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# The Catholic Weekly Review.

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

*Reddito que sunt Cæsaris, Cæsari; et que sunt Dei, Deo.*—Matt. 22 : 21.

Vol. I.

Toronto, Saturday, July 16, 1887.

No. 22.

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## EVENTS OF THE WEEK.

The Crimes Bill passed its third reading on Friday last, by a vote of 349 to 262. The Parnellites previously left the House in a body.

Mr. William O'Brien, who was elected to the House during his tour in Canada, took his seat on Thursday, and strongly supported Mr. Gladstone's motion for the rejection of the Crimes bill.

The Parnellite members of Parliament had a meeting on Wednesday and decided to support Mr. Bannerman's motion that the Land bill be rejected. It was also decided to formulate a series of amendments for the committee stage.

It is reported that Mgr. Scilli has informed the Pope that the time has not yet arrived to establish a nunciature, or apostolic delegation at London, although some official link between England and the Vatican seems not only expedient, but imperative.

The Queen has addressed an autograph letter to Mr. Matthews, who presented to her an address by the Catholics of London. In it the Queen says that she has

always felt full confidence in the loyalty of her Catholic subjects in and out of England.

If bye-elections are straws, indicating the flow of popular opinion, the Government during the past week have received very significant hints. The Spalding election on the 1st, where a Tory majority of 288 was changed into a Gladstonian majority of 747, was followed by the North Paddington election, where the Tory majority was lessened by 493 votes. This the Liberals claim as a moral victory.

The American testimonial to Mr. Gladstone was presented to him on Saturday last, in the presence of a large attendance. The address was read by Mr. Pullitzer, of New York, and bore the signature of nearly eleven thousand New Yorkers. Mr. Gladstone replied feelingly. The address accompanied a massive piece of silver work, an offering of sympathy with Mr. Gladstone in his great public services in the cause of Ireland and religious freedom.

The Paris *Figaro* says the Pope in a conversation recently with a French statesman, who visited him in Rome, expressed his attachment for France, and declared that the equilibrium of Europe would remain upset until France regained her proper position among the nations. The Pope also said that he understood the French regrets for the loss of Alsace-Lorraine, and wished that by pacific intervention he could assist France in her desire to regain her lost territory.

The coming fortnight is expected to apply a rude test to the Tory-Unionist alliance. Lord Salisbury's effort to square Lord Hartington on the Land bill is supposed not quite to have succeeded. Neither Lord Hartington nor Mr. Chamberlain is satisfied with the bill in the shape in which it left the House of Lords, and amendments are certain to be proposed. Liberal wit is being taxed to contrive an amendment which shall divide the Unionists and Tories. The whole Gladstonian-Parnellite force will support any proposal on which there is a chance of putting the Government into a minority. Mr. Chamberlain's speech on the Land bill is the speech of a man who dislikes landlords almost as much as he likes Tories. He supports the bill heartily but not in all details.

Mgr. Persico and Mgr. Gualdi, who have been sent by the Pope to enquire into the situation in Ireland, arrived in Dublin on the 8th inst. Mgr. Persico visited many of the Dublin churches, and being recognized, conferred a blessing on the congregations. A delegation from a temperance society called at Archbishop Walsh's residence to obtain Mgr. Persico's blessing for the society. The envoy conferred it. Since then, accompanied by Archbishop Walsh, he has visited many of the Catholic institutions in the archdiocese. In an address at the Zion Hall Convent, the Monseigneur expressed the greatest satisfaction over the standard of the education conferred in these religious institutions, and the devotion of the people to the Holy See. Mgr. Persico intends to proceed to Crolgraney, County Wexford, to witness the evictions which are in progress there, and before returning to Rome will visit the principal cities in Ireland.

## The Church in Canada.

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

### BISHOP GILLIS.

#### • CAREER OF AN EMINENT CANADIAN.

#### II.

IN order to form some conception, however inadequate, of the difficulties that beset the great work to which Father Gillis had consecrated his life, it may not be out of place here to glance rapidly at the condition of the Church in Scotland at that time. The so-called Reformation had done its work so thoroughly that a foreigner entering Scotland for purposes not directly concerning the Church, might have supposed the Faith to be extinct. Despoiled of all her fairest possessions by the ruthless hands of a powerful, but unscrupulous and heretical State, the Church had been for more than three centuries obliged to hide herself in the caves and dens of the earth. It is safe to say that in no country had the "Reformation" been more destructive or far-reaching in its effects. It swept the country from end to end, carrying death to the spiritual life of the people to the remotest corners of her fair domain, with a savage completeness that can find a parallel only in the neighbouring country of England. The land of St. Ninian, St. Pella-dius and St. Columba, of St. Aidan, St. Cuthbert and St. Margaret was henceforth to be the prey of the detestable heresy of Calvin until it shall please God to bestow again the priceless gift of faith upon a people "who would not have [Him] to reign over them." But in the hearts of a remnant of the people in the Isles and Highlands the Faith had taken too deep root to be thus easily cast forth at the bidding of yicked men, and although from that day until within a few years ago the people in many districts had been deprived of the ministrations of a priest, the Faith has, in spite of all obstacles, been kept alive and unimpaired. That Scotland was once one of the fairest daughters of the Church, history and the noble ruins of monasteries and churches throughout the land, attest. As from Ireland and England, so from Scotland, missionaries went forth to Christianize Europe. But the sad day of robbery and plunder came, and at the time when Father Gillis began his labours in Edinburgh, churches were few, priests a rarity, and the Vicars-Apostolic, great men as they were, unable by reason of the poverty of their resources, to minister to the spiritual wants of the faithful. But now, thank God, a happier day seems dawning. The Hierarchy has been restored, Religious Orders have found their way back to Scotland, churches and convents are being erected, and a new spirit seems to animate the hearts of the people. May it not be that the prayers of those great Saints whose mission it was to plant the Faith in Scotland in bygone ages, are about to be answered, and that Scotland is soon to be restored to the bosom of the Church, to resume her former place as a missionary nation?

