard it suggests, and the individual judgments and personal predilections determine. To this he sought to oppose the principal of dogma—from the first until now the basis of his religion. He endeavoured to meet the new spirit with a definite religious teaching as to a visible Church, the Kingdom in this world of a present, though invisible King, a great supernatural fact among men, represented in this country by the Anglican Establishment, and speaking through its formularies and the living voice of its episcopate, and to him, as to each man in particular, through his own bishop, to whom he looked up as “the successor of the apostles, the Vicar of Christ.”*

This, according to Cardinal Newman, was the “clear, unvarying line of thought,” upon which the movement of 1833 proceeded. The progress of Tractarianism, from Tract I to Tract XC., was the natural growth, the logical development of this idea. It was a progress leading ever farther from the historical position, the first principles of the Church of England as by law established. The enterprise in which the Tractarians were engaged was, unconsciously to themselves, an attempt to transform the character of the Anglican Communion; to undo the work of the Reformation; to reverse the traditions of three centuries. It is now more than thirty years ago that Cardinal Newman seceded from the Church of England. It is unnecessary to dwell here upon the workings of his mind, which led him to this conclusion. They may be followed step by step, in the *Apologia* and the *Essay on Development*. He quitted the Church of England when he became convinced that it was in no true sense dogmatic, but, as he has recently expressed it, “merely a Civil Establishment daubed with doctrine.” It was on September the 25th, 1845, that his last words as an Anglican clergyman were spoken to the little knot of friends assembled in the chapel of his house at Littlemore, to keep with him the anniversary of its consecration. There were few dry eyes there save the preacher's, as from the text, which had been that of his first sermon nineteen years before, he spoke of “the parting of friends,” “Man goeth forth to his work and his labour until the evening.” Since then he tells us, “I have no further history of my religious opinions to narrate.” And he adds, in explanation, “In saying this I do not mean that my mind has been idle, or that I have given up thinking on theological subjects, but that I have had no variations to record, and have had no anxiety of heart whatever.” “I have never had one doubt.” “It was like coming into port after a rough sea.” Although, however, there is no further history of Cardinal Newman's religious opinions to be added to the *Apologia*, there is a memorable chapter of his religious activity to be written. To the Tractarian movement, I do not think it is too much to say, in large measure as is due all that most signally distinguishes the present position of Catholics from that which they occupied half a century ago. I suppose it is an unquestionable fact of history that the political, educational, and social disabilities of centuries had told disastrously upon the Catholics of England. How could it have been otherwise? For generations they had dwelt in darkness, and in the shadow of death, and the iron had entered into their souls. *Sine adiutorio, inter mortuos liberi sicut vulnerati dormientes in sepulchris*, is the true description of the state in which they found themselves when they were once more admitted to their constitutional rights. It was opportune, then, that the fresher the zeal the wider cultivation, the uncramped energies of the band of proselytes whom Cardinal Newman headed, were placed when

they were at the service of Catholicism in England. The new blood brought into the Catholic Communion is certainly a very important result of the Oxford movement; and its importance is not restricted, either to the geographical limits of this country, or to the chronological limits of this age. Still, I do not think I am hazarding a doubtful prediction in saying that in the long run the most considerable product of Tractarianism, so far as the Catholic Church is concerned, will be found to be her gain of John Henry Newman, her acquisition of this one mind—a mind upon a level with that of Pascal and Bossuet, and uniting to much which was highest and best in both; great endowments which were given to neither. It is very difficult, however, to set down in writing anything that will convey a just impression of the work which Cardinal Newman has done and is doing for the Church with which he cast in his lot more than three decades ago. The writings which he has published, great as their effect has already been, represent only a small portion of it. From his retreat at Birmingham has gone forth through the Catholic world the same subtle influence which since went forth from Oriel and Littlemore, an influence profoundly affecting events, not in their more vulgar manifestations which meet the eye, but in their secret springs and prime sources. To others he has left conspicuous positions, and “the loud applause and aves vehement” which have greeted their achievements there, himself taking unquestioningly that lowest place which his ecclesiastical superiors assigned him, going forth, as of old, to his work and to his labor in his appointed sphere; and now, in the “calm sunset of his various day,” as unquestioningly obeying the voice of authority bidding him go up higher, and setting him among the princes of his people. And it is his singular happiness that he has lived to see the cloud of misconceptions which so long hung over him pass quite away. The good opinion of his countrymen has always been dear to him and he has retained it. Comparatively few Englishmen share his religious opinions. There are fewer still who do not respect the motives which led him to embrace them, the spirit in which he has held them, the tone in which he has advocated them; who do not discern in him a shining example of the qualities which are the especial boast of the English name; who do not venerate in him a great intelligence devoted to the noblest ends and guided by the purest affections.—W. S. LILLY, L.L.D., in the *Fortnightly Review*.

SAINT JOSEPH.

“The Angel of the Lord appeared unto him in a dream.”

'Twas not her tear his doubt subdued;
No word of hers announced her Christ:
By him in dream that angel stood
With warning hand. A dream sufficed.

Where faith is strong, though light be dim,
How faint a beam reveals how much!
The Hand that made the words on him
Decended with a feather's touch.

