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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, May 12, 1887.

No. 13.

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## EVENTS OF THE WEEK.

His Grace Archbishop Tache has so far recovered from his late illness that he will leave Montreal for Ottawa in a day or two.

The Pope will send Mgr. Agliardi to England to bear the Papal congratulations to the Queen on the attainment of her jubilee.

The report that Mr. Parnell's health is in a critical condition, and that he is no longer fit for active Parliamentary duty, is positively denied. Mr. Parnell himself telegraphed that his health is improved, and that he hoped to be present in Parliament on Thursday.

A congress of English-speaking Catholics will meet in London shortly to discuss religious progress, labour and capital, temperance, theft, and other subjects. It is expected that American prelates will attend. Cardinal Manning is a leading spirit in the movement.

It is stated that the Pope and the Czar are negotiating through a noble Lombard monk with a view to the reunion of the Greek and Latin churches. As the Pope is willing to let the Greek church retain its own manner of worship, it is expected that the negotiations will be successful.

Mgr. Galimberti, who has just been appointed Papal Nuncio to Vienna, took with him an autograph letter from the Pope to Emperor Francis Joseph. His mission is to arrange a difficulty which has arisen from the Pope's

granting permission to the Slav clergy to revert to their own liturgy, which Austria considers a dangerous policy.

At a meeting of the Protestant Ministerial Association of Montreal, on Monday, a motion was passed condemning the use of the words "Meddlesome body in Montreal," applied to the Association by Mr. Mercier, Premier of Quebec, in connection with their interference in the matter of the bill to incorporate the Society of Jesus. Mr. Mercier failed to see that they were interested in the measure.

Mr. Wm. O'Brien arrived in New York on Tuesday morning, and was received by a committee of prominent Irishmen. Leaving for Montreal the same evening he arrived there on Wednesday morning, where he was met by the representatives of the various Irish Societies, and presented with an address. Mr. O'Brien delivered his opening lecture in the evening, on "Landlordism and its results in Ireland," to a large audience. The address was moderate in tone and was listened to without disturbance of any kind. Mr. O'Brien's language must have been a disappointment to those who had been looking for something seditious and inflammatory in character.

The consideration of the Irish Coercion Bill continues in Committee of the English House of Commons. Discussion on the amendments have so far been choked off by incessant application of the cloture regulations. At an informal meeting of the Cabinet, held on Wednesday, to discuss plans for expediting the passage of the measure, it is said to have been decided to abandon the attempt to effect a wholesale application of the cloture rule at a fixed date. The refusal of the chairman of the committee to put cloture until each clause had been fully discussed has compelled the Ministers to adopt the plan of asking for cloture after *bona fide* amendments have been heard. The Ministerialists now calculate that the discussion on the Crimes Bill in committee will last three weeks longer.

Portions of a correspondence have been made public between the Cardinal, Archbishop of Quebec, and the Quebec Premier, Mr. Mercier, in reference to the passing of the Jesuit Bill. The Cardinal writes that it is unfair to suspect him of any desire to refuse civil rights to those holy religious, and that he asked for no more than that the bill for their incorporation should be postponed to the next session of the Legislature to give the Episcopate of the Province the opportunity and the time to examine together the different clauses of the bill. So far from being actuated by any desire to tyrannize, thwart, or, still less, expel the Society, as has been variously alleged, His Eminence repeats that a postponement was asked for to give time to the Bishops to examine the Act of Incorporation in order to prevent regrettable difficulties arising. A number of mischievous messages are being telegraphed from Montreal to the effect that the correspondence is the beginning of an open rupture between the ecclesiastical and political authorities. Such stories, it need not be said, may safely be discredited.

## 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.

### HISTORICAL NOTES.

*Collated from Various Sources.*

#### PRESBYTERIAN INGRATITUDE.

It is customary now-a-days for the Protestant press to dilate upon the "intolerance" of the Catholic Church in the Province of Quebec. That this charge is merely a way they have of showing their discomfiture at their failure to make any headway in turning the French Canadian against his Church, it does not require any very extended observation to determine. It is, however, in view of this charge, instructive to recall the following fact:—

In the introduction to the "Digest of the Synod Minutes of the Presbyterian Church of Canada," by the Rev. Mr. Kemp, of Montreal, the following passage occurs:

About the year 1790 the Protestants of Montreal, of all denominations, both British and American, organized themselves into a church, and in the following year secured the services of the Rev. John Young. At this time they met in the Recollet Roman Catholic Church, but in the year following they erected the edifice which is now known as St. Gabriel Street Church—the oldest Protestant Church in the Province. In their early minutes we find them, in acknowledgment of the kindness of the Recollet Fathers, presenting them with "One box of candles, 56 lbs. at 8d., and one hogshead of Spanish wine at £6 5s."