But to return to the subject of our sketch. Bishop Carruthers having been duly installed in his office, and the affairs of the Vicariate set in order, Father Gillis at once set about his project of bringing a body of Religious to Edinburgh. In this he was warmly supported by the Bishop, who foresaw the great advantage to be derived from the establishment of such an institution in his episcopal city. Great, however, as was Father Gillis' zeal and firm his confidence in the ultimate success of his project, many years must have elapsed e'er he could have carried it out, had not Providence sent to his aid a friend who was to furnish the necessary means to enable him to proceed without delay. This was Mr. John Menzies, of Pitfodels, a wealthy layman and a pious Catholic, to whom the Church in Scotland is greatly

indebted for many of the blessings she now enjoys. This excellent man had no sooner heard of Father Gillis' project than he sought him out and placing his purse unreservedly at his disposal, promised his hearty co-operation towards the carrying out of the scheme. This was welcome news. I have already referred to the poverty of the Scottish Church at that time. The majority of the faithful were poor and it was no easy matter to raise revenue sufficient to support the few priests in the country and to preserve the faith from utter extinction. To launch out into a venture, therefore, such as Father Gillis had in view, would have been manifestly impossible, had not a benefactor arisen in the person of Mr. Menzies. The first and greatest difficulty having thus been surmounted, the next step was to look about and settle upon some Order likely to adapt itself to the peculiar circumstances of the Church in a country like Scotland. Naturally Father Gillis thoughts turned to Luçon, to the Ursulines of Jesus, to whom he had been so greatly attracted during his sojourn there with Mgr. Soyer, and after earnest deliberation and prayer he decided to invite them to establish a convent in Edinburgh. But another difficulty here presented itself. The community at Luçon was composed almost entirely of Frenchwomen, none of whom it was at all probable had any acquaintance with the English language, and it would have been an awkward matter, to say the least of it, for them as a teaching Order to take up their residence in Scotland, speaking a foreign tongue, and thus unable for a considerable period of time to communicate with those around them. But God ever watches over His Church, and raises up instruments wherewith to do his work, and this was to be no exception to the rule. By a kind of a decree of Providence, Father Gillis was joined by two Scotchwomen whom God sent to him to be his fellow-labourers during this anxious time. The first of these was Miss Ann Agnes Traill, aged 30, daughter of a minister of the Established Church of Scotland, who went to Italy in 1826 to cultivate her remarkable talent for painting, and was there converted to the Faith. Of this remarkable woman I may have something to say at a future time, but suffice it here to relate that the story of her conversion, written by herself at the request of her confessor, reveals a character of great beauty and of talents of a very high order. Returning to Scotland after her conversion, and then to London, she met Father Gillis at the Benedictine Convent at Hammersmith, and having listened to the recital of his project, offered herself for the work. The other was Miss Margaret Clapperton, aged 21, a born Catholic, who, hearing of the project, wrote to Father Gillis, also offering herself. As may be supposed these two vocations greatly encouraged him and removed from his mind a source of some anxiety. The two women proceeded in August 1833 to Chavagnes, the Mother House of the Ursulines of Jesus, to commence their noviciate, and on Rosary Sunday, Oct. 6, received the habit, Miss Traill taking the name of Sister Agnes Xavier and Miss Clapperton that of Sister Margaret Teresa. The noviciate being completed, they returned to Scotland in company with Rev. Mother St. Hilaire, Mother St. Paula and seven Sisters—in all eleven. Father Gillis had purchased for them a large house and garden in the suburbs south of the city, known as "Whitehouse," the same in which Principal Robertson had written his "History of Charles V," Home, his "Douglas," and Blair, his famous "Lectures." This house was, however, too small, and an addition to it was begun without delay. As an illustration of the state of feeling towards the Church in Scotland during those days, the following rather amusing story is instructive, and may not be amiss here:

"One day while the labourers were employed in digging the foundation of the chapel and excavating for the construction of the vaults, a Catholic gentleman (Col. Macdonell) entered the grounds to see how they were proceeding. He was much amused by an old Presbyterian Minister and his wife, who were gazing down into the excavations with looks of horror. At length one said to the other: 'There will be deeds of darkness done here.'"

And this was by no means an exceptional case. Excitement in Edinburgh ran high. Nothing was talked of

but the convent. Men, women and children, high and low, rich and poor, ministers of every sort came to see it and to wonder. Doleful tales that would rival even the abominations of Maria Monk were whispered from ear to ear, and dire things were predicted for Scotland. But in spite of this, Protestant outspoken opposition was not great, and the work was brought to completion without any violence being offered. The chapel being ready the first mass was said by Father (afterwards Archbishop) Strain, a Superioress was elected, the various offices filled, the community installed, and for the first time since the so-called Reformation Scotland possessed once more a Religious Order. It is not my purpose to follow the subsequent history of the convent. God blessed it abundantly and it in turn became the means of inestimable good to Scotland, and was followed in time by other Religious Orders of both sexes, which have, each one, done its share towards the regeneration of their adopted country. During his life Father Gillis was most intimately identified with St. Margaret's Convent, and the story of his life is in large measure the story of that institution also. A rapid survey of the principal events in his subsequent career, will form the subject of a third and concluding paper.

H. F. McINTOSH.

### THE ORANGE SOCIETY.

Were it not that, as an association pledged to the maintenance of the Protestant ascendancy, and having as its only reason of being opposition to Catholics, and to any movement which made for their legal relief, it became a name fatal to the peace and welfare of Ireland, it would be difficult to consider seriously the Orange Society. Even in its inception it was not an association exclusive enough for gentlemen, and the whole story of its origin is most curious and amusing. An absurd assemblage called the "Aldermen of Skinner's Alley," was the first Orange Association ever formed. Its origin was as follows: After King William III. had mounted the English throne, and King James had assumed the reins of government in Ireland, the latter monarch annulled the then existing charter of the Dublin Corporation, dismissed all the aldermen who had espoused the revolutionary cause, and replaced them by others attached to himself, in all of which he was quite justified. The deposed aldermen, however, had secreted some little articles of their civic paraphernalia, and privately assembled in an alehouse in Skinner's Alley, an obscure part of the capital. Here they continued to hold anti-Jacobite meetings, elected their own Lord Mayor and officers, and got a marble bust of King William, which they regarded as a sort of deity. These meetings were carried on till the battle of the Boyne put William in possession of Dublin, when King James' Aldermen were immediately cashiered, and "The aldermen of Skinner's Alley" re-invested with their mace and old aldermanic glories. To honour the memory of their restorer, therefore, a permanent association was formed, invested with all the memorials of their former disgrace and triumphant reinstatement. To make the general influence of the association the greater, the number of members was unlimited, no class, however humble, was excluded, and its ranks, as a result, were recruited from all quarters. All mingled without distinction in the capacity of brother aldermen. A Lord Mayor was immediately appointed, and regularity and decorum prevailed, it is said, until, at least, towards the "conclusion" of the meetings, when, King William's bust being placed in the centre of the supper table to overlook their extreme loyalty, the aldermen became more than usually noisy, and exhilarated. The times of meeting were monthly, a tax was imposed of sixpence per month on the members, a sum sufficient to provide plenty of porter and punch for "the brethren."

Sir Jonah Barrington relates that their charter-dish was "sheep's-trotters;" that rum punch in blue jugs, whisky punch in white ones, and porter in pewter, were scattered plentifully over the table, and that the few formalities

being gone through, the real "business" began by a general chorus of "God save the King" and the giving, with nine times nine, the charter-toast of the society, which was duly succeeded by vociferous exclamations.