“Blessed for ever who believed:”—
Like Her, through faith his crown he won:
His heart the Babe divine conceived;
His heart was sire of Mary's Son.

Hail, Image of the Father's Might!
The Heavenly Father's human shade!
Hail, silent King whose yoke was light!
Hail, Foster-sire whom Christ obeyed!

Hail, Warder of God's Church beneath,
Thy vigil keeping at her door
Year after year at Nazareth!
So guard, so guide us evermore!

—Aubrey de Vere.

A cricketing curate, who had distinguished himself the previous evening by successfully captaining the village eleven, rather startled his congregation on Sunday by exclaiming, after the reading of the lesson, “Here endeth the first innings.”

* *Apologia* p. 51.

THE CLAIMS OF ANGLICANISM.

I.

A short time ago, certain reverend ministers of the Church of England wrote lengthy articles in the Toronto press, to prove the claim of that to be the original Catholic Church in its purity. Now that we have in the CATHOLIC WEEKLY REVIEW, a journal devoted to the defence of our Holy Faith, we can show to the world how preposterous is such a claim on their part. The examination of this question will, I hope, prove to be both interesting and serviceable. The world to-day presents a sad spectacle in its rampant infidelity of the masses, caused by the so-called Reformation of the 16th century. Although the Church of England is the least deformed of the Protestant sects, because it is the least reformed, nevertheless, the ultimate analysis of its doctrine is as logically Protestant, and un-Catholic, as is the latest craze of the Protestant world—the Salvation Army. In the proposed examination I shall confine myself for authorities to the first five centuries, because our brethren of the Church of England must confess, that they, on their principles, are deserving of every respect and veneration, as they admit the validity of the first four Councils, and the purity of the doctrine of the Catholic Church for the first 600 years. This examination into the right to be considered the one, and only possible Catholic Church, is one of easy solution when we consider, that, as between the Catholic Church and the Church of England, the main and simple question must be, *which is the one Catholic Church?* This is evident from the fact, that they both admit the Creed of St. Athanasius, the Apostles, and the Nicene Creed, in each of which is contained a solemn profession of faith in the Catholic Church and Catholic doctrines. As the great Cardinal Newman has well said, the great desideratum of the present day is not long disputes, but simple and clear definitions.

Before entering upon the examination of the doctrine contained in the thirty-nine articles, it may be well to lay before your readers a proper definition of Heresy and Schism, since one, or both of these is what has caused the present bad divisions in the Christian world. Heresy, as St. Jerome affirms, is from a Greek word signifying choice; because by it each chooses for himself the doctrine he thinks best. Christian Faith, the want of which, according to Holy writ, (Matt. 16: 16), will entail upon us eternal damnation, by no means depends upon human caprice, but on the contrary essentially depends upon Divine authority. Hence, in each and every age of the Church, Heresy has been looked upon as deeply criminal. Schism is derived from a Greek word, the etymology of which signifies "a cutting off." As Heretics, as well as Schismatics, cut themselves off from the Catholic Church, they can both, by a general term, be said to form a schism. The Heretic separates himself from the Church for one cause, the Schismatic for another. Separation from the Church can be effected either by teaching, or holding doctrines contrary to what she believes, or by dissolving the unity of the Church through disobedience or rebellion. The former begets Heresy, the latter Schism, which is a rupture of the unity of the Church, by the withdrawal of obedience from the legitimate pastor in those matters that pertain to the duties of his office. St. Cyprian, A.D., 250, says: "The Church which is Catholic is only one, and cannot be parted or divided, but is indeed connected and bound together by a chain of Priests, indissolubly linked one with the other, (Epist. 69, ad. Flor). Schism may be of a two-fold nature, the one whereby obedience is withdrawn from the Supreme Pontiff, the other whereby it is withdrawn from inferior pastors. The Donatists who withdrew only from the Bishop of Cartage are an example of the latter, and the Novations, who seceded from Pope Cornelius, are an example of the former." The same St. Cyprian testifies, and all experience proves the truth of his testimony that, "of all Schisms, the one whereby obedience is withdrawn from the supreme Pontiff, is the most dangerous to the Catholic Church." (Epist. 55, ad. Cor. Pap.) Both Heretics and Schismatics, although in a certain sense may be said to belong to the Church, nevertheless, they have no vital union with her, who is the mystical body of Christ, of which he is the Saviour, (Ephes. 5. 23). That this vital, an essential union with the Church, is destroyed by either Heresy or Schism, has always, and everywhere, been the doctrine of the Catholic Church. The proposed examina-

tion of the doctrine of the Thirty Nine articles of the Church of England, will amply show that the whole Angelican system, notwithstanding its lofty pretensions, is founded in both Heresy and Schism, because the doctrine contained in many of these articles is both Heretical and Schismatical.

