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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, Apr. 14, 1887.

No. 9.

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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.

It is learned from trustworthy sources that Mgr. Galimberti is to be made a Cardinal and appointed Secretary of State to the Vatican.

CARDINAL Taschereau has suspended his mandate against the Knights of Labour in Quebec, pending further inquiry and judgment.

THE clerical press of Rome published a report that Mgr. Aglieri, on his return from India, will be appointed Pontifical Under-Secretary in place of Mgr. Mocenni, who will be sent as Nuncio to Vienna.

DR. WINDTHORST, the German Catholic leader, has sent a telegram to the Pope saying that the Centre party will accept the Prussian Ecclesiastical Bill as a filial duty to the head of the Church and without any reserve.

THE Pope has forwarded to the French Government proposals the object of which is to bring about an understanding with France, with reference to the establishment of diplomatic relations between the Vatican and China.

THE Pope, in view of the Russian Government's complaints of the hostility of the Catholic clergy in Russia, has instructed the Congregation for Ecclesiastical Affairs to examine the question of Pan-Slavism in relation to the Church, in order to be able to give instructions to the Bishops in Russia without offending the Czar's Government.

IN consequence of England's treatment of Ireland and the attitude of the Irish clergy on the Irish question, the Pope is announced to have charged Cardinal Simeoni, Prefect of the Congregation of the Propaganda, to make a thorough enquiry into the whole matter and to draft instructions for the Irish bishops.

THE Attorney-General of Ontario has given notice of the introduction into the Legislature of a motion of sympathy to the Irish people, in the present crisis in political affairs. The resolution regrets that instead of a measure granting to the people of Ireland the boon of self-government, another English Government should have submitted stringent coercive legislation, designed to still further exasperate that people, and places on record the sympathy of the people and Legislature of this Province with the efforts of the Irish people, with the hope that their miseries may be ameliorated, and that self-government granted them which this country enjoys with such happy advantages.

THE debate in the English House of Commons on the Irish Crimes Bill, has dragged along in a desultory fashion. The House, which resumed business on Tuesday, will not fill up until Thursday. Mr. Gladstone will revive interest in Parliament by speaking on Friday. The Government is said to be anxious to reach the second reading of the bill without resort to closure, and will not insist upon a division until the 22nd of this month. This is an indication perhaps, that the popular demonstrations of opinion in opposition to coercion have not been without some restraining influence on the Government. The Liberal leaders availed themselves of the Easter recess to fully acquaint the country with the extreme character of the proposals and to institute a general anti-coercion campaign throughout the kingdom.

## RELIGIOUS REFORMERS.

AN exchange, quoting from a Paris correspondent, says that Father Hyacinthe (Loyson) will in future hold his services in the Protestant Episcopal Church, of the Rue de l'Alma (Paris); and remarks that this step will end his career as a religious reformer. This is the end of every rebel against the authority of the Church of God. Cheered at first, flattered, upheld by non-Catholics, at length they become *stale*. The novelty, apparently, of the Reformer's position is what amuses the world, but as scandals will ever exist, so fresher novelties will forever succeed and eclipse each other.

But is it not sad that so many people look upon every new rebel against church authority as an apostle and dub him Reformer! Is a rebel by nature a reformer? If a private in the ranks of an army saw things going wrong among his superior officers, would he be called a reformer if he mutinied against their authority instead of representing the case at headquarters? Would he be justified in his reformatory career in joining the enemy's camp? Would such a man be *presumed* worthy of credit at all? Yet if a priest fall out with his bishop, or a bishop with Rome, and thereupon begin to abuse the Church roundly, the non-Catholic world clap their hands and shout "Well done, reformer." "May Luther's spirit shield you!" The presumption of innocence (until guilt be proved) that the law throws about an accused individual, ought certainly to shield a corporation, an institution, a church. We may justly complain that non-Catholics, with rare exceptions, take the unsupported word of any rebel whom the Church cuts off, thus reversing the rational and legal axiom that guilt must be proved. These "Reformers" attack individuals and impute vices to the body from which they have been excluded—their assertions are believed. They travesty the doctrines and practices of the Church, and attribute the evil acts of men to the influence of her teaching to this cause. Their genius, profound and sagacious, is applauded. They pose as martyrs, whose zealous love for truth and justice has been outraged and oppressed, and ask for sympathy—generally in the shape of dollars and cents—their piety is revered and the shekels roll merrily in!

It is not so long since one of these *Reformers*, the Rev. Dr. Keating, with several *aliases*, duped the Bishops of the English and Irish Protestant Churches. His education, polish of manners, and silvery eloquence, as he detailed to excited audiences the circumstances—hair-lifting and otherwise horrible—of his escape from the claws of the Jesuits and the Pope of Rome, who, among other fearful things, were trying to keep him from running away with a nun, seduced the wildest, and for the thousandth time the Reformer was hailed welcome to the bosom of Protestantism. Previously he had been the idol of the late Henry Ward Beecher and of Dr. Fulton. Poor man, he is picking oakum now. The Protestant Archbishop of Dublin, though overwhelmed with shame at being *taken in* so easily, was obliged to prosecute Dr. Keating—the Reformer—for forgery and a few other little matters. If non-Catholics would but abandon for a time the credulity they are so apt to impute to Catholics, and investigate their true inwardness, they would speedily discover that in the case of Hyacinthe, as in that of De Camin and Chiniquy, and Luther himself, there is a woman in the plot. Erasmus who, no less than Luther, berated the monks and ecclesiastics of his time, called the Reformation a comedy always ending sooner or later in a marriage.

Catholics deplore the scandals that *individuals* here and there in the Church effect, but they know that true reform must come, if at all, to such, from within, not without the Church. And non-Catholics ought to see, moreover, that if the existence of scandals among some church members is an argument against the Church's divine origin and in favour of rebels, *alias* Reformers, the same arguments will prove fatal to their own institutions, and with doubly intensified force. The Church is of God, and therefore irreformable, or the Reformers are; but if the Reformers need reforming they are evidently not of

God. Then the Church which spurns rebellious children is of God or God had no Church on earth. There is no platform between the Catholic Church, the Church of yesterday, of a thousand years ago, of the Catacombs, of the Apostles, and NO Church. The career of the Reformers is finished as regards thoughtful men.

P. J. HAROLD.

## THE CLAIMS OF ANGLICANISM.

37TH ARTICLE, CONTINUED.

2ND PROPOSITION,—“ECCLESIASTICAL CAUSES PERTAIN TO THOSE WHO HOLD THE ROYAL POWER.”

V.

THE Catholic Apostolic Church, by its very constitution, being a perfect Spiritual Kingdom, must necessarily possess within herself all requisite power and authority to regulate all matters pertaining to her special jurisdiction. Whatever is purely spiritual, or has a spiritual end involved in it, comes within her jurisdiction, and no earthly tribunal can legitimately meddle with such things, in so far as they are spiritual. This power and authority being in the very essence of Christ's Church, they cannot possibly become the prerogatives of any mere Secular Rulers. To attempt to make them such, as does this 37th article, is to destroy, as much as in man's power, the Church Catholic, and to make of her a mere human institution,—the creature and the slave of the State. It is also to deny the constant belief of the old Anglo Saxon Church, which was always one in doctrine with the Roman See, from the time of Pope Gregory, A.D. 590, down to the Reformation in the 16th century.