The anniversary of the Boyne was the favourite night of the assembly. Then every man unbuttoned the knees of his breeches and drank the toast on his bare joints, it being pronounced in the form of prayer by the "Lord Mayor" in the following words, composed expressly for the purpose in the year 1689, afterwards adopted by the Orange Societies generally, and still doing duty, we believe, as the charter-toast of them all.

This most beautiful and unparalleled sentiment ran thus;

#### ORANGE TOAST.

"The glorious, pious, and immortal memory of the good King William—not forgetting Oliver Cromwell—who assisted in redeeming us from Popery, slavery, arbitrary power, brass money and wooden shoes. May we never want a Williamite to kick the . . . of a Jacobite! and a . . . for the Bishop of Cork! And he that won't drink this, whether he be priest, bishop, deacon, bellows-blower, or grave-digger, or any of the fraternity of the clergy, may a north wind blow him to the south, and a west wind blow him to the east! May he have a dark night, a lee shore, a rank storm, and a leaky vessel to carry him over the river Styx! May the dog Cerberus make . . . and Pluto a snuff-box of his skull; and may the devil jump down his throat with a red hot harrow, with every pin tear out a gut, and blow him with a clean carcass to hell! Amen."

The extraordinary zeal with which this toast was drunk was only equalled, it is said, by the enthusiasm with which the blue and white jugs and pewter pots were resorted to to ascertain the quality of the potato within, both processes serving to indicate the quantity of loyalty entertained towards the King and the Protestant religion.

From this association, it is indisputable, the idea of Orange Societies arose. What it has developed into is well known. It derives its name from William of Orange, but neglects the example of that tolerant monarch, who had some accurate notion of what was meant by liberty, religious and civil. It contents itself at the present day with repeating irritating watchwords and ribaldries, and insulting its neighbours. It is rather calculated to perpetuate old sectarian enmities, but there is none other serious objection to be taken even to its annual exacerbation.

### WHAT SYSTEM OF HIGHER EDUCATION SHALL WE ADOPT?

In a letter published some time ago in the *New York Freeman's Journal*, His Eminence Cardinal Manning proved to the world, that the higher education of Catholics must be obtained in separate Catholic institutions, just as the principle of separate schools for primary instruction is so keenly combated for in this Province. There is now no longer any question as to what theory a conscientious Catholic must hold with regard to the school system under which his children shall receive their early training, and if the decision of Church authorities be not so express, if Catholic opinion be not so unanimous, in the matter of higher education, it is simply owing to the fact that, up to the present, the question has had little or no practical interest. But the time has arrived when it becomes our serious duty, as Christians, to examine this matter attentively.

Higher education in Ontario is taking the form of one great secular institution, open to all denominations and sects; it remains for the Catholic portion of the community to say whether their young men can be properly trained in accordance with such regulations, or whether the old and firmly established principle that education must not be divorced from religion, should be recognized: whether their faith and morals as well as their intellectual advancement will more safely prosper in an institution such as University College proposes to be, or within the

walls of a college strictly Catholic. Profiting by the advice of those authorized to speak in England, for instance, where the experiment has been made, and attending to our few years' experience at home, we are forced to the conclusion that all our weight must be thrown in favour of the latter. A college boasting of its advanced secularity, ignoring all religious training, filled with opinions of every shade, propagating the diffusions of literature, atheistical, blasphemous, immoral, despising discipline and the interference of authority, surely can never send forth young men inspired with the instincts which should inspire and regulate Catholic society. But it must be understood that no blame whatever can be laid on either professors or students in the secular college of Ontario. It is doubtful if in any place within English speaking dominions a Catholic minority is received with more perfect liberality, and treated with such impartiality. For here, his conscience and his feelings are thoroughly respected by all.

But, nevertheless, it must in no way be supposed that the protection and safety of a Catholic College is afforded him there. It would be to deny that a difference exists between his own religion and what are opposed, that a 'Reformation' had ever taken place; it would be to deny that the instruction of three hundred years in doctrines we believe to be false, the omission for three hundred years of practises we believe essential; the accumulation of tenets, associations, and prejudices, during all that time, had done nothing to alter the sentiments, impulse, and purposes, by which those who have seceded from us, are actuated. If many colleges insist upon the principle that none but Catholics should be admitted, can a wholesome spirit pervade that place where ninety-five per cent are non-Catholic?

It must also be remembered that, outside the Catholic Church, there is little or no discrimination in the choice of reading matter. In a Protestant society, a Catholic is in danger, not merely because he is more likely to meet with treatises, denouncing Catholic practises, and aiming to refute Catholic dogmas, but works intended to subvert what all denominations hold dear, are highly appreciated and recommended as "extremely interesting and suggestive, though we do not altogether agree with them." Interesting and suggestive, indeed, these works are, concealing false logic and inconsistency, and perversion of facts, by a style striking and brilliant, the cleverest design to proselytize the susceptible and unconscious student.

They are recommended to wade through works indexed on account of their obscurity, advised, of course 'to pick out what is precious and leave the rest.' "One should not forfeit the refining influence of good poetry," it is said, "because it happens to contain immorality." Again, is the Protestant student restrained from reading all manner of sceptical or materialistic writings? "No," it is contended, "he should have all opinions and choose the best for himself." Is it to an institution where such opinion is fostered that we are to entrust the bringing up of our Catholic young men? The books a person hears most spoken of and most highly recommended will be naturally the ones he has an impulse to read. How often will his attention be called to the works of a Catholic author, when he lives in a Protestant society or attends a Protestant college.

And here it might be asked, that when we are said to oppose public schools, namely because children having attended them, refuse to be any longer "priest-ridden" or tyrannized over by "papist superstitions," does it ever occur to our non-Catholic friends that our greatest objection is because of dangers which they profess equally to abhor—the ruin of moral character?

But it would be an unending task to enter upon an account of the evil influences attending a system of secular education, such as prominent educators seem to be busy preparing for us in this province. Suffice it is to say that the circumstances which determined the most eminent Catholic thinkers to oppose such a plan in England, must, and have actually been found to exist here. What we farther wish to insist on is that it is worth while attending to this question now. What we

want is a Catholic college or colleges, capable of imparting instruction in all branches, and, up to the highest pitch that the country demands; and secondly, that these institutions should, as far as possible, follow the same line of studies as the State Institution. Like all others, Catholic students are naturally anxious to have a degree from the Provincial University, this is their *right*, for only by such will they be recognized. It is our *duty* to furnish them with the facilities for receiving the training requisite for such, at the same time not allowing them to be exposed to the evils attending a secular education. If a Catholic college has any distinctive purpose, surely it is such as the above. Work of this kind is being done at Stonyhurst and Ushaw in England, colleges affiliated with London University. Let us hope before long we shall be imitating them here. A. H.

#### THE PRECIOUS BLOOD OF OUR LORD AT BRUGES, IN FLANDERS.

"The dearest, the most august, the most holy, the most divine relic of which the world can glorify itself," says M. Abbe Van Haecke, "is, without doubt, that of the Precious Blood of our Lord Jesus Christ." That relic belongs not only to the history of our Saviour, but also to His Sacred Person.