In the Thirty-Nine articles, we find two distinct kinds. Some of them contain the self-same doctrine as is taught by the Catholic Church, and in clinging to these Anglicans do a good and praiseworthy thing, but, unfortunately, they possess and believe the truth therein contained, without any profit or advantage whatever. The reason of this is, because it is an utter impossibility for them to have that charity which alone can exist, where there is that vital and necessary union with the Mystical Body of Christ, His Church, and which the great St. Augustine, A.D. 395, says: "is the peculiar gift of Catholic unity and peace." (Ton. 7, Lib. 3. Cap. 16). In others of these articles is contained doctrine which is the peculiar property of the Church of England alone, and which renders her wholly distinct and separate from the Catholic Apostolic Church. In a word, if the said articles be examined by the rule of Catholic doctrine, some of them will be found Heretical, and condemned by the early Fathers; some scandalous, some offensive to pious ears, and others to be rejected as rash and suspicious. Wherefore, they fall under the same censure as that pronounced by the Council of Constance, against that Arch-Heretic, John Wickliff.

T. D.

OBITUARY.

On Friday the 4th inst., DR. O'SULLIVAN, of Peterboro', died in the 44th year of his age. He was attending several sick calls some twelve or fifteen miles out of town, and after the fatigues of the journey, and the excitement surrounding the operations performed, he was prostrated by a stroke of apoplexy, from which he rallied only a short time before his death. He was attended by the best local physicians, and Dr. Sullivan, of Kingston, hastened at once to his bedside and remained as long as there was any hope of recovery. Father Kielty, of Ennismore, administered the last rites of the Church, and the clergy of Peterboro' and the adjoining counties visited him before his death. His wife accompanied him to the sick calls and was with him during his illness and at his death. He had a foreboding, if not a presentiment, of his death, and on his way to his patients gave directions to her about his property, and especially of a promise he had made to Bishop Jamot to give \$2,000 to the poor of Peterboro'. His wife and daughter, an only child, are amply provided for. The people of the town and adjoining country showed the greatest respect for his memory, and many beautiful offerings were sent in from the religious, national, and other societies. He was a true Irishman and a devout Catholic.

Dr. O'Sullivan was educated in Queen's College, and was a practising physician for nearly 20 years. He was reputed to have the largest medical practice in Ontario. He was member of the Local Legislature for two sessions, 1874-'78, sitting on the left of the Speaker, and took a great interest in school matters. Abandoning politics he devoted himself exclusively to his profession, and never spared himself for his patients. The eloquent tribute paid him by Father Conway at the funeral obsequies will be long remembered by those who were present, and fully appreciated by those who knew how fitting it was. *Requiescat in pace.*

The influence of the Catholic Church in the Balkan Peninsula is steadily growing. The Congregation of Extraordinary Ecclesiastical Affairs has received from the Roumanian Government a project for the establishment of a centre of Catholic missions in Macedonia, in view of the re-union of the Bulgarians, Roumanians and Greek Catholics. Such a happy consumation sounds almost too good to hope for, and is all the more remarkable as coming just after the conclusion of the recent Concordat between Montenegro and the Holy See.—*Tablet.*

The Catholic Weekly Review.

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

Published Every Thursday.

Office: Bon Accord Building, 32½ Church-street, Toronto.

Gerald Fitzgerald, Editor

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

Terms: \$2.00 per annum, payable strictly in advance. Advertisements, unexceptionable in character and limited in number, will be taken at the rate of \$2 per line per annum, 10 cents per line for ordinary insertions. CLUB rates: 10 copies, \$15.

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

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

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

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

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

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

JOHN A. MACCABE, M.A., Principal Normal School, Ottawa.

T. J. RICHARDSON, ESQ., Ottawa.

Rev. P. J. HAROLD, Niagara.

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

TORONTO, THURSDAY, MARCH 10, 1887.

The Archbishop of Quebec will sail from Havre on March 26, for New York, on the steamship Bourgoyne.

The first volume of Dr. John Gilmary Shea's great work on the History of the Catholic Church in the United States, is pronounced by the reviewers to be a marvel of his' rical research and rhetorical finish.

The programme of papers to be read before the Canadian Institute, on the evening of Saturday, the 19th inst., includes one from the Rev. Father Laboureau of Penetanguishene, "Reminiscences of the Huron Missions."

Mr. Justin McCarthy, M. P., delivered the last of his series of lectures in America, to an immense audience in Boston, a few nights ago. Mr. McCarthy came to this country to array, as John Boyle O'Reilly said, "morality against injustice," and he has done so as none but the foremost Irishman of the age could have hoped to do. Returning to the service of that country to which he has devoted his great talents and the weight of his great name, he bears with him the assurances, in his ears and in his heart, of the gratitude of a people who are as one with him in sympathy, in principle, and practice.

We publish elsewhere the report of Cardinal Gibbons to the Propaganda, on the organization known as the Knights of Labour. He concludes, after the fullest inquiry, that the condemnation of the association would not be justified either by the letter or the spirit of its

constitution, of its laws, or by the declaration of its heads; that it would not be prudent, on account of the admitted reality of the wrongs of the workingmen, and would not appear to be necessary in view of the transient form of the organization, and of the social condition of the United States. The statements drawn up by the Papal Ablegate, the letters of certain Catholic statesmen to the Pope, and the personal opinion of Cardinal Manning, are understood to support Cardinal Gibbons in this position, and it is said on authority that there is no likelihood that the Holy See will take any other than the most favourable view of the attitude of the Cardinal and the American bishops towards the organization.