That the Anglo-Saxon Church fully recognized the Supremacy of the Roman Pontiff in things spiritual is evident, among other very numerous testimonies, from the profession of faith made by all the Bishops, at the Council of Cloveshoe, held in the eighth century, under the Archbishop of Canterbury. That profession of faith was as follows:—"Know that the faith which we profess is the same as was taught by the Holy and Apostolic See, when Pope Gregory the Great sent Missionaries to our Fathers." (Wilk, page 162). Were this second proposition true, it would destroy, not only the Church in England, but the Catholic Church at large; for it strikes at what resides in the very essence of the Church's constitution.

The testimonies which I have already given on the truth of Catholic teaching, on the supreme spiritual jurisdiction of Peter and his lawful successors in the Roman See, are of such a nature as should convince every candid mind that when the Anglican Church denied the Primacy, she denied what was universally believed by the Church Catholic from her infancy. St. Optatus, St. Jerome, St. Chrysostom, St. Cyprian, St. Augustine and Theodoret form a phalanx of deep and acute minds, than which none superior have yet left their mark on the history of the world.

If we add to the testimony of Holy Scripture and of these learned Fathers, the testimonies of the numerous councils held, and it to these we add the fact that the Popes of Rome have always exercised the uncontrolled privilege of creating, restoring, and of suspending Bishops in all parts of the world; of passing judgment on matters involving persons of the highest earthly dignity, then, there can exist no reasonable doubt but that the Primacy of the Roman See was universally recognized and firmly established from the very first age of the Church. That Primacy, which the Anglican Church denied to Peter and his successors, the Popes of Rome, she sacrilegiously handed over to her mere temporal rulers, and by so doing reduced herself to the condition of abject slavery. True liberty consists of subjection to *legitimate* authority,—slavery, in subjection to usurped authority. Britons, whose constant refrain is,—“we never shall be slaves”—are, after all, subject to the worst kind of bondage,—spiritual bondage. As a specimen of the humiliating and

galling chains which poor Anglicans have to kiss, I here give a few extracts from that degrading and infamous law—"The Law on the Royal Supremacy." "We decree that the Queen now hath, and that she, her heirs and successors in the Royal dignity, shall have, from henceforth, full power of nominating and substituting whatsoever persons they please; which persons acting in the stead, and by their authority, shall exercise the same Ecclesiastical jurisdiction according to their (the Royal) pleasure; shall visit individuals, punish heresies, schisms, errors and abuses; or exercise any other right or power which ever could, or ought to be exercised by any Ecclesiastical Magistrate." It is further decreed,— "That the clergy shall not assemble in any Synod on letters or mandates, other than the Royal letters and mandates; neither shall they pass or execute any Canon, Law, Synodal, or Provincial Constitution, without the express consent of Her Majesty and her license for the making, promulgating, or executing of such canons, under penalty of imprisonment and fine, to be imposed at the Queen's pleasure." It is decreed, "that no one shall go out of the kingdom, and territories of Her Majesty, to any visitation, convocation, or congregation, which shall be holden on the cause of religion; but that all such shall be holden by Royal authority within the kingdom." It is moreover decreed, "that the bishops shall not be created, by the nomination, or choice of any person, or by any authority other than the Royal authority; neither shall they hold or exercise episcopal jurisdiction, and authority, unless at the pleasure of the Queen; neither is their authority derived otherwise than through her, and from Her Royal Majesty."

If in the face of these impious *usurped* laws Anglicans say, "they are free men," it is plain to the world that they know not in what true liberty consists. The very constitution of Christ's Church absolutely prevents such authority as is here claimed for mere temporal rulers, to be in any other hands than those of her own legitimate pastors. The self-same law governs the Christian Church, and was laid down by God himself for the Jewish synagogue. "The lips of the priests shall keep knowledge, and they shall seek the law at his mouth." (Deut. 17:8-10.) To say the least, it is more becoming, and preferable in every way, that authority such as this should be exercised by a man, whose very profession qualifies him to exercise it for the general good, than it should in the hands of one whose sex itself (the Holy Scripture being witness) disqualifies her from meddling in ecclesiastical matters. St. Ambrose, A.D. 390, in the end of his oration against Auxentius, says, "We must render to Caesar the things that are Caesar's; and to God the things that are God's. Tribute belongs to Caesar, this we do not deny. The Church belongs to God; therefore it should not be handed over to Caesar, for the Temple of God cannot become the right of Caesar. \* \* \* A good emperor is within the Church, not above it. He endeavours to aid, not to coerce her." (Epist. ad Auxent.) St. Athanasius, A.D. 320, says, "For if this be the judgment of bishops, what has the emperor to do with it? But if, on the other hand, these decisions be concocted under the menaces of Caesar, what need have men of the title of bishops? When since the beginning of time was the like heard of? When did the decision of the Church receive its force from the emperor, or when was the like recognised as a decision?" (Epist. ad vit. solit. agent.) In the same epistle St. Athanasius says to the Emperor Constantius, "I beseech thee, and remember that thou art mortal—dread the day of judgment,—preserve thyself pure against that day,—meddle not with ecclesiastical matters, neither dictate to us on such subjects; but rather learn these things of us. To thee God has committed the imperial sway; to us he has entrusted what appertains to the Church. And as he who would traitorously decry your authority, as emperor, disobeys the divine ordinance; so in like manner, do you beware, lest arrogating to yourself what belongs to the Church, you become guilty of a heinous crime. 'Render,' saith the scripture, 'to Caesar the things that are Caesar's, and to God, the things that are

God's.' Therefore, it is not lawful for us to possess temporal dominion; neither have you, oh emperor, power over the incense, and sacred things." (Epist. ad vit. solit. Agent.) Wherefore from the above the complete falsity of this proposition is apparent to every candid, and unprejudiced mind.

T. D.

### TAKE CARE OF YOUR TONGUE.

It behoves a man to be on his guard as to that unruly member, the Tongue, and to keep the gate of prudence well under lock and key. Apart from the wrath to come for moral obliquity, it is certain to put him within reach of that undesirable wrath at hand, the strong arm of the law. True, the sword of justice no longer cuts off the offending member, but it prunes down the possessions of the owner by damages and costs, and mayhap deprives him of liberty in the deep dungeon.

So let the angry and the indignant have a care lest the word be fatal. The letter indeed killeth, but the unwritten word is not without its sting. Repress also the threat, the menace, with or without the uplifted finger; these be causes of actions ending in damages for assault and battery. The dangers of the tongue and pen by themselves are neither few nor trifling, and, as a rule, are more ruinous than when the incensed party takes the law into his own hands, and metes out what he considers justice, without the delay and annoyance of a regular appeal to the courts.

The good name with which the law clothes every one is a lasting but a removable garment. The owner may put it aside for a time and resume it later. During this interval, if he is not living under a cloud, he may be without any of that sort of clothing which is useful only for himself, and, as Shakespere has it, of no use for his neighbour to steal. When your neighbour steals from you, or forges your name and is sent to prison for seven years or so, you must guard your tongue when he bids you the time of day on his return. He has resumed his good name—he is in *statu quo ante* and will be presumed to begin a new clean page. He has paid for his moral obliquity and the State gives him up his character. It may be a little tarnished, it is true, but that is all the more reason for you to be lenient. His is the frailty that he did not stand the test. So, if you were to say, "there goes Smith, the returned convict," he could have his action, and would put you in for damages and costs.