A question arose: Has there been really preserved, in this world, any remains of the Precious Blood of our Lord? And the opinion of the Church, solemnly professed by a Pope, in a particular council, after that question had been contradictorily exposed in his presence, is favourable to the authenticity of the relics of the Precious Blood.

It had been denied that even one drop of the true Blood of our Lord had been left in this world, and it was sustained that the Incarnate Verb (Word) had not left any parts of His humanity, to which he had been at one time substantially united, and from that the conclusion was drawn, that one could not uphold, without heresy, the doctrine that there was in this world remains of the Precious Blood, since such was separating the Verb from His humanity, and was tearing asunder the admirable union of the Incarnation.

His Holiness, Pope Pius II., rendered decision at the Council of Mantou, in 1459. The Cardinal of Turcremata upheld at that time the opinion of the Scolastics, which was bitterly attacked by a Franciscan, Father Francis della Rovere, who afterwards ruled over the Church under the name of Sixtus IV., and who published a work on the Precious Blood, entitled, "Tractatus de Sanguine Christi," which appeared in 1471. Pius II declared that, without incurring the danger of heresy, we can sustain the opinion of Christ having left us a portion of His Adorable Blood.

The Pope's opinion rested upon the universal tradition of the Church and upon its history. It is true that the canonical gospels do not teach us anything concerning that relic, but the Apocryphes, the composition of which can be traced back to the first centuries, contain details to which we cannot but give great historical value. The analysis of those documents we find in a discourse by the Bishop of Lincoln, delivered at the National Council in England, in 1247.

"After the death of Jesus," says the Bishop, "Joseph of Arimathea demanded, without hesitating, the body of our Saviour. He obtained it, as we believe he was a powerful man. Notwithstanding the murmurs of the Jews, he took down from the cross the body of Jesus covered with blood and wounds. That he might not touch unworthily that venerable body, he had girded himself with a white cloth. He then devoutly wiped the wounds yet fresh and bloody, and also the extremities of the cross, where the nails had caused to flow the precious blood of Jesus. Having borne Him to the Holy Sepulchre, he washed the whole body and preserved in a precious vase the water which he had used. Moreover, he kept more religiously the blood which flowed from the sacred feet and hands of Jesus,

"He looked upon both relics as a treasure of great value to himself and to his successors."

That narration, even admitted by the Bollandists, has nothing which is not conformable to a sound criticism. Besides, it is a recognized fact that the first Christians left nothing undone to seek and preserve the instruments of the Passion and the garments of our Divine Lord, and hence we must infer that they neglected nothing to preserve the Precious Blood of our Lord which was shed upon Mount Calvary. Moreover, we find that in the same year which marked the death of Jesus Christ, St. Stephen having been lapidated by the Jews, the Christians preserved the blood of that holy man which they afterwards deposited in his tomb. Now, was it not likely that those Christians who had preserved the blood of a Martyr had also preserved the Blood of the Great King of Martyrs?

Tradition, in fact, of the whole Eastern Church, confirms by its Doctors and its historians the preservation of the Blood of Jesus. The Greek "Menologe," speaking of Barypsaba the hermit, who lived in the 4th century, relates: "That he had received the Precious Blood (of our Lord) which flowed from the side wound of our Blessed Redeemer, and that through it he had effected many cures." Having been killed by the Infidels, who had seemed to covet the holy remedy, the treasure was, however, saved, and kept by one of his disciples who, in turn, confided the precious gift to the town of Constantinople.

St. Germain, who was patriarch of Constantinople in the century 8th, bids us observe that the chalice of holy mass represents the vase which received the blood that flowed from the side of Our Blessed Redeemer on the cross. He therefore does not doubt that the Blood of Jesus Christ was received and preserved in a vase by the faithful of Christ's Church. That vase was afterwards called "Sangraal," a name which is, according to certain Doctors of the Church, derived from "Gradal" meaning in the Gallic tongue, Vase. Other learned men trace its origin to the words "Sanguis regalis," Royal Blood, which was termed in our modern languages "Sangraal." It is unanimously admitted that the Sangraal was, or contained the Precious Blood of Jesus, shed upon the cross and preserved by Joseph of Arimathea.

Robert de Bousson adopts the latter signification and says, "Joseph, having entered the house where Jesus had partaken of the last supper with His disciples, found the plate where Jesus had eat; took it and used it to receive the Blood, which flowed from the side and other wounds of Christ, and that plate or dish is called the Sainct-graal."

A written document from George, Archbishop of Nicodema, in 867, deserves our special consideration. "Mary," he relates, "embraced the sacred feet of Jesus and the wounds of His holy body. She preserved the Blood and water that flowed from His side with the greatest veneration."

That example of the Virgin Mother must have stimulated the faithful disciples of Jesus, and there is no doubt but that they expressed the same desire which Mary possessed for the Blood of the Redeemer. Later on we find a document which had for object the transfer of a portion of the Sacred Blood, a document whose origin dates back to the year 950, and which says: "Azan, Prefect of Jerusalem, undertook a voyage to Europe in hope of seeing Charlemagne. A serious illness forced him to lay over in the Island of Corsica, where he received deputies from the Court of Charlemagne. The Prefect, Azan, had brought for Charlemagne a small bottle containing some of the Precious Blood of Our Lord. The deputies received the holy treasure, and took it into Sicily, where Charlemagne, barefoot and surrounded by all his court, met them. From the many evidences of history we find that two towns in the East possessed this holy relic—Jerusalem and Constantinople."

In the eleventh century, Euthyme wrote his "Panoply of the Orthodox Doctrine," where the following passage is found: "It is not the shade of Christ that suffered, but really Christ in His human nature. That is proved by the

Blood that flowed from His wounds, Blood which the Christians still possess, that cures the sick, and whose valor and authenticity is attested by the miracles performed in our presence."

That evidence belongs to the 11th century. There is no doubt that Thierry d'Alsace must also have found in the East portions of the Sacred Blood of Our Lord and must have brought it into the West. In fact, from that day, the tradition of the Precious Blood becomes universal in the church. Thierry d'Alsace deposits some at Bruges, Godfrey of Bouillon sends some to Boulogne, Sumner Saint Louis succeeds in getting some for Paris, and Henry III. some for the Church of Westminster.

## Current Catholic Thought.

### HUMAN AND DIVINE.

Leo XIII. is in many circles the admiration of the day because of the apparently shrewd manner in which he has reconciled the courts of Europe. He has placated Bismarck, conciliated Grevy and pleased Victoria. So nicely has it all been done that political wisecracks are conjecturing that its drift is ultimately to recover the temporal power of the Papacy. Intriguers, Macchiavellians, *blase* courtiers, all admit that the successor of the fisherman has played his cards well.