Mr. McCarthy's farewell lecture was illustrated, we learn from the *Boston Pilot*, by several superb passages, one of the finest of which was the simile of the Loadstone Mountain:—

"Most of you have read the 'Arabian Nights,' and will remember the story which tells of that fated Loadstone Mountain which had the curious property, if any ship approached and endeavoured to pass it in any but one way, of drawing by its attraction all the bolts and bars and nails out of the planks of the vessel, leaving it in a moment a scattered collection of floating spars and planks and sails and cordage, a helpless and hopeless wreck. Now, the Irish question is that Loadstone Mountain, and every English government which tries to pass by the Irish national demand in any way but the right way, will be left a shattered wreck, tossing on the waves of the political ocean."

"It is not," said Mr. Meredith, during the debate in the Local House on the address in reply to the speech from the throne, "because of the fiscal policy, nor because of the territorial policy of the Government, that Mr. Mowat has been sent back with a larger majority than ever, but it is because a certain church fulminated against the Conservative party that he has been able to accomplish this." Mr. Meredith's statement is scarcely worth contradicting. It was not the Church, if Mr. Meredith means the Catholic Church, that fulminated against the Conservative party, but the Conservative party that fulminated against the Church, for proof of which we have but to point to the ante-election pages of his press in this province, and to the presence among his following of such colleagues as the Clarkes, in whom, during the palæozoic period of "No Popery," all that was deemed pre-eminently Orange found at once most graceful and engaging exposition. The fact is, that the fierce fanaticism with which Mr. Meredith's party did undoubtedly identify itself, and the brutal and deliberate efforts of the *Mail*, and other of the more prominent of his supporters in the press, to revive the old embers of sectarian animosity, were evidences of a purpose happily sufficient to defeat itself. Our regret is that Mr. Meredith, whom many of us looked upon as representative of much that was best and decent in Canadian public life, acquiesced in, instead of reprobating, the "No Popery" propaganda of his party.

The venerable Father Peter John Beckx, Superior-General of the Society of Jesus, died in Rome on the 3rd inst., at the great age of 92 years. Father Beckx was born at Sichem, in Belgium, February 8th, 1795, and

was educated for the priesthood. Shortly after receiving priest's orders he was admitted into the Society of Jesus in October, 1819, and his superior, soon perceiving him to be possessed of rare abilities, employed him on several important missions. When the Duke Ferdinand of Anhalt-Kothen became a convert to the Catholic religion, young Beckx was appointed his confessor, and he officiated for some years as priest of the new Catholic church which was built at Kothen. In 1847 he was appointed procurator for the provinces of Austria, and in that capacity he went to the College of Procurators at Rome. In the following year the Jesuits were temporarily driven from Austria, and consequently Father Beckx, being unable to return to that country, repaired to Belgium, and was nominated rector of the college belonging to his order at Louvain. When the Jesuits were re-established in Austria he zealously supported the projects of the Government, which were highly favourable to the interests of the Church. He lent his powerful aid to the Primate of Hungary, Cardinal Szeitowsky, who succeeded in obtaining the re-instatement of the Jesuits in that portion of the Empire and founding the novitiate at Tyrnan. Being sent to the assembly summoned at Rome in 1858, to choose a successor to Father Roothand, he was elected Superior of the Order. The success of the Jesuits since that time, especially in non-Catholic countries, is due, in no slight degree, to his ability and foresight.

In another column we make the sorrowful announcement of the death of Dr. O'Sullivan, of Peterboro', which took place at 11 p. m. on Friday, 4th inst. The multitude who attended the funeral service at St. Peter's Cathedral on Monday, and followed his remains to their resting place in the cemetery, gave evidence of how great and how general is the loss sustained by every class of the community. Having graduated in Queen's University, Kingston, with the highest honors, he came to Peterboro' some nineteen years ago, and began the practice of his profession. From the very beginning he was a most successful physician; in his professional duties no man was more faithful. Many a family in Peterboro' and for miles around will long continue to bless his name and praise his skill. Many a husband has to thank him after God, that a mother was left to his children; many a wife that she is not a widow and her little ones orphans and desolate. Now their prayers ascend to heaven in his behalf.

He was always ready to assist in every thing that could benefit his country, or the land of his forefathers. Never was there a charity that he was not eager to assist; a sorrow that he did not compassionate and try to alleviate. Only oppression found in him a foe. The appreciation of these noble qualities has been manifested by his fellow-citizens electing Dr. O'Sullivan to the Ontario Legislature in 1874; by his fellow-countrymen electing him president of their Association; by his fellow-Catholics electing him president of the St. Vincent de Paul Society, in connection with St. Peter's Cathedral. If Dr. O'Sullivan was a good citizen, he was also a devout and practical Catholic. The faith and practice of the Church guided him in

every action. In every difficult case that came to him in his professional career, he sought in prayer the light of heaven to direct him, and he never performed a surgical operation without first asking God to bless his work. His success was great, for God, indeed, did bless his work. His profession brought him in contact with all classes, Protestant and Catholic, and all have gathered in sorrow around his grave. His was a sudden but not unprovided death. God found him at his work and called him to his reward. May he rest in peace.