In such a case, a man's indignation may lead him to greater excesses; and so, if you make a rush at him to be even with him in blows, he would sue you for assault, though you thought better of it and stopped short six feet away from him.

"There goes old S.," said a man (subsequently the defendant) "who was naturalized by serving a term in the Penitentiary of New York State." The truth was that S. did serve part of a term of two years in the State prison, but the conviction was reversed after the law's delay by an appellate court and S. liberated. A similar case was that of another designated as "an ex-penitentiary bird from the State prison at Auburn." The defendant in both these cases came to grief and suffered in damages and costs.

And if a man comes out of a hospital or an insane asylum the desire of spreading information about him must be done with caution. Unless his conduct would warrant it, you render yourself liable by saying that such a one was not in his right mind, or that he was suffering from a contagious disease. It is not actionable to say that a student coming out of college knows nothing, but it would be otherwise to talk that way if he had his diploma and was licensed to do or practise anything. It would be a high and a mighty crime to speak thus of the professors, because it is their business (whatever the fact may be) to be not ignorant but to be learned in what they profess to teach. Clergymen have the additional immunity from a bad tongue, that to say of one, he is immoral, without more, would render you liable, provided the clergyman were in receipt of a stipend. To say that a clergyman

came to perform service while in a towering passion is a naughty and an unsafe thing also.

A Methodist minister in Canada brought his action because the defendant said he kept company with a person of avowedly bad character, and that the defendant could prove it; but it was held there was no action unless he could prove special damage. And the same result followed where another defendant said of an Anglican clergyman, "He will get drunk. I have seen him drunk." One clergyman in England was permitted to say of his neighbour, another clergyman, "You are a rogue and a rascal, and a contemptible fellow, despised and hated by everybody." Indeed, one of the most shocking cases not to be found in the English reports is that of Chamberlain *vs.* Cresswell, tried in 1880, in which a free and a bad tongue was let loose on a minister. "He preaches nothing but lies and malice in his pulpit," is actionable, and so it is to say a minister preaches false doctrines, heresy, or schism; or that he is an infidel. It may equally be actionable to belittle even the style of preaching. "I had rather my son should make hay on a Sunday than go to hear him preach," was the improper remark of a parishioner, for which he was afterwards sorry. But if a minister takes his meals in the church and cooks in the vestry, that is a subject of fair comment. In Pennsylvania it is a slander to call a preacher a drunkard, and there is a case in the same State, deciding that to say "the Reverend Thomas Smith is a perjured man," was actionable, it being allowed to put in evidence the fact that Mr. Smith was a preacher. But farther south, where a white preacher was designated "a free negro," the law was powerless to estimate his damage or give him any balm for his feelings.

Doctors are also exposed to comment. To say that Dr. M. has had a good many inquests lately—meaning that a good many of his patients died—is to expose one's self to the mercies of a jury; as is also the statement that Dr. M. "is a bad character; none of the medical men will meet him."

The poor lawyers have been in all times a greatly abused class, but for many reasons they do not often, at least the respectable ones, go into court to put their characters in repair. You must not say that Jones "ought to be struck off the rolls," or that "he deals in a sharp practice;" nor put a heading in your paper over a legal report, "See how Lawyer A. treats his clients." This language has got highly respectable people into trouble, and these people were not the plaintiffs in the case. The lawyer, when as a counsel he addresses the jury, generally takes revenge on all mankind, though the law is, he must confine himself to what is pertinent to the issue. He can of course comment on the evidence and put it in such a way, as sometimes happens, that the parties do not recognize their own pictures. He is safe in caricaturing your moral picture; but if the evidence only warrants "scoundrel," or "villain," he might be reprimanded and lay himself open to action if his fee warranted his saying "murderer." If the next day his speech appears in print written by himself, as has, alas! been discovered, woe betide him if he has gone out of the record, or out of the evidence.

But my Lord on the Bench is the most privileged man in the world. While he sits there as Judge of the case he has two advantages—he can say what he likes of the parties, and indeed of all men, and no man can safely attack him or discuss the case in question. A Judge in his judicial capacity trying a case may state what is false, and state it maliciously, without reasonable, probable, or justifiable cause, and it need not be stated *bona fide*, and may be entirely irrelevant. This was decided in reference to a County Court Judge in England, and so it is unknown whether it would apply to the Judges of higher courts who ought to have more respect for their own character.

And so if his honour was trying a case on a promissory note and the plaintiff was not in good favour, the court might stop the examining counsel, look knowingly at the jury, and ask the plaintiff's chief witness if it was true that some years previously he had forged a neighbour's signature, for which he had served two years in the penitentiary. That may injure the plaintiff's case and be

without foundation, false and malicious; still the Judge is protected. The witness is, however, the next best privileged person, and if he said that he believed the signature on the note was in the Judge's own hand-writing and signed by him as a forgery, my Lord might commit him for contempt, but not rightly so, and only scowl at him in the street afterwards.

The Judges, as positions go, have the best of it. A clergyman in the pulpit can denounce iniquity generally, but when in good faith and for a commendable purpose he calls attention to John Smith's private misdeeds, Smith can sue him and bring him to tribulation before the law. The poor clergymen are not so well off at their own convocations when the Bishop charges them, and he can say all manner of things without fear of a civil action or a Philistine jury.

(To be continued.)

LEX.

## The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department.

### FATHER FELIX MARTIN, S.J.,

FOUNDER OF ST. MARY'S COLLEGE, MONTREAL.

At a time like the present, when the venerable Society of Jesus occupies a considerable share of public attention, and, as we are informed by the press, is about to make application for the restoration of its estates, confiscated by the British Crown in 1800, the following sketch of the illustrious founder of St. Mary's College cannot but be of absorbing interest. It has been well said that "the French-Canadian has a better right to call this country his own than has any other European," because it was he who colonized and civilized it. And if this is true of the French-Canadian in general, it is in a very special way true of the self-denying and heroic sons of St. Ignatius, who literally cut themselves off from civilization that they might the better devote their lives to the regeneration of the savages. The following sketch is abbreviated from the *Catholic World* for April:—

Early in December the news was received in Montreal of the death of Father Felix Martin, S.J., long and intimately connected with that city and with Canada in general. He was born in the historic town of Auray, famous for its shrine of the "good St. Ann," so dear to the people of Catholic France, and so widely known as a place of pilgrimage. His father, Jacques Augustin Martin, some time mayor of Auray, was one of its most distinguished citizens, likewise holding the honourable post of Attorney-general for Morbihan. To him Auray owes its beautiful terrace over-looking the river, and one of its principal quays still bears his name.

Father Martin's mother, a woman of fine mind and tender piety, desired for her children no greater happiness than that of embracing the religious state. Two of her sons became Jesuits, and one daughter a religious of the Order of Mercy of Jesus. Felix, having made his classical studies in the Jesuit Seminary, hard by the shrine of St. Ann, entered the novitiate of the Society of Jesus at Montrouge, Paris. His eldest brother, Arthur, afterwards famous as an archæologist, was already a scholastic.