But suppose Leo XIII., having this object in view, is mistaken? Suppose he is playing with deeper adepts than his training and Christian benevolence have led him to suspect? Suppose Bismarck is playing him much as the Man of Iron and Blood played poor Napoleon III. and his emotional Empress Eugenie? Suppose the cynical Tories of England have got an inkling of the game, and have accepted an invitation to enter it?

This may all be, and yet for intelligent Catholics it will merely suggest anew the distinction between the human and the divine element of the Church. The one is subject to the vicissitudes of all earthly things; the other is imperishable. The one rises, declines and passes away. The other lives to await Macaulay's New Zealander and will live forever.—*Catholic Citizen, Milwaukee.*

### GODLESS EDUCATION.

Common sense tells us that it is at home our children should find the foundation of moral and mental education, and that it should be made upon sound Christian principles of virtue and charity. Without this the best superstructure, no matter how beautiful and impressive, is reared in vain. The State, composed of members professing every form of religion and irreligion, cannot hope to furnish education that will meet the requirements of the case. A common ground on which all children can be trained regardless of faith and morals cannot exist. It is not merely a matter of pleasure that prompts the Christian parent to provide suitable instruction in religious matters as well as in secular branches for his children. It is a solemn duty that his conscience will not permit him to shirk. The eternal welfare of a child, which is of infinitely more importance than mere equipment for the brief battle of life, demands that he shall breathe an atmosphere of reverence and love for the sacred duties of life. Without this influence all learning is useless.

Secular knowledge, when tempered with an understanding of the important things bearing on the moral development of the creature, is an admirable and blessed thing, but without this, it may become a doubtful possession. The Catholics are far in advance of other Christian bodies in recognizing the force of this fact. They thoroughly believe in education, but realize that religious training cannot be divorced from secular instruction without destroying the real and true benefits of the latter.—*Catholic Mirror.*

## The Catholic Weekly Review.

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

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

St. MICHAEL'S PALACE, Toronto, 28th Dec., 1886.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,  
Archbishop of Toronto.

TORONTO, SATURDAY, JULY 16, 1887.

Mgr. Gualdi, who accompanies Mgr. Persico on their special mission to Ireland, is reported to have stated that they purpose to obtain all possible information about the condition of the country from the Catholic bishops of Ireland. They will then be happy to receive any other information on the subject of their inquiry, from whatever source it may be offered, and to listen to all persons desiring to expound their views on the question before the country regarding either education, the land, or politics. The Monsignori purpose visiting all the important cities in Ireland before concluding their labours.

In an official letter, on the 8th inst., to the clergy and laity of his diocese, the Archbishop of New York, in the discharge of his duty, declared the Rev. Dr. McGlynn excommunicate *nominatim*, with all the penalties attaching that censure by the canons of the Church. After a long period, during which he was treated by his ecclesiastical superiors with conspicuous patience and charity, Dr. McGlynn invited his own sentence, and incurred the penalty of his deliberate acts. Preferring not to present himself at Rome, refusing to recognize any authority, or any judgment but his own, and continuing contumaciously to teach and propagate a vicious doctrine, he violated those obligations of his holy office he had vowed to perform, and made inevitable the sad consequence.

Catholics are constantly reproached by the *Mail* with being subject to an "ecclesiastical obscurantism" which

aims at the arrest of the development of nineteenth-century thought and enlightenment. Whatever has been said of the tendency of the Catholic religion to enslave or hoodwink the mind has been the veriest lie. The history of civilization is against it. European civilization had reached all the development possible before Protestantism was heard of. It was Protestantism that arrested its true development, and whatever progress has been made since has been made, not by it, but in spite of it. It is astonishing that any one can be found ready to assert that Rome has opposed the progress of learning and science in order to keep the people in darkness and ignorance. One of the causes which contributed most, it will probably be admitted, to the development of the human mind, was the creation of great centres of instruction, collecting the most illustrious talent and learning, and diffusing rays of light in all directions. Yet the idea of Universities was not due to the Reformation. The great Universities of Europe, Oxford, Cambridge, Prague, Louvain and Leipsic, found their establishment, and attained their highest renown, not at the advent of Protestantism, but in the old Ages of Faith. The Popes, it is known, took active part in establishing them, granting them privileges and bestowing upon them the highest favours and distinctions. And what of Decartes, Leibnitz, Pascal and Bossuet? These men were Catholics and philosophers; were they fettered in mind by "a mediæval ecclesiasticism?" St. Thomas Aquinas, the Angel of the Schools; was his mind shackled in knowledge by submission to the principle of authority in affairs of faith? Such wicked assertions will deceive no one. That which is born of light cannot produce darkness.

The theory by means of which Mr. Henry George is to do away with all poverty, he calls "the land for the people." The land, he maintains, is the common property of the people, and should therefore be "nationalized," that is, withdrawn from the individual and vested in the community. The individual, when this has been done, will be able to rent, but not own, any portion of land, the Government raising its revenues by taxing ground values, but imposing no taxes on improvements of any description. Mr. George's system, however, has been subjected to rather serious criticism at the hands more especially of Catholics, who have perceived his principles to be in themselves not only fallacious, but opposed to the practice of the Church and the teaching of her doctors. There are three objections to Mr. George's theory at the very start. In the first place it is based on the premise that nothing can be property which is not the product of human exertion. "If then," says an American Catholic writer, L. W. Reilly, "an individual cannot own a lot, how can the nation or mankind own the whole earth?" And again, "If the land were nationalized, how many nations would possess it? Let us say fifty. Then fifty individual states would own fifty individual parcels of the earth's surface. You have virtually private ownership in land, even if on a large scale; you have conceded the principle of individual ownership, because each one of those fifty commonwealths excludes the others from its possessions." And, in the third place, as another writer, the Rev. W. Hackner, asks: "If Mr. George admits a socialistic state, how large must that state be? How many inhabitants may it have? Perhaps fifty millions; why not ten? And if ten millions, why not one? And if one million, why not a hundred thousand? And if a hundred thousand, why not

ten thousand, or one thousand, or a tribe? Why not a hundred, or ten, or a family, the foundation of society? If a family, why not two persons? If two persons, why not one person, or an individual who stands and acts independently—the social integer? Thus we come down to individual ownership and are forced to it, because the state is nothing but an *individuum morale*, and if a certain state owns, ownership, be it of land or anything else, is individualized, is property individual."