A journal published in this city, of which Mr. Goldwin Smith is virtually editor, contained in its last issue a violent onslaught upon the Society of Jesus. The article in question, which in phraseology and all essential particulars is almost a reprint of one which appeared in the same journal somewhat more than a year ago, over the signature, "A Bystander," is remarkable mainly for mendacity of statement, and a vigour of vituperation, very notoriously the writer's own. The Society of Jesus, which had, as the reason of its existence, no other object than, in religion, to defend the Catholic faith against infidelity and heresy, and, in politics, to maintain the established governments of every country against the torrent of anarchical opinions which threatened at the time of the inception of the society to subvert them, is discovered by this writer to be "in no sense a religious fraternity, but a social and political conspiracy against all Protestant communities and governments." History, he says, proves them to have been privy to the gunpowder plot, and the instigators of, and prime movers in the thirty years' war in Germany and the civil war of the League in France. Even the history of their missions, which generally are supposed to be among the glories of Christianity, is tainted, he tells us, by ambition and intrigue; the object and effect of their system of teaching has not been to strengthen, enlighten or emancipate the mind, but to emasculate, contract, and above all things, 'enthrall' it, the seminaries of the Society," we are asked to believe, "never producing, in consequence, any lights either of science or literature." It has not been customary for some time past to look to Mr. Goldwin Smith for any great moderation or accuracy of statements, yet it is surprising indeed to find him lending himself to statements so abominably false and ridiculous as these. They admit of easy refutation, as will be shown next week.

The Report of the Convict and Local Prisons, just issued, has given rise to some extremely interesting observations in the English press on the utter ineffectiveness of education—in the secular sense of the term—as a moral agent for the elevation of mankind, and has been the occasion also of eliciting the opinions of M. Prins, the Inspector, General of Belgian Prisons, and of Mr. Herbert Spencer as to the true nature of the education which may be expected to check a tendency to crime. M. Prins says:—

"Social education is a powerful arm against criminality; it results from the life, the experience, the surroundings, from that permanent collection of external circumstances which determine the conduct and character. But between this powerful and insensible education and the instruction

which consists of giving, during a certain number of hours, notions of reading, writing, and arithmetic, there is an abyss. Instruction is one of the numerous factors of the development of the individual; it acts either for good or evil; it makes a man accessible to good or bad influences; reading, writing and arithmetic are instruments; they can be used for reading bad books, for committing crimes, or for planning frauds, exactly as they can be used for increasing the intellectual and moral patrimony. Instruction has never prevented a magistrate of the *ancien régime* from applying torture; a despot from declaring an unjust war, a political or religious fanatic from burning or exterminating his adversaries; neither does it prevent a being with criminal instincts from committing crimes. The history of crime shows clearly the accessory part of instruction, and the predominant part of social education in this province."

The fallacy of the statistics which are used to connect criminal tendencies with want of mental cultivation is thus referred to by Mr. Prins:—

"Incontestably prisons contain a great many uninstructed people. Yet there is no link between crime and ignorance; there is a coincidence. Criminals recruit themselves among the disinherited and the degenerate of all descriptions—that is to say, among men placed in a condition the most unfavourable in point of view of instruction. Those who have the smallest opportunity of instructing themselves are precisely those who have the most opportunity of thieving."

On this subject Mr. Herbert Spencer also writes:—

"The partizans of instruction triumph when they prove by statistics that the number of uninstructed criminals is the most considerable. They never dream of asking themselves whether other statistics, established on the same system, would not prove, in a manner quite as conclusive, that crime is caused by the absence of linen, the uncleanness of the skin, the dwelling in narrow alleys, &c. He who would teach geometry by giving lessons in Latin, or who expected to learn the piano by drawing, would be judged fit to be placed in a madhouse. He would not be more unreasonable, though, than those who pretend to improve the moral sense by instruction in grammar, arithmetic, &c."

These opinions are instructive in this, that they serve to show how inexpugnable is the position which the Church, in respect to education, has consistently maintained. Her contention has always been that religion constitutes an essential element in the education of a Christian people, and that religion, in the words of the learned Bacon, is the aroma which keeps all knowledge from corruption, a teaching which had a very masterly exposition in a lecture delivered recently in Philadelphia by the Right Rev. Bishop Ryan of Buffalo, on Christian Education, from which what follows is an extract:—

"Mere intellectual culture, simple secular learning, of itself, does not promote either public or private felicity, or tend to the diminution of crime. In the words of ex Governor Brown, of Missouri, 'Our prime rascals are educated ones,' and the hero of Waterloo, the Iron Duke of Wellington, takes the stand to proclaim that terrible truth that 'Learning without relation only tends to make a man a cunning devil.' Herbert Spencer, in his lecture on 'Sociology,' says: 'Are not fraudulent bankrupts educated people? And originators of bubble companies, and makers of adulterated goods, users of false trade-marks, retailers who have light weight, and those who cheat insurance companies and the great majority of gamblers?'"

"Intellectual culture must not, cannot be decried or depreciated; nay, cannot be too highly prized; but in a Christian land and among a free people, intellectual culture must not, cannot, with safety to Christian faith and civil and religious freedom, be separated from moral religious training. We re-echo the well known and oft repeated sentiments of our first and greatest soldier-President when we proclaim that religion and morality are equally essential to the preservation of our free institutions and national prosperity."