Father Martin was ordained in Switzerland in 1831. Eleven years afterwards he was sent to Canada. A very simple circumstance paved the way for his coming—that is to say, for the return of the Jesuits after years of what might be called expatriation from their most glorious field of labour.

At the time of the conquest of New France they had gone. The black-robed forms long familiar and beloved had passed away from the forests and the streams to which, in many cases, they had given a name and a his-

tory. Their voices, so eloquent in preaching the Gospel of peace to the savages, had been long silent. All at once it was announced in Montreal that a Jesuit Father was coming to preach a retreat. Father Chazelle, then rector of the Kentucky house, had been invited by Bishop Lartigue, and had accepted the invitation. The news was received with the greatest enthusiasm. The people hailed it as a message from the by-gone, a link with that ancient and glorious past to which the French Canadian even of to-day still turns with love and reverence. The very name of Jesuit had a strange charm for the descendants of those hardy pioneers amongst whom the sons of Loyola had braved peril and death. Hundreds flocked to hear the missionary, remembering Brebeuf and Lalemant, remembering Jogues and Bressani. The old romance that clung about the Jesuit revived in every breast. Fireside tales, not of fiction but of sober fact, told from father to son, were recalled—tales of intrepid figures, bearing the cross aloft in the darkness of pine forests, exploring trackless and hitherto untrodden ways, leading on where death and danger lurked; of heralds going from tribe to tribe, the mighty medicine-man of the whites bringing news of salvation to wigwam and to watch-fire; of lonely deaths in far-off Indian villages with only the tribes in savage hate closing about them to hear the death-song of the missionaries, the immortal *Ad majorem Dei gloriam*. All these things had lingered among the people, for, as I have said, the French-Canadians are tenacious of their old traditions.

With the first Jesuits came Father Martin. There were six in all, Father Chazelle being superior. They were received with the greatest kindness by Mgr. Bourget, of happy memory, who had succeeded Bishop Lartigue. He had long cherished the desire of seeing a house of the order in Montreal. He continued to be, indeed, until his death, its devoted friend.

The history of those first years, however, is little else than struggle and heroic endeavour. But throughout these troublous times the name of Father Martin shines with a peculiar lustre. The burden was early thrown upon him, as Father Chazelle was charged with another mission, and Father Martin, in January, 1843, was appointed superior for Lower Canada. The amount of his missionary work alone seems almost incredible; but it would be impossible in my present limits to attempt more than a glance at it.

Mgr. Bourget was particularly desirous that the Jesuits should found a college in his queen city of the North. He called a meeting at which many of the principal citizens and numbers of the clergy assisted.

The results were so far satisfactory that the building of the college was actually commenced in 1847. But, alas! another and more terrible visitation than those already described was at hand. The year 1847 is for ever memorable in Canadian annals as that of "the ship fever." A malignant form of typhus having broken out on board the emigrant ships, these floating pest-houses brought the contagion to Montreal. Temporary hospitals were erected at Point of Charles, and for months following scenes of heroism were enacted, which are, for the most part, peculiar to the Catholic Church. Later-day theorists propound many a view of life, many a humanitarian scheme for the good of the race. But when will they ever produce one such friend of the poor as the humblest Catholic priest, one such heroine of self-devotion as the most obscure Sister of Charity? The year 1847 was a living illustration of this great truth. The Bishop himself gave the example—daily tended the sick, took the disease, and escaped death almost by a miracle. The priests of St. Sulpice, who have borne the heat and burden of the day in Montreal since its very foundation, were unwearied in their devotion to the poor emigrants, who had sought these alien shores only to find on them a grave.

But I am not forgetting Father Martin, who had his own heroic share in the labours of those days. I shall let him relate in his own words, far more graphically than I could do, some details of that melancholy period. On the 27th of July, 1847, he wrote as follows to his brother, Father Arthur Martin, S.J.:

"Here there is nothing thought of but the plague

which Divine Providence has sent upon us. Irish emigration, hitherto regarded as a means of development and of prosperity for the colony, has turned out this year a terrible calamity. The annual emigration, which did not usually exceed 24,000, this year approaches 100,000."

Having dwelt a little upon the nature of the disease and its outbreak on board the ships, he resumes:

"To return to our unfortunate city. It is being turned into a lazaretto. Temporary structures have been put up just outside its limits. They contain at present some 1,700 patients suffering from the worst form of typhus fever. Is not this a terrible misfortune? And to add to this distress comes this additional blow, which must, indeed, leave a painful wound. The emigrants are chiefly Catholics. The priests of St. Sulpice, in whose parish they are, flew to their assistance with a truly admirable and most intrepid heroism. God awaited them upon that field of battle to bestow upon them their reward. Five of them died, seven others are *hors de combat*; it is probable that they will not all recover. Two of the secular clergy have likewise perished in the exercise of their ministry. . . . The city, thus deprived of twelve of its labourers, is in great desolation. Those who remain are bowed beneath the weight of their grief and of labours which are far beyond their strength. They have been obliged to ask monsignor for assistance, being no longer able to supply the wants of their parish. Our holy prelate has already taken upon himself the direct charge of ministering to the emigrants, and advanced at the head of his priests to bring them aid."

Father Martin left Montreal in 1862, having been rector of St. Mary's from its foundation almost to that time. After a short stay in Quebec he left Canada for ever in or about 1862. Returning to France, he became rector of the beautiful college at Vannes, in Brittany, which, by a strange coincidence, had been the splendid donation of his father to the Society of Jesus.

Father Martin was a man of varied acquirements, but it is, perhaps, as an antiquarian and a man of letters that he has become most generally known. His services to historical literature, particularly the history of Canada, have been many and great. He devoted himself, amidst all his onerous duties, to the task of throwing light on the dark places of the past. He was commissioned by the government to explore the regions where of old the Jesuits had toiled amongst the Hurons, giving at last to the dusky tribes the priceless gifts of faith.

For twenty years he had been a sufferer from asthma, which for some time before his death became so severe as to prevent him from saying Mass.

But the old warrior of the cross toiled on, using his enforced leisure for literary work—toiled amongst his books and papers, the peaceful end of a long, laborious life drawing near. Behind him were the countless missions and retreats, the journeyings in the most inclement of Canadian seasons, the long struggles and wearied disappointments in Montreal, the thousands of pupils there, and at Poitiers, and at Rouen, and at Vaugirard, and at innumerable other houses of his order. Before him was the crown. He passed away peacefully on a spot full of holy memories, for it was the identical one on which the sainted M. Olier had founded the Seminary of St. Sulpice. So the links in the spiritual, as in the material world, are sometimes drawn very close. One cries out involuntarily: "What a little earth is this of ours!" Father Martin, who had been the friend and co-labourer of the Sulpicians in other days in Montreal, died upon the spot which they of all others hold most sacred.—*Catholic World*.

At any moment death may come, not only to overturn all our plans, to disturb all our pleasures, to tear from us all our goods, but what is infinitely more terrible, to lead us to the judgment seat of God.—BOSSUET.

SUFFER no children of yours to go to any school whatsoever where they will be exposed to the remotest danger of losing their faith. Their faith is more vital than life itself.—CARDINAL MANNING.



## The Catholic Weekly Review.

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

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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.