Mr. George claims for his principle, the abolition of private property in land, that its adoption will put an end to all poverty. But the poor, God has said, we shall always have with us; poverty, according to Bishop Herbert Vaughan, "being a direct consequence of original sin," whose presence in the world "no political, social, or philosophical course of action will destroy." The foundation principle of Mr. George's system is that private ownership in land is unjust. Had Mr. George, as one of his critics before mentioned, Mr. Reilly, points out, "confined his contention to arguments in favour of the common ownership of land as a more advantageous social policy than is individual ownership, the taint of heresy would not have attached to his theory; but, building on the principle that private property is unjust, "he rests his condemnation on a moral objection," putting, in doing so, the decision into the hands of the Church, which has sole jurisdiction within the domain of faith and morals. The Church has not pronounced the principle of private ownership in land unjust. On the other hand, the ground is taken by many of her doctors that the law of property is founded on the law of nature, that it is sanctioned in Revelation, declared in the Christian law taught by the Catholic Church, and incorporated in the civilization of all nations. So that, on the face of it, Mr. George enunciates a principle contrary to Holy Writ, opposed to the practice of the Church, the teachings of Catholic doctors and bishops and condemned by the Pope. True, Mr. George quotes Scripture in favour of his position, bringing, among others, this text to support it. "You shall not sell the land for ever, for the land is mine, saith the Lord"; but his interpretation of the passages is not the interpretation put on them by the Hebrews themselves, to whom he alludes, or the Catholic Church. The first Christians themselves owned land. Our Lord did not rebuke them, neither did His apostles. Mr. George's principles, it has been said, are opposed to the practice of the Church. From the earliest days she has accepted the principle of private ownership, and, in her own case, acted on it, so that, if Mr. George be right, then the Church must be wrong. His principles are in opposition, moreover, to the teachings of the doctors and bishops of the Church. "Ownership of property," said St. Thomas Aquinas, "follows from the nature of the thing itself. St. Augustine traces the legal title of individual property to God, since the legal authority is instituted by God. "Personal ownership," says Suarez, "is founded either in priority of occupation, or in various contracts, or in other causes approved by the civil law." "Deny the right of ownership," said Archbishop Corrigan, "and you sow the seeds of stagnation in human enterprise. Who would burrow the earth to draw forth its buried treasures, if the very mine he was working were at the mercy of the passer-by whom its riches might attract? Who would watch with eagerness the season when to grow and when to reap, and gather the harvest which is the very fruit of his labours, if he is told that those who stand by the way-

side idle are equally entitled to its enjoyment?" "The cardinal principle of socialism," says Bishop Chatard, "is community of goods, the denial of the right to own property, and the assertion that land is common property." "The land," Archbishop Lynch has written, "is for the children of men, but once an individual gets possession of it by first allotment, either from the patriarch or head of the community, or by purchase, or inheritance, then the land is his, and it would be robbery to take it from him without fair compensation."

Further, Mr. George's principle is condemned by the Pope. In his Encyclical, *Quod Apostolici numeris*, the Holy Father denounced the errors of Socialists, saying, "They assail the right of property which is sanctioned by the natural law, and by a stupendous crime, while they seem to provide for the wants and to satisfy the desires of men, they strive to seize and hold in common whatever has been acquired either by lawful inheritance or by mental or manual labour, or by one's own economy . . . The Church much better recognizes the inequality that exists among men . . . and commands that the right of property and ownership, derived from nature itself, be held intact by all and inviolable."

In view, therefore, of such a consensus of teaching, no Catholic can accept Mr. George's mere dictum, nor advocate any system of social economy based upon it. Ascertaining that his fallacious theories would not be adopted by Catholics, Mr. George attacked the Church. He ridiculed the Holy Father, assailed the Cardinals of Propaganda, insulted the Archbishop of New York, urged Catholics to abandon their religion, and endeavoured to stir up bitterness and prejudice towards the Church among the non-Catholic section of Americans. He attacked the Church, stating in print that she "had been used to bolster up the power of tyrants, and to keep the masses quiet under social injustice;" and described her as the foe of human progress,—"the sometimes stealthy, but always persistent, enemy of human progress." He ridiculed the Pope, alluding to him as "the worthy gentleman who lives in the twelve hundred roomed palace of the Vatican." From the platform he was at other times spoken of as plain "Mr. Pecci." He assailed the Cardinals as "a set of Italian Bourbon politicians, opposed to everything savouring of freedom and progress." He insulted Archbishop Corrigan. "If Archbishop Corrigan and Cardinal Simeoni do truly represent the Catholic Church, then is Catholicism inconsistent with free institutions, and in it we have in our midst a secret, irresponsible, political machine which may be used by domestic schemers or foreign enemies to undermine and destroy the republic"—a sentence which reads like an excerpt from an editorial in the *Mail*. He urged Catholics to abandon their religion, declaring that "if American Catholics have not more spirit than to submit to this, then is Catholicism indeed utterly inconsistent with free institutions;" and that "it is clear that the organization of the Catholic Church in this country is such as no self-respecting Catholic ought to be contented with."

Finally, he endeavoured to excite a popular enmity against the Church. "Its organization," he said, "is not suited to the genius of our institutions; that "for a long series of years it has been more or less allied with Tammany;" that "its influence has been paid for by grants of public property, and lavish appropriations of public money," "the source of the strength of the rings that



have degraded democracy," and so on through column after column of abuse.

These are Mr. George's own words, taken from his signed articles in his paper, the *Standard*; they are but a few of the calumnies he has steadily hurled against the Church and her bishops since their refusal to fall in with his pseudo-philosophic opinions. Catholics, therefore, in view of what has been said *pro* and *con* on the question, are not unaware of the issue. For them to follow Mr. George would mean the acceptance of pure socialism, and the denial of their religion.

## EXTRAORDINARY APPARITION OF A PRIEST.

### MIRACULOUS PRESERVATION OF THE SEAL OF CONFESSION.

His Grace the Archbishop of Toronto knew the prelate, the narrator, of the following wonderful story:

It was at the dinner table of one of the highest dignitaries of the Church—a man, whose name, were I at liberty to mention it, would command recognition and respect wherever the English language is spoken—that I heard the stories I am about to relate. I am aware that to give the name of the narrator would add greatly to the value of the account with many minds, and indeed I have no reason to suppose that there would be any objection to my mentioning it; but I did not ask permission to do so (having, at the time, not the slightest idea of ever publishing the tales), and therefore I refrain.

The second story which the Bishop related to us was of a different character, and the events took place at a later period of his life. It appears that on the day in question he had accepted an invitation to dinner at a certain house in one of the midland counties. Happening to arrive somewhat earlier than usual, he found, on being shown into the drawing-room, that the hostess was not yet down, the only occupant of the room being a Roman Catholic priest, a complete stranger to him—who was seated on the sofa, intently reading a large book. As the Bishop entered, the priest raised his eyes, made him a courteous, but silent bow, and again resumed his reading. He was a strongly built, active-looking man, apparently a muscular Christian; but there was in his face an expression of weary anxiety that attracted the Bishop's attention, and he wondered within himself who he could be and how he came to be invited to that house. Soon other guests appeared, and the hostess came down so full of apologies for not being in readiness to receive her guest on his arrival, that the questions he had intended to ask about the strange priest were forgotten for the time. When seated next to his hostess at the dinner-table, however, they recurred to his memory, and turning to her, he remarked:

"By the way, you did not introduce me to that interesting-looking priest whom I found in the drawing-room. Who is he?"