"The welfare of the country, national prosperity, the maintenance of our republic as our fathers made it, with all

its free institutions, its civil and religious liberties, and the preservation and perpetuity of the Christian faith, with all its heavenly blessings, and fruits of salvation and eternal life, or, in fewer words, the nation's political existence and Christian life, depend on the Christian education, the moral and religious training of the children."

THE CHURCH AND LABOUR.

The report of His Eminence Cardinal Gibbons to the propaganda on the organization of Knights of Labour as published in the *New York Herald*, is as follows:—

To His Eminence Cardinal Simeoni, Prefect of the Holy Congregation of the Propaganda:

Your Eminence,—In submitting to the Holy See the conclusions which, after several months of observation and deep reflection, seem to me to sum up the question of the association of the Knights of Labour, I am strongly convinced of the vast importance of this question, which forms but one link in the great chain of the social problems of our day, and especially of our country. In judging this question I have taken great care to use, as my constant guide, the spirit of the encyclicals, in which our holy father, Pope Leo XIII., has so admirably exposed the dangers of our time and their remedies, and has explained the principles by which we shall be guided in distinguishing the associations condemned by the Holy See. Such, also, were the guides of the third plenary council of Baltimore, in its teaching about the principles to be followed and the dangers to be avoided by the faithful in the formation of associations toward which the spirit of our popular institutions strongly impels. In considering the fatal consequence that might result through an error in the treatment of the organizations which often count their members by thousands and hundreds of thousands, the council wisely ordered that when an association has spread into several dioceses, no single Bishop of those dioceses may condemn it, but must refer the case to the permanent commission of all the Archbishops of the United States who, in their turn, are not authorized to issue condemnations unless their decision is unanimous, and in default of such unanimity only the Holy See itself can impose such a condemnation, so that error and confusion in ecclesiastical discipline may be avoided. The commission of Archbishops met toward the end of the month of October last to expressly consider the association of the Knights of Labour. We were not led to hold this meeting by any request on the part of the Bishops, for none of them did demand it; and it must be added that of all the Bishops only two or three were known to desire the condemnation. But the importance of the question in itself, in the estimation of the Holy See, made us examine it with the greatest care. After our discussions, the results of which have already been communicated to the Holy Congregation of the Propaganda, only two out of the twelve Archbishops voted for the condemnation—that is to say, the Archbishop of St. Louis and the Archbishop of Santa Fe, who followed suit for reasons which in no way persuaded the others, either by the justice or prudence of such a condemnation. In the considerations which follow, I wish to give in detail the reasons which determined the vote of the great majority of the commission, the truth and the force of which do not seem to me less powerful to-day. At the same time I will try to do justice to the arguments advanced by the opposition party.

First—Although there may be found in the constitution, the by-laws and official declarations of the Knights of Labour certain assertions or regulations which we might not approve, we have not found therein the elements which the Holy See so clearly designates as condemnable; and the formula of their organizations contains neither oath nor obligation which prevents those who do not belong to it, or even their enemies, from becoming acquainted with their affairs. Catholics are not forbidden to divulge everything to competent ecclesiastical authority, even outside of the confessional. This has been specially explained to us by their officers. No promise of blind

obedience is required. The objects of the association and its rules are well and distinctly established, and the obligations of obedience do not trespass their limits. Not only their object and their rules are not hostile to religion or the church, but the very contrary. The third plenary council forbids that we should condemn any association without giving its officers or representatives a hearing. Their master workman, in sending me a copy of their constitution, took occasion to say that he professes his religion faithfully and receives the sacraments regularly; that he belongs to no Masonic association or to any other otherwise condemned by the church, that he knows of nothing in the society of the Knights of Labour contrary to the regulations of the church, and with filial submission he begs the pastors of the church to examine all the details of their organization, and says that if they find therein anything reprehensible to point it out, and he will faithfully promise to have the proper modifications made. Assuredly this does not look like hostility toward the authority of the church, but, on the contrary, it is a perfectly laudable spirit. After their convention in Richmond last year, many of their most zealous officers and Catholic members made the same declarations regarding their sentiments. As for the proceedings of the convention themselves, we cannot either find in them any hostility to the church or to the laws of the land. Not only their constitution and regulations contain nothing of the sort, but the heads of our civil authorities treat them and the cause they represent with the greatest respect. The President of the United States told me personally a month ago that he had then under consideration a law tending to remedy certain social grievances, and that he had just had a conference with Mr. Powderly, the general master workman of the Knights of Labour, on the subject.