Rev. Dr. JENEAS McDONNELL DAWSON, LL.D., F.R.S., Ottawa.

TORONTO, THURSDAY, APRIL 14, 1887.

It is with more than ordinary gratification that we publish the following letter from His Eminence Cardinal Newman, addressed to a gentleman connected with this journal. An autograph letter from the great Oratorian, now that he has attained to so great an age, may be considered, it is not too much to say, a very special honour and distinction.

THE ORATORY,

March 16th, 1887.

DEAR MR. —

Thank you for your welcome and very interesting letter. I wish your undertaking all success, and gladly send you and your friends my blessing upon it. What you say of me makes me sure that you will not forget me in your prayers, now that I am so feeble and incapable.

Most truly yours,

JOHN H. CARD. NEWMAN.

MR. RUSKIN has written a letter contradicting the rumour recently published to the effect that he had been received into the Church. He announces himself as "a Christian Catholic, in the wide and eternal sense"—a Latitudinarian most certainly.

THE Easter Services in the city churches were, as in former years, very beautiful and impressive. At the Cathedral and St. Basil's special pains had been taken with the music for the occasion, the choir at the latter church being strengthened by a full orchestral accompaniment.

WE have learned with deep regret of the accident which befel the Rev. Father Harold, of Niagara, on the St. Catharines road on Friday last. Returning home, he was thrown by some means from his carriage, sustaining, we understand, some serious injury. We trust that the Reverend Father, whom we have the honour to include among the contributors to this journal and to whom we are indebted for very many good offices, may soon be about again, and that the extent of his injuries is not as great as reported.

AMONG the Acts coming up for consideration at the present session of the Quebec Legislature, is one to provide for the general incorporation, in that Province, of the Society of Jesus. The bill, which is of the character of all Acts of Incorporation, seeks merely for the empowering of the Society to possess and dispose of its property, etc., and for the establishment by the Order, of seminaries, academies and schools, rights to which it is entitled as an Order having for its mission, the maintenance of public worship, the propagation of the Faith, the prosecution of parochial work, and in an especial sense, the care of public instruction and of higher education. The prospective incorporation of the Society has provoked, as was perhaps to be anticipated, fierce, if ineffectual, expostulation from those factions which would deny to an illustrious Order the legal rights they would accord to a congregation of Baptists or a conventicle of Quakers.

THE lecture on "The Study of Literature" delivered by Mr. John Morley in connection with the London Society for the extension of University Teaching, is pronounced upon all sides to have been a perfect model of graceful composition. In the course of his remarks, this accomplished *litterateur* paid the following tribute to the most illustrious perhaps of English scholars:—

"The cultivation of the sympathies and imagination, the quickening of the moral sensibilities, and the enlargement of the moral vision, that is, I take it, the business and function of literature. The object of reading is not to dispute everything that wise men have ever written. In the words of one of the purest writers of English that ever existed—Cardinal Newman—the object of literature in education is to open the mind, to correct it, to refine it, to enable it to comprehend and digest its knowledge, to give it power over its own faculties, application, flexibility, method, critical exactness, sagacity, address and expression. These are the objects of that intellectual performance which a literary education is destined to give."

Mr. Morley's mention of Cardinal Newman reminds us also of the position in literature which another English essayist and reviewer accorded him, that of "the only English writer of transcendent literary merit remaining since the deaths of George Eliot and Carlyle."

THE *Pall Mall Gazette* is not alone in the opinion that the re-enactment of coercive measures for Ireland would, all things being considered, render resistance, rather than submission, a duty. Writing in the *Contemporary Review* of last April, just prior to the introduction into Parliament by Mr. Gladstone of the Irish Legislative measure, Mr. G. Shaw Lefevre, the then Postmaster General, concluded an article devoted to providing the many precedents for its passage, with the following very significant sentences:—

"One other argument may perhaps have some avail with those who are about to rush into a party conflict and to do their best to ruin a policy of conciliation; it is this: that if once a great scheme for giving autonomy to Ireland is propounded to Parliament by the leader of the Liberal party, supported by the bulk of his party, even allowing for many defections, and if this scheme meets with the approval of the Irish people, it is absolutely certain—as certain as anything can be in political affairs—that no alternative policy of coercive laws will ever again be possible to the opposing party, even should they succeed in defeating the measure and the Government. The Irish, when they have the moral support of one of the great parties of state to their claims, would thenceforward be justified in going to lengths which I should be sorry to hint at, in resisting an alternative policy of coercive laws."

In other words, a British statesman admits what is in politics a maxim, and an acknowledged principle in the British constitution; that there are indefeasible rights of human nature, and that to a people, harassed and irritated, submission may, under certain conceivable circumstances, become what is known as a "condition subsequent."

WE have been favoured with a copy in pamphlet form, of the letter addressed to the *Montreal Gazette*, by Mr. Pagnuelo, Q. C., Secretary of the Bar in the Province of Quebec, embodying a criticism, from a French Canadian standpoint, of the recently published report of McGill University. The last report of the authorities of that institution contained, as is known, an unfair and unjustifiable attack on their French Canadian fellow-citizens, of a nature calculated to create and to foster feelings of distrust, if not of prejudice, among the different races and creeds of our population. This document, of which the *Mail* has endeavoured to make the most in this Province, dealt with the question of superior or university education for the professions of law and medicine, and complained that the councils of the legal and medical professions in that Province contemplated new encroachments on the privileges of Protestant Universities, and to deprive their graduates of the right to be admitted to the study and practice of those professions without examination by advocates and physicians. It charges the Councils of Law and Medicine with depriving Protestant Universities of their privileges as to examinations, and of transferring them to boards

under the control of the Roman Catholic majority; statements which, Mr. Pagnuelo shows, there was nothing to justify, and which it is surprising an institution of the respectability of McGill University should publicly have made. The report insinuates that the Council of the Bar assumes control of the University examinations, thereby encroaching on their rights and privileges; that such infringements on the rights of the minority, "only tend to the exclusion of the English speaking minority from the professions"; that "Protestant Universities have a right to decide for themselves the course of study necessary for a degree"; that it is unjust to hand over the educational rights of Protestants to a council of whom all may be, and the majority must be Roman Catholics," with very much more to the same effect, the purpose of such changes being "to kill completely Protestant education in Quebec." It is surprising, thinks Mr. Pagnuelo, that such nonsense should ever have been written by the head of the highest educational institution of the Protestant minority, himself a serious man, and a *savant*. Graduates of colleges and universities have never been admitted to the study or practice of law without previous examination by the authorities of the Bar, and the universities could not be deprived of rights, he answers, that they never possessed. They are the masters of their studies, their curriculum, and examinations; are free to grant such degrees as they please, and with or without such examinations as they deem proper, the Councils of the Bar and Medicine in the Province, free to protect both themselves and the public, reserving merely the right (and in this is their whole offending) to ascertain, before granting any advantages to the possessors of university degrees, that such degrees have not been granted to unqualified persons. It is utterly untrue that the constitution of the Bar in Quebec is such that it must always have a large majority of Roman Catholics, and may consist wholly of them, Mr. Pagnuelo showing that although four-fifths of the members of the corporation are French, the mode of electing the Council and Board of Examiners is such that the English Protestants have always a larger representation than, numerically, they are entitled to, and its constitution precisely the reverse of what it is stated to be by Sir William Dawson. Out of eighteen examiners eight are actually English. Such are the inoffensive regulations which have been represented as designed to kill Protestant education in that Province, and which have served as the occasion of the latest appeal to Protestant prejudices. "French-Canadians and Catholics of all classes," concludes Mr. Pagnuelo, "advocates as well as physicians, have given so many proofs of their respect for the rights of other nationalities and creeds; and also of their generosity even, as the people of Montreal have lately been repeatedly told by the Hon. J. J. C. Abbott, that the governors of McGill University are without any excuse for their ill-considered report, or for the baneful agitation they would wish to start. I feel confident that the common sense and spirit of fair play, so characteristic of the English people, will not countenance the efforts now being made to create ill feeling between races and creeds who live peacefully together."