Then looking along the table, he continued, with some surprise: "He does not seem to have come in to dinner."

A very strange look passed over the hostess' face, as she said hurriedly, almost in a whisper, "What, did you actually see him then?"

"Certainly I did," replied the Bishop, "but I beg your pardon. I fear I have unintentionally mentioned a subject which is unpleasant to you—perhaps intruded upon some family secret. I had no idea but that the priest was a simple guest, like myself, and his appearance interested me so much that I wished to ask for an introduction; but if you are anxious, for some reason, that his presence here should be concealed, I need hardly assure you that you may depend upon my silence."

"No, no, my lord," answered the hostess, in a low tone, "you misunderstood me entirely; there is nothing that I wish to conceal, though this is a subject which my husband does not like to have mentioned. I was surprised

to hear that the priest had shown himself to you, because until now this has never happened except to a member of our own family. What you saw was no visitor but an apparition."

"An apparition!" ejaculated the Bishop.

"Yes," continued the hostess, "and one whose supernatural character it is impossible to doubt, for during the two years we have lived in this house, it has shown itself perhaps a dozen times to my husband and myself, under circumstances in which self-deception or imposition were quite out of the question. Since we cannot explain it, and are well assured that it is due to no natural causes, we have decided not to speak of it to any one. But since you have seen it, my lord, will you do me a favor?"

"Most certainly, if it be within my power," replied he.

"I have often thought," she resumed, "that if anyone could be found who had the courage to address it, we might, perhaps, be relieved from its presence. Can you—will you—make some trivial excuse for going back to the drawing-room for a few minutes, see if the priest be still there, and if he be, speak to him, adjure him to depart from this house—exorcise him, in fact?"

After some hesitation, the Bishop agreed to make the proposed experiment. His whispered conversation with the hostess having been apparently unobserved, he excused himself to her in a louder tone for a few minutes' absence, and left the room, waving back the servant who would have attended him. It was with a strange thrill of awe that, on entering the drawing-room, he perceived the figure of the priest still seated in the same spot—still diligently perusing his great breviary, if such it was; but with unshaken resolution, he walked slowly forward, and stood directly in front of the apparition. As before, the priest greeted him with a courteous inclination of the head, but this time, instead of returning immediately to the book, his eyes rested, with a look of infinite weariness, and yet with a kind of suppressed eagerness also, upon the Bishop's face. After a moment's pause, the Bishop said, slowly and solemnly: "In the name of God, who are you, and what do you want?"

The apparition closed its book, arose from its seat, stood confronting the Bishop, and then, after a slight hesitation, spoke in a low but measured voice:

"I have never been so adjured before; I will tell you who I am and what I want. . . . As you see, I am a priest of the Catholic Church; and eighty years ago the house in which we now stand was mine. I was a good rider and was extremely fond of hunting when opportunity offered, and one day I was just about to start for a neighbouring meet, when a young lady of very high family called upon me for the purpose of making confession. What she said, of course, I may not repeat; but it affected very closely the honour of one of the noblest houses in England, and it appeared to me of such supreme importance (there being certain implications in it) I committed the grave indiscretion—the sin even, for it is strictly forbidden by the Church—of making notes as I heard it. When I had absolved and dismissed her, I found that it was only barely possible for me to reach the rendezvous in time, but even in my haste I did not forget the supreme importance of guarding carefully the notes of the terrible secret committed to me. For purposes which I need not now detail, I had a few bricks loosened in the wall of one of the tower passages of this house, and a small recess made—just the place, I thought, where my notes would be perfectly safe from any conceivable accident until my return, when I intended to master the intricacies of the case at my leisure, and then at once destroy the dangerous paper. Meantime I hurriedly shut it between the leaves of the book that I had held in my hand, ran down stairs, thrust the book into the recess, replaced the bricks, sprang upon my horse, and rode off at full speed. . . . That day, in the hunting field, I was thrown from my horse and killed on the spot; and ever since it has been my dreary fate to haunt this earthly home of mine and try to avert the consequences of my sin—try to guard from any possibility of discovery the fatal notes which I so rashly and so wrongly made. Never until now has any human being dared to speak to

me boldly as you have done; never until now has there seemed aught of help for me, or hope of deliverance from this weary task. But now—will you save me? If I show you where my book is hidden, will you swear by all that you hold most sacred, to destroy the paper that it contains without reading it—without letting any human eye see even one word of its contents? Will you pledge your word to do this?"

"I pledge my word to obey your wish to the letter," said the Bishop solemnly.

(Conclusion next week.)

### BOOK REVIEWS.

PURGATORY, DOCTRINAL, HISTORICAL AND POETICAL, by Mrs. J. Sadlier. New York and Toronto: D. & J. Sadlier & Co.

It was a happy thought of Mrs. Sadlier to adopt the plan she has in compiling this valuable work. As she states in the introduction, there is an abundance of books on Purgatory in the English language, but they are almost all either doctrinal works or books of devotion, and these, unhappily, are read only by the pious and religiously inclined. "Knowing this," she says, "and still desirous to promote devotion to the Holy Souls by making Purgatory more real, more familiar to the general reader, I thought the very best means I could take for that end would be to make a book chiefly of legends and of poetry, with enough of doctrinal and devotional matter to give a substantial character to the work by placing it on the solid foundations of Catholic dogma, patristic authority, and that, at the same time, of the latest divines and theologians of the Church, by selections from their published writings." The work is divided into five parts, viz.: "Doctrinal and Devotional," "Anecdotes and Incidents," "Historical," "Thoughts on Purgatory, from Various Authors," and "Legends and Poetry," and a glance over the list of writers from whose works the selections are made, reveals the fact that the whole range of Catholic Literature has been traversed, in order to bring within reach of the general reader the thoughts of the greatest men and women in the Church on this most consoling, and yet most misunderstood dogma of our Holy Faith. All of Mrs. Sadlier's writings are of an edifying and ennobling character, but we doubt if she has yet produced a work which more entitles her to the gratitude of the Catholic public than this her latest and not least able production. It is not a mere volume of extracts from other writers, for her own share of the composition is by no means inconsiderable. Her purpose has evidently been to bring together into one harmonious whole, the best that has been written on the subject in all ages, connecting the various selections with a running commentary and explanatory notes, in order to adapt to present circumstances what, in many cases, was written for particular occasions and addressed to particular persons. We have called Purgatory a consoling dogma, and when one dwells for a moment on the thought of God, and of the hideous thing sin is in His sight, it is consoling in a manner and to a degree which no one but a Catholic can realize. For though Purgatory is a place of punishment, it is also a place of purification, the "ante-room of Heaven," as it has somewhere been called, and necessary to purify the soul and fit it for entrance into the presence of the Beatific Vision. We know that nothing defiled can enter Heaven, and we also know there are few souls who have been so sanctified in this life as to be fit to enter at once into the enjoyment of His Eternal Presence, therefore it is that we find consolation in the dogma of Purgatory. Heretics have scoffed at the idea of a place of purification, but in these last days as one by one the truths of Christianity have been rejected because, forsooth, they are "inconvenient," and belief in Eternal Punishment has faded into the dim distance, they have shown an increasing inclination to accept the doctrine of a middle state of