The Congress of the United States, following the advice of the President, is now considering measures tending to ameliorate the condition of the working class, the foundation of whose complaints is openly acknowledged. And the political parties, far from looking upon them as enemies of the country, vie with each other to obtain for them the rights they are so clearly entitled to, for it is a fact well known that the poor toilers have no inclination to resist or break the laws of the land, but simply to obtain equitable legislation by constitutional and legitimate means. Without entering into the painful details of those wrongs, the present occasion not requiring it, it will suffice to mention the fact that monopolies, not only by individuals but corporations also, have already excited complaints from the working men and opposition from public men and national legislators as well; that the efforts of those monopolists, not always unsuccessful, to control legislation for their own profit, cause a great deal of anxiety to the disinterested friends of liberty; that their heartless avarice which, to increase their revenues, ruthlessly crushes, not only the workingmen representing the various trades, but even the women and the young children in their employ, makes it plain to all who love humanity and justice that not only the workingman has a right to organize for his own protection, but it is the duty of the public at large to aid him in finding a remedy against the dangers with which civilization and social order are menaced by avarice, oppression and corruption. No one could truthfully deny the existence of those evils, the right of legitimate resistance and the necessity for a remedy. And these considerations, which show that the organization does not contain any element which the Holy See condemns, brings us face to face with the evils the society is combatting and the real nature of the conflict.

Second. That there exist in our own country, as in all others, social grievances which are grave and menacing; public injustices alike which require firm resistance by legal remedies, all of which none will gainsay, and the truth of which has already been admitted by Congress and the President of the United States. The most that we could do would be to doubt the legitimacy of the means of resistance employed and of the remedies applied by the Knights of Labor.

Third. It can scarcely be doubted that the forming of associations and organizations of the parties interested is

the best means of attaining a public object of any kind, the most natural and efficacious. This is so evident, and besides so much in accord with the spirit of our country and of society in general, so essentially popular, that we need not dwell upon the fact. It is, we might say, the only means by which public attention can be attracted toward the end desired to be attained, by which force can be given to the most legitimate resistance, weight to the most just demands. There exists an organization which presents a thousand advantages, but which our Catholic toilers, with filial submission, refuse to accept. It is the Masonic order, which spreads all over our country, which, as Mr. Powderly explicitly said, unites the employer and employee in a fraternity which is very advantageous to the latter, but which has scarcely one Catholic in its ranks. The Cardinal then rings some changes on the danger of the Masonic brotherhood, and next he passes to a point which will appeal more directly to the average feeling of Americans. He makes a stirring appeal to the church to beware of getting herself branded as "un-American," and in terms which even through the imperfect medium of indifferent French are eloquent reminds the Propaganda that the greatest and grandest title of the church to the affection, love and devotion of Americans lies in her being above all things "the friend of the people."

NINE FORCIBLE REASONS.

Various considerations, more or less of ecclesiastical interest, follow, and then the Cardinal closes:—

To sum up. It seems to me plain that the Holy See cannot entertain the proposal to condemn the association—

1. Because such a condemnation does not appear to be justified either by the letter or by the spirit of its constitution, of its laws or by the declarations of its heads.

2. That such a condemnation does not appear necessary in view of the transient form of the organization and of the social condition of the United States.

3. That it would not be prudent, on account of the reality of the wrongs of the workingmen, and the fact that the existence of such is admitted by the American public.

4. That it would be dangerous to the reputation of the church in our democratic country.

5. That it would be powerless to compel the obedience of our Catholic workingmen, who would regard it as false and iniquitous.

6. That it would be destructive instead of beneficial in its effects, forcing the sons of the church to rebel against their mother, and to range themselves with condemned societies, which they have hitherto avoided.

7. That it would be ruinous to the financial support of the church at home, and to the raising of Peter's pence.

8. That it would turn into doubt and hostility the marked devotion of our people toward the Holy See.

9. That it would be regarded as a cruel blow to the authority of the bishops of the United States, who, it is well known, protest against such a condemnation.

I trust that the considerations here presented have shown sufficiently clearly that such would be the results of the condemnation of the Knights of Labour of the United States. Therefore I leave their cause with full confidence in the wisdom and prudence of Your Eminence and of the Holy See.

J. † CARD. GIBBONS,

Archbishop of Baltimore.

ROME, February 20th, 1887.

THE POWER OF RELIGIOUS THOUGHT.

Our scepticism is mainly a thing of ignorance; its conceptions of religious truth and history hardly rise above those of an ill-taught school boy. One is amazed to find the absurd and puerile fancies that pass with the apostles of agnosticism and positivism for knowledge of Christianity, and there is ignorance abroad, because there is defective knowledge at home. We need a generation of trained teachers, a great school of Theology, which would, by the creation of the simple, yet potent agencies of thought and knowledge, introduce a religious epoch. The great theologian is the greatest of all human forces in religion. Two men rise out of the primitive Church as sources of imperishable, quickening energies—Paul and John. The system Paul has developed in his great Epistles

—his doctrines of love and grace, faith and works, righteousness and life—formed the mind of Augustine, inspired the thought of Anselm, and have lived like an ubiquitous presence in the minds of the men who have intensely feared sin because they so greatly loved God, and the lofty speculations of John as to God and His Word, as to light and life, love and death, the Father and the Son, created theologians like Athanasius, mystics like Tauler and Boehme, enthusiasts like St. Francis, of Assisi, and the multitude who have loved quietude and fled from self to God. Men will never lose their interest in things religious. Nature herself is the guarantee that he who speaks most wisely concerning them, will never speak in vain.—*Dr. Fairbairn in the Contemporary Review.*

"AVE MARIA!"