## WEALTH AND POVERTY.—A DIALOGUE.

PAUL FÉVAL.

From the French of Louis Venillot. For THE CATHOLIC WEEKLY REVIEW.

ESTERE.—Then, if you were able to annihilate poverty you would not do it?

SALFICE.—It is within my power to annihilate poverty, I should be God, I should love mankind incomparably more than I do, and I should know infinitely better than I do know, how greatly they stand in need of the curb of poverty. Why should I be a wiser God than he who created the world? I am not conscious of possessing the vast intellect which impelled a Matthew Garo to suggest that the oak should bear pumpkins; nor am I lifted up to that high sphere of love for my kind in which Fourier soared, when he decided that we must each and all have four meals a day, and four courses to the meal. Let us leave the fools to their folly.

E.—But the fools, alas, have set the world ablaze.

S.—The best possible proof of their folly.

E.—Granted, but still the world is disturbed. The seed they have scattered broadcast among the masses is springing up with fearful rapidity. Mighty voices are shouting: "*Away with poverty!*" "*Away with almsgiving!*" How shall we answer?

S.—By almsgiving and by poverty! The movement which is so convulsing the world to-day originated at Wittenburg, in the sixteenth century; it is called Protestantism, and is, as the philosophers of the days of Louis-Phillippe boastingly proclaimed, a revolt of the flesh against the galling restraint of Catholic discipline. It first abolished throughout Europe the doctrine and practice of sacrifice. Step by step the revolt won its way to the upper social grades, until at last it reigned triumphant throughout the Christian world. The governing class became Protestant in fact, if not in name, and ere long unbelieving, even in countries where Protestantism had not taken root. Then, instead of founding convents and building churches, they erected palaces decorated with obscene paintings, the first fruits of a Paganized art. Poverty was banned and sacrifice scoffed at,—not by the poor, but by the rich, who would no longer devote themselves to the poor. The wealthy class would no longer share generously with the poor, nor were the people cheered as of old by the spectacle of volunteers from the ranks of the rich embracing poverty, descending among them, and devoting to them, for the love of God, their wealth and their lives. Not only were the poor sacrificed to the craving for riches and luxury, but robbed by the despoiling of the Church; and the wealth torn from the sanctuary created a new rich class, harder-hearted, more grasping and eager for gain, and more puffed up with pride. Just as of yore the great German lords had said: "There is no Pope!" these *nouveaux riches*, through their philosophers and their players, cried out: "There is no God!" Thereupon, from amid the dust and smoke of the factories, the sources of the rich man's wealth, and from the gutters of great cities, where he takes his pleasure, issued a voice which made answer: "There is no property!" The rich and the poor had long been enemies, they now met on the field of battle. How will the struggle end? By the abolition of poverty?—No. By the abolition of wealth?—Not that either. For wealth may change hands, or be diminished in the hands that hold it, but it will not be abolished. The struggle will end when the rich once more take up the duty God has laid upon them. After they shall have paid up under compulsion, at the counting-house of revolutions, the arrears of the tithe they flattered themselves they were done with forever, they will continue to pay it voluntarily, in money and in men, as of yore; They will found hospitals and schools; they will build convents and churches, and furnish them with monks,—men of self-sacrifice—who will renounce the enjoyments afforded by riches in order to evangelize the poor, and in order to save them; and then society will once more stand on its base.

F. B. HAYES.

The life of Paul Féval who died a short time ago is thus sketched by a contemporary: "He was the son of a magistrate who had more learning than money, and who saw that literature would be a better career for Paul than the law. Unfortunately he did not bequeath the faith to him. The early works of Paul Féval are full of talent, but tainted with immorality and a vein of cynical unbelief. He married young and had a large family. His novels were popular, and while still comparatively a young man he accumulated a large fortune. He lost everything by speculating, and had to begin life penniless. He worked hard, and at the end of some years had saved a large sum which, however, he again lost through a rash investment. He was now growing old, broken in health and quite out of heart with life. His wife died, and he had not even the hope of meeting her again. But the turning point was now at hand. The First Communion of a little child, his own grandchild it is said, brought about his conversion to the faith. The child asked Féval to hear her catechism, and he did; he assisted at the First Communion, and came away an altered man. His one desire from the day of his conversion was to repair the mischief his books had done. This was not an easy task. The publishers found that bad novels sold much better than good ones, and, added to this, the power of the novelist was greatly diminished. The last years' of Féval's life were full of suffering, physical and moral; but his fervent piety sustained him through all, and he counted his loss gain, because it had led him to God. Friends advised him to go to the Hospital of St. Jean de Dieu, and here he made ready for the end peaceably and happily. He had an altar to Our Lady in his little room, and it was his own recreation to adorn it with flowers and lights. He knew that he was dying when the time came, and asked for the Last Sacraments, and received them with edifying piety. A great many distinguished literary men assisted at his funeral service in the Church of St. Francis Xavier, and speeches were made over his grave."

## BOOK REVIEWS.

*Catholic Belief*; by the Very Rev. Joseph F. Di Bruno: New York, Messrs. Benziger Brothers.

Dr. Bruno has given in this admirable little book, the simplest and most thorough exposition of Catholic doctrine with which we are acquainted. Believing, as the result of many years experience, that most of the objections against the faith and practice of the Church arise from a lamentable misunderstanding of the true teaching of our holy religion, and that that religion needs only to be known, to be loved and respected by well-disposed Christian minds, the author treats here of the leading dogmas of the Church, her ceremonies and ritual, dwelling especially on those doctrines which Protestantism has misunderstood and rejected. This, too, has been done in a manner quite free from polemical bitterness. Uncompromising, as the truth at issue requires him to be, Dr. Bruno yet shows throughout the utmost consideration and charity for those in error, and a just appreciation of the difficulties, intellectual and otherwise, with which they may be beset. The American edition is edited by the Rev. Father Lambert, and is in its fifty-fifth thousand.

THE Words of the Saints. *Thoughts of St. Francis of Assisi. Thoughts of St. Ignatius of Loyola. Thoughts of Dominican Saints. Thoughts of St. Alphonsus Liguori. Maxims of St. Francis de Sales.*

We have received from the publishers (Messrs. Benziger Bros., New York), the above tiny little volumes, which contain for every day in the year some maxim or thought of these holy servants of God.

## THE RESURRECTION.

Hushed was the Tomb:

The heavy stone before its entrance lay;  
No light broke in upon its silent gloom,  
No starry ray.