souls as a way out of the difficulty presented by the fact of sin and the hope of eternal happiness. In this, as in other things, the purely human authority for their faith stands out in startling distinctness, and while in this instance they tend towards the truth, it is not because they hearken to the voice of God speaking through His Church, but because reason itself proclaims to their understanding the reasonableness of the doctrine. To such, should they fall in with Mrs. Sadlier's book, it cannot fail to be of great service as exhibiting the mind of the Church on this most important truth, in all ages. And to Catholics also we cannot too highly recommend it. It is dedicated to the memory of the writer's son, Rev. F. X. Sadlier, S. J., who died scarcely three months after his ordination. The price of the volume is two dollars, and it may be had at the Toronto establishment of Messrs. Sadlier, 115 Church Street.

Written for the CATHOLIC WEEKLY REVIEW.

#### "IF E'ER THE BLESSED."

If e'er the blessed in Heaven mourn  
For those they've left behind,  
Tis when in hush of angel song,  
In silence of the heavenly throng,  
A moment's space they find  
To look to earth, and see no eyes  
Upturned to meet theirs in the skies.

To know, as only spirits can,  
How empty earth's reward,  
Compared with that possession sure  
That while God liveth shall endure,  
Yet see with what accord,  
Men turn from Heaven to earth to cleave;  
Ah, sure, might make an angel grieve.

Chatham, June 26, 1887.

K. B. C.

### CATHOLIC AND LITERARY NOTES.

It is under consideration to build a new church at South Adjala.

Miss Mary Anderson is, according to the *Itessee*, engaged to be married to Mr. Forbes Robertson, the actor.

The annual excursion of St. Patrick's Conference Society of St. Vincent de Paul, will be held on Monday, July 25th, to St. Catharines by boat.

The annual retreat of the priests of the Archdiocese ended at St. Michael's College on Saturday last, the 9th inst., having continued from the Monday previous. There were 47 priests present,—all the secular priests of the diocese save one. The retreat was conducted by the Rev. James McGill, C. M.

The Rev. Father V. Flood, O. P., Prior of St. Mary's, at Tallaght, near Dublin, has been nominated Bishop of Trinidad. It is expected that he will go to Rome to receive Episcopal consecration. Father Flood visited this country a year or so ago in connection with the erection at Tallaght of a memorial church to the great Father Tom Burke.

Very Rev. Father Vincent, C. S. B. Provincial, leaves for France on Monday. It is hoped that Father Vincent's health, which has been very poor for some time past, will be benefited by the voyage. He will be accompanied by Mr. M. V. Kelly, B. A., of St. Michael's College, who goes to Devonport, England, to enter the novitiate of the Order.

The appointment of Rev. Father O'Connell, of Galt, to the pastorate of the church at Paris, necessitates several other

changes throughout the diocese. Rev. James Lennon, of Elora, goes to Galt, and Rev. G. Cosgrove, of St. Patrick's Church, Hamilton, to Elora. Father Cosgrove's removal causes much regret among his congregations who were much attached to him. Rev. J. J. Craven succeeds him in the charge of St. Patrick's, and will be assisted by Rev. Father Murphy, of Brantford. Rev. Father Twohy, a young Irish priest, goes to Brantford. These changes will take effect this week.

It was decided by the clergy of the Archdiocese during the recent retreat to build a Retreat House adjoining the Church of Our Lady of Lourdes, at St. John's Grove, in this city. About \$2,000 was subscribed by the clergy towards its erection, and a sinking fund formed guaranteeing the balance. Work will be begun on the building this summer, and the House will be ready for use, it is thought, by the fall. The need has existed for a long time of some adequate accommodation for the clergy in the city, and the Retreat House, besides affording this, will also render possible the holding in future of two retreats, instead of one annually as heretofore.

The ordination of the Rev. Henry J. McPhillips to the priesthood took place at the church of Our Lady of Lourdes in this city on Sunday last. The Holy Orders were conferred by his Grace the Archbishop, who had as assistants in the solemn ceremonies Rev. Father McGill, Rev. Father McBride, pastor of the church of Our Lady, and Rev. Father Urique of the Grand Seminary, Montreal. Father McPhillips was educated at St. Francis College, Milwaukee, making his course in theology at the Grand Seminary, Montreal. He will be appointed assistant to Rev. Father Gearin

of Flos, to replace the Rev. James Trayling, who returns to "St. Pauls," in this city.

L'Abbe Casgrain, of Quebec, the well-known French-Canadian writer on historical subjects, has been spending some days in the French Acadian settlements of Yarmouth county and will make a tour of the French districts of Nova Scotia, to gather material for the closing chapters of his work on the Acadians. His principal object is to secure evidence from traditions and documents to refute Parkman's strictures on the Acadians' loyalty during the period preceding their dispersion. He has made several visits to Europe to search the archives at Paris, London, and Rome, and will make another trip this fall for the same object. His coming volume will be published at Paris in November. He is a member of the Historical Society of Boston; the Geographical society of Paris, the Royal society of Canada, and other similar bodies.

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A headstrong intelligence, accompanied by the modern prevalent smattering, is the real danger of the day.—*Catholic Universe, Cleveland.*

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**OPINIONS OF THE PRESS.**

We have received the first number of the *Catholic Weekly Review*, a journal published in Toronto in the interests of the Church. The *Review* gives promise of brilliancy and usefulness. We gladly welcome our '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 new Roman Catholic weekly, the *Catholic Review*, is a neatly got-up paper, and its contents are well written and interesting. The *Review* is endorsed by Archbishop Lynch, but its own merits commend it even more forcibly. The first number contains an elaborate reply to THE MAIL by Mr. D. A. O'Sullivan.—THE MAIL, Toronto.

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

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

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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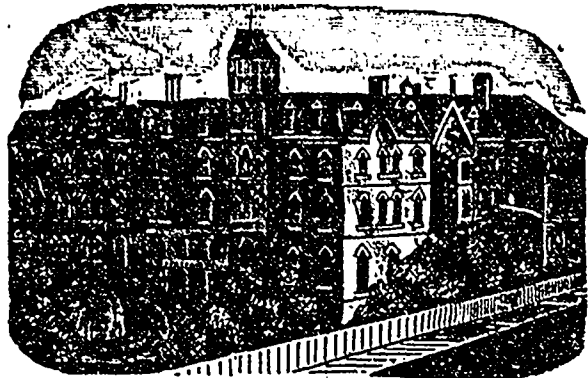
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