"AVE MARIA!" the infant lips,
Folding its tiny hands in prayer;
Thousands of voices take up the strain
Arising through the silent air,
Till it swells into one mighty tone,
And reaches to our Lady's throne.

"AVE MARIA!" the Angel said,
In one mysterious midnight hour;
And ever since those words arise
From earth to heaven with wondrous power;
Linking, as if by a jewelled chain,
Our Mother's heart to her children's pain.

"AVE MARIA!" All heaven thrills
Responsive to the accents sweet.
The Virgin Queen of that bright realm
Accepts those words as off'rings meet
From countless servants in every clime,
In every tongue, and in every time.

"AVE MARIA!" We join the cry:
We hail thee, Mother, full of grace!
Guard us, protect us from every ill,
Till, gazing on thy radiant face,
With the angel choirs our voices blend
In bliss that never knows an end.

—AVE MARIA.

COMMUNICATION.

To the Editors of the CATHOLIC WEEKLY REVIEW.

SIRS,—In your issue of 3rd. March you reproduce a portion of an article written by W. S. Lilly in *Fortnightly Review*. Speaking of the times in which John Wesley rose and flourished, this writer has the following, which I clip from the above-mentioned issue of your paper:

"Perhaps it is not too much to say that never during its

course of well nigh two thousand years in the world, has Christianity presented less of the character of a spiritual religion than during the last half of the eighteenth century. Not in England only, but throughout Europe, the general aim of its accredited teachers seems to have been to explain away its mysteries, to extenuate its supernatural character, to reduce it to a system of morality, little differing from that of Epicte-tus or Marcus Aurelius. The dogmas of Christianity were almost openly admitted to be nonsense."

Although the writer had previously precised his scope by saying "Let us glance at the condition of English religious thought," yet his sweeping assertion that not in England only, but *throughout Europe*, the accredited teachers of Christianity had been derelict to their duty, obviously involves the Catholic Church, and by implication conveys that her Bishops had concurred in the general aim of making Christianity a civilized Paganism. It does appear to me that the good writer has rhetoricized a little too freely just at this point, and I would in any case be happy to learn that the *throughout Europe* quoted above was a slip of the pen. One could readily understand him to speak of the Bishops of the Establishment as the "accredited teachers of Christianity" in *England*, but it cannot be they who are intended by the phrase "throughout Europe."

Again, I beg to express my surprise at the language the same writer uses further on in the same article, regarding the effects of Wesley's preaching. He applies to his work the prophecy of Ezekiel over the dry bones, etc. "Dry bones" in the establishment there no doubt were in plenty, but whether Wesley's preaching put a "living spirit" into them is quite another matter. The galvanizing of a corpse is not the giving to it of life, and the superb disregard of all authority which characterized the man is about the only living principle which he managed to communicate to his following. Its natural consequences we have in the sub-division of sects which has followed.

There will no doubt be another Lilly in years to come to write of the magnificent set of dry bones which Gen. Booth found ready to his hand, and to praise the Salvation Army and the "tambourine lasses" for the shaking they gave them.

Yours,
N. D. F.

TORONTO, Mar. 9, 1887.

At a meeting held "to promote the National Memorial of the Jubilee of Her Majesty's reign," at Westminster, Town Hall, Cardinal Manning was present and moved the following resolution: "That the formation of an Imperial Institution as a means of exhibiting the common interests of Great Britain, her Colonies and India, and as a step towards unity, will be a fitting memorial of the Jubilee." He said that in his opinion the establishment of an Imperial Institute was the truest form of Imperial Federation.

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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 endorsed by Archbishop Lynch, but its own merits commend it even more forcibly. The first number contains an elaborate reply to THE MAIL by Mr. D. A. O'Sullivan.—THE MAIL, Toronto.

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

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

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

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

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

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

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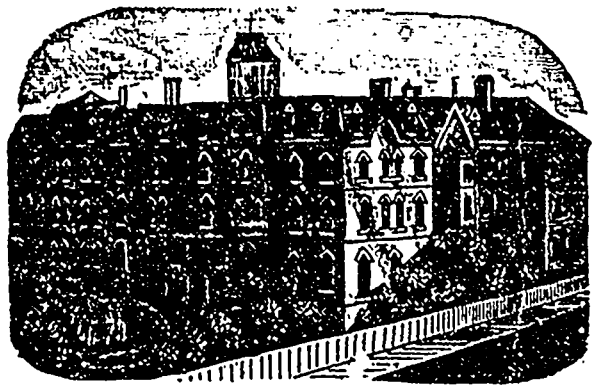
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And notice is hereby further given that on and after the First day of April, 1887, the executors will distribute among the persons entitled thereto the assets of the said estate, having regard only to the claims of which they then shall have had notice.

D. A. O'SULLIVAN,
Solicitor for Executors.

Dated this 11th day of February, 1887.

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Notice is hereby given pursuant to the statutes in that behalf that all creditors or persons having claims against the estate of the late Daniel O'Sullivan, of the Village of Norway, in the County of York, Gentleman, are hereby notified to send in their claims to the undersigned solicitor, at his office, 18 and 20 Toronto St., Toronto, on or before the first day of April, 1887, with their full names and particulars of their claim and the amount thereof.

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