The Tomb was sealed:

The watch patrolled before its entrance lone,  
The bright night every passing step revealed;  
None neared the stone.

An earthquake's shock,

Just at the break of morning shook the ground,  
And echoed from that rent and trembling rock  
With startling sound.

The guards, amazed,

Fell to the earth in wonder and affright,  
And round the astonished spot, in glory blazed  
A sudden L'ght.

An Angel there

Descended from the tranquil sky;  
The glory of His presence filled the air  
All-radiantly.

He rolled away

From the still Sepulchre the mossy stone;  
And watching silent till the risen day,  
He sat thereon.

At break of day

The Saviour burst the Cavern's stillness deep,  
Rising in conquest from Death's shattered sway,  
As from a sleep.

He rose in Power,

In all the strength of God-head shining bright,  
Fresh as the hallowed Morning's dewy morn,  
Pure as its light.

He rose as God,

Rose as a mighty Victor strong to save,  
Breaking Death's silent chain and unseen rod,  
There in the Grave.

He rose on high,

While Angels hung around on soaring wing,  
Wresting from the Grave its victory;  
From Death its sting.

CARDINAL NEWMAN.

## CATHOLIC NOTES.

THE Bishop of Raphoe, Dr. Logue, has been appointed Coadjutor to the Archbishop of Armagh, Primate of All Ireland. It was from the See of Raphoe that the present Primate, Archbishop McGettigan, was translated to Armagh.

As an instance of the spirit of persecution which still reigns in Geneva, it is stated that when on his return from preaching the funeral sermon of Cardinal Caverox at Lyons, Mgr. Mermillod, Bishop of the diocese in which Geneva is, stayed for a day in that city to visit his friends. He was followed everywhere by agents of the police, whose report concerning his movements was actually published in the official papers.

POPUS LXIII. has presented to the Roumanian Academy at Bucharest, a valuable collection of historical works in splendid bindings.

MR. JOHN GILMARY SHEA'S "Catholic Church in Colonial Days" is one of the most important historical works ever issued from the press in America.

DR. O'CONNELL, rector of the North American College, Rome, has been promoted to the rank of Domestic Prelate.

DURING his recent visit to Rome, Lord Rosebery had a private audience with the Holy Father, of nearly an hour's duration.

## OURSELVES.

THE beginning of the third month of our publication affords us a fitting occasion for acknowledgment of the many kind and encouraging letters with which we have been favoured from various quarters. Of these there are a hundred or more, and had we space at our disposal, we would gladly publish all of them, but in the narrow compass of a twelve page paper, this, our friends will readily understand, is hardly possible. We have therefore culled a few from a very numerous collection, and in doing so tender our thanks and our gratitude to all. The foundation of a journal of the class to which the CATHOLIC WEEKLY REVIEW aims to belong, is attended with no slight difficulty, and it is therefore quite naturally a source of encouragement and gratification to be assured that our labours have so far been not unappreciated by those to whom we look for support.

From his Lordship the Bishop of Hamilton, who has thought well enough of the REVIEW to introduce it among certain of the institutions of his diocese, we have received the following very kind letter:—

HAMILTON, 17th March, 1887.

To the Editor of THE CATHOLIC WEEKLY REVIEW.

"You have well kept your word as to the style, matter and form of the REVIEW, and I do hope it will become a splendid success."

Believe me, yours faithfully,

†JAMES J. CARBERY,

Bishop of Hamilton.

MERCHANTS' BANK, Winnipeg.

"I sincerely trust that your journal will be an unqualified success. I have long felt the need of such a paper."

D. MILLER.

"With such contributors your paper cannot help being a success."

Rev. J. S. O'LEARY, Freeleton.

"Your journal, so far as I can judge, appears to be eminently fitted to fill the field in Catholic literature you have chosen for it."

Very Rev. Dean O'CONNOR, Perth.

"My best and most sincere congratulations to you."

SILVIO PELLETIER, Riviere du Loup, Que.

"I pray and hope you will succeed in your good undertaking."

Rev. Father VOISARD, Fort Erie.

"We like the REVIEW very much, and wish it success."

Rev. TH. SPETZ, C. R., St. Jerome's College, Berlin.

"I regret to have been prevented from sooner expressing my pleasure at the appearance of the REVIEW. It is well calculated to take a high place in Canadian literature, and the opening numbers give promise of great usefulness."

A. H. MOORE, "Kildallan," Hamilton.

"My worst wish to you is that it may succeed beyond your most sanguine expectations."

Rev. Father SHANAHAN, St. Catharines.

"Every priest in Ontario should endeavour to place the REVIEW in every family in his parish."

R. LYNES, Tilsonburg.

"Your REVIEW is what we want."

Father ROULEDER, Vroomanton.

"We needed a good Catholic paper, and I think we have now got one."

Principal MACCABE, Ottawa.

"The REVIEW has, I am sure, been a surprise and delight to all who have received it."

F. B. HAYES, House of Commons, Ottawa.

ONTARIO MUTUAL LIFE ASSURANCE COMPANY.

The Seventeenth Annual Meeting of the Company was held at its Head Office, in the Town of Waterloo, Ontario, on Tuesday, the 5th day of April, 1887, and in addition to many local members, embracing the leading business and professional men of the town, a large number of representative policy-holders from a distance was present.

The President, I. E. Bowman, Esq., having taken the chair, on motion, W. H. Riddell, Esq., Secretary of the Company, acted as Secretary of the meeting. Notice, calling the annual meeting, having been read, on motion the minutes of the minutes of the last annual meeting were taken as read, and the same thereupon confirmed. The President then read

THE DIRECTOR'S REPORT.

It affords your Directors much pleasure to be able to submit to you the following report of the affairs of your Company as at the 31st December, 1886, showing that the past year has been one of great prosperity and satisfactory progress.

The volume of new business—the premium income—the interest on our investments—the number and amount of policies in force—the net and total assets—the reserve and surplus, have all been largely increased, and the amount paid for death claims is only a little more than half the amount paid the previous year. These facts are all fully verified by the following tabulated statement:

COMPARATIVE STATEMENT.		1886.	1885.	Gain per Cent.
Total Cash Income	\$770,897 44	\$715,802 22	\$55,095 22	10.6
From Premiums	277,006 52	274,003 10	3,003 42	11.0
From Interest	35,023 12	45,841 10	10,818 00	23.6
No. of Policies Issued	1,555	1,581	26	1.7
Am't. of Policies Issued	1,967,500 00	1,919,000 00	48,500 00	2.5
No. of Policies in Force	6,861	7,153	292	4.1
Am't.	9,222,591 00	9,774,501 00	551,910 00	5.7
Net Assets	6,020,811 00	6,000,000 00	20,811 00	0.3
Total Assets	7,000,000 00	6,977,000 00	23,000 00	0.3
Reserve held	6,000,000 00	5,910,000 00	90,000 00	1.5
Surplus	38,672 00	61,451 75	22,779 75	37.1
Death Claims and Matured Endowments	61,000 00	61,000 00	0 00	0 00
			32,086 00	52.6

The amount of new business for 1886 is 37 per cent. greater than that of 1885, yet the ratio of expense to income has only been increased by one-third of 1 per cent.