#### ST. JOSEPH AND THE FRENCH MISSIONARIES IN CANADA.

"The Relations des Jesuites," which might be called the Martyrology of North America, contain so many and such touching allusions to St. Joseph that they might form a little volume in themselves; accounts of the primitive settlers in ancient Quebec celebrating with a joy, a pomp unknown nowadays in greater cities, the festival of the Patron of Canada. We have Marie de l' Incarnation, the St. Teresa of the New World, recognizing in St. Joseph the guide who appeared to her in a vision and revealed to her her calling to Canada, and cherishing a devotion to him which had been hers since childhood. We have the saintly Mde. de la Peltrie, joint foundress with her of the Ursulines of Quebec, crying out, "How happy I should be if God called me on this day, dedicated to St. Joseph." It was a Wednesday, and her wish was granted. We have Sister Marguerite Bourgeoys, "the little St. Genevieve of Canada," "the gentlest figure in colonial annals," praying to him in her wants; even the very Indians full of confidence in his intercession. We have Pere le Jeune, S.J., that heroic martyr for Christ, speaking as follows: "I will candidly confess that I have often felt the devotion to ask St. Joseph to bless me with the tiny hand of the Infant Jesus; for when he carries Him in his arms, Jesus does everything St. Joseph asks Him." We hear the words of Father Poncet, S.J., another of these Canadian confessors, at the time when, taken prisoner by the Iroquois, he was brought bound to their village: "I bethought myself then of St. Joseph, who carried our Lord into Egypt through the Arabian deserts, as is believed; I prayed him to be my guide and support in the hardships of that journey. I have always had great recourse to his protection in all my labours."—*Anna T. Sadlier.*

#### THE JESUIT MARTYRS.

The most remarkable of the Jesuit Fathers, who, during the seventeenth century, died in Canada, martyrs to their faith or apostolic zeal, were:

1. Father de Noue, found frozen on the banks of the St. Lawrence, opposite Sorel, February 2nd, 1646.

2. Father Jogues, killed with a hatchet while preaching to the Iroquois, October 15th, 1646.

3. Father Daniel, shot with arrows and musket balls by the Iroquois, July 4th, 1648.

4. Father de Brebœuf and Gabriel Lallemand, who died at the stake among the Iroquois, March 16th and 17th, 1649.

5. Father Garnier, killed by the Iroquois, December 7th, 1649.

6. Father Chabanel, drowned by an apostate Huron, December, 1649.

7. Father Buteux, butchered by the Iroquois, May 10th, 1652.

8. Father Garreau, killed by the Iroquois, September 2nd, 1656.

9. Father Pierron, put to death by the Indians, March, 1673.

#### THE ESTATES OF THE JESUITS.

After the conquest of Quebec, the British Government prohibited the religious male orders from augmenting their numbers, excepting the priests. The orders were allowed to enjoy the whole of their revenues as long as a single individual of the order existed; then they reverted to the crown. The revenue of the Jesuit Society was upward of twelve thousand pounds per annum when it fell into the hands of the government. It had been for several years enjoyed solely by an old father, who had survived all the rest. He was a native of Switzerland; his name, Jean Joseph Casot. In his youth he was no more than porter to the convent; but, having considerable merit, he was promoted and, in course of time, received into the order. He died at a very advanced age, in 1800, with a high character for kindness and generosity; his large income was entirely employed in charitable purposes. The lands belonging to the Jesuits, as well as to other religious orders, are by far the best in the country, and produce the greatest revenues.—*Lambert's Travels in Canada.*

#### SAULT ST. MARIE.

Sault St. Marie fills a prominent place in the *Relations* of the Jesuit missionaries. It was first visited by them in 1641. They found a settlement of more than 2,000 Chippewas (*alias* Ojibwas), the attraction to the spot having been the abundance of whitefish, and their being so easily caught in the wide and shallow rapids. It was again visited in 1660 and 1666. The Chippewa settlement then became the site of a Jesuit post. In their reports it is called Villa ad Cataractas Sanctæ Mariæ. In May, 1671, the chiefs of fourteen tribes of Red Men, and the soldiers of France assembled here in grand Council. M. Tallon, the then Governor-General of New France, had sent M. de St. Luson to take possession, in the name of the King of France, of all lands between the east and the west, and from Montreal to the Southern Sea. On the hill above the village the ambassador planted the cross, and displayed the arms of the King. The cross was previously blessed, with all due ceremonies, by the Superior of the Missions, and, while it was being raised, the *Vexilla* was chaunted by the White Men before the awed savages. The shield of France was hung from a cedar post above the cross, while they were chanting the *Exaudiat*. Then prayers were offered up for His Sacred Majesty, St. Luson took formal possession of the lands, guns were fired, and other manifestations of joy displayed. Father Allouez made an oration to the savages. First, he pointed to the cross and said a few words about the crucified Son of God. Then, pointing to the other column, he enlarged on the power and glory of the King of France with such an accumulation of contrasts between the grandeur of White civilization and the insignificance of Red savagery, as was well calculated to awe the impressible Red Man.—*Western Woods and Waters.*

The Holy Father has approved the choice of the American hierarchy of the Rt. Rev. John J. Keane