We desire to call your attention to the rate of interest on our investments, from which our surplus is so largely derived. Previous to 1881 our interest income enabled us to allow 8 per cent. on our interest bearing reserves, but the decline in the rate of interest on investments at that time made it necessary to reduce the rate to 7 per cent. on reserves, which has been maintained up to the end of 1886.

FINANCIAL STATEMENT.

Not assets, Dec. 31, 1885	\$660,616 05	
Less cancelled liens on lapsed policies	\$1,050 95	
Loss Lodger balances written off (including the value of the Co's offices)	3,634 11	4,724 06
		\$655,892 99
Income		
Premiums	\$275,770 66	
Less re-insurance	5,471 70	\$270,300 10
Interest		43,494 12
		\$315,802 22
		\$671,695 21
Expenditure: To policy holders—		
Claims under 41 policies	\$54,250 00	
Claims under two matured Endowments	3,000 00	
Purchased policies	15,333 38	
Surplus	34,009 71	
Returned prem's	394 27	
		\$104,987 36
General expenses:		
Commissions and Superintendent's salary	\$41,567 23	
Medical examina's	6,302 50	
		\$47,869 72
Salaries—		
Pres. and Directors' fees and mileage	\$2,008 30	
Manager, Secretary and Assistants	6,301 60	
Auditors	250 00	
		\$11,109 90
Sundry expenditures, including printing, advertising, commissions on loans, valuation fees, etc	\$ 216	\$173,203 41
		\$708,491 60

NET ASSETS.

Comprising the following investments:	
Municipal Deb's, face value	\$114,348 41
Municipal Deb's, market value	125,663 41
Cost	\$115,999 58
Mortgages (cash valuation, \$1,229,326 00)	550,541 60
Loans on policies (Reserve to Credit, \$123,068 51)	68,340 61
Liens on policies, (Reserve to Credit, \$108,147 64)	46,065 31
Bills receivable	342 46
Company's Office Agents' and other balances	6,000 00
Molson's Bank, current account	5,802 32
Loss deposit in hand, waiting disbursement on account of mortgage investment	1,275 00
Bk. of Commerce, account current	4,374 30
Less outstanding cheques	246 22
Cash on hand	1,215 06
	\$708,491 60

ADDITIONAL ASSETS.

Short date Notes secured by policies in force	\$23,523 19
Premiums due and in course of transmission	2,977 62
Deferred half-yearly and quarterly premiums on existing policies due in 3, 6, & 9 mos.	57,239 49
Int. due on mortg's	\$4,098 87
Int. accrued on mortgages and debentures, not due	21,306 70
Int. due on policy loans	2,815 06
Int. accrued on policy loans not due	1,905 79
Int. accrued on policy liens not due	4,744 91
	\$34,672 23
Market val. of Debts. over cost	9,463 63
Liens on Def. sur. policies (Reserve to credit)	\$7,611 67
	\$900,459 73

LIABILITIES.

Reserve computed on 11 1/2 p. ct., includg. liens, notes, premiums, due and deferred	\$31,167 24
Claims under four policies awaiting claim papers	3,500 00
Claims under two policies resisted	4,500 00
\$2,500 of this amt since settled in Court in favor of the Co'y	
Premiums paid in advance	2,409 71
Collection fee on Deferred and other premiums add notes	6,278 03
	\$47,854 98
Surplus	\$51,534 75

AUDITORS' REPORT.

We beg to report that we have carefully examined the books and accounts of your company for the year ending 31st December, 1886, and that we find the same correct and in accordance with the foregoing statement.

We have also examined the mortgages, debentures and other securities held by your company, and we hereby certify that they are correctly shown upon the statement submitted herewith.

H. F. J. JACKSON, } Auditors.  
J. M. SCULLY, }

Waterloo, Feb. 12, 1887.

ADOPTION OF THE REPORTS.

The President, in moving the adoption of the report, said that during the past year the Superintendent of Agencies appointed a number of new General Agents and a large number of Locals, which has resulted in a satisfactory increase in the list of our policy holders.

Our death losses for 1886 are very light compared with the previous year, and our surplus available for distribution among policy holders is proportionately increased.

During the past year the Company has been compelled to dispute the payment of two claims amounting to \$4,500. One of these, known as the Dunseath case, came to trial before Justice Rose, at Toronto, and was declared to be a barefaced attempt to defraud the Company. Since the trial Samuel S. Dunseath, whose life was assured and who was said to have been drowned in the Detroit River, has been found alive and well in Michigan, which proved the wisdom of the Board in resisting the claim. The ONTARIO MUTUAL has never yet disputed an honest claim.

The new business for the first three months of 1887 is largely in excess of the business for the same period of 1886, which shows that the progress of the past year is still going on.

The adoption of the report was seconded by several of the members, who offered hearty congratulations on the pre-eminently satisfactory nature of the reports read by the President, and, in the most enthusiastic terms, expressed their high appreciation of the present undoubted financial stability of the Company, and of the gratifying success which characterized the operations of the past year in the face of the keenest competition from rival institutions. Among the speakers were the Rev. Messrs. Morrow and Burns, Dr. McLellan, Director of Teachers' Institutes, Mr. Allison, Q.C., of Picton, and others.

The balloting for directors resulted in the re-election of Messrs. I. E. Bowman, M. P., James Trow, M.P., Alfred Hoskin, Q.C., and the election of A. P. Clement (of Messrs. Bowly & Clement, barristers, etc., Berlin), for the ensuing three years.

On motion, Messrs. Henry F. Jackson and J. M. Scully were re-appointed auditors for the current year.

Votes of thanks to the President and Directors, to the Manager, Secretary and official staff, to the Agents, Medical Examiners and Referee having been tendered and responded to, one of the most largely attended, influential and thoroughly representative meetings of the Company was brought to a successful close.

After the annual meeting, the Board met, when I. E. Bowman, Esq., was re-elected President, and C. M. Taylor, Esq., Vice-President, for the ensuing year.

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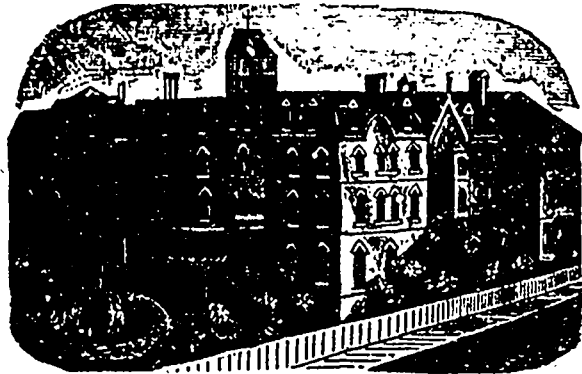
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Leave York	Arrive Union Station	Arrive Carlton	Arrive Weston
a.m.	a.m.	a.m.	a.m.
6.30	7.00	7.17	7.25
8.45	9.18	9.37	
p.m.	p.m.	p.m.	p.m.
12.30	1.05	1.24	
3.05	3.36		
4.30	5.05	5.24	5.33
Leave Weston	Arrive Carlton	Arrive Union Station	Arrive York
a.m.	a.m.	a.m.	a.m.
7.30	7.38	7.57	8.30
	10.00	10.19	10.52
p.m.	p.m.	p.m.	p.m.
	1.40	1.50	2.32
5.40	5.49	6.42	6.15
		6.07	6.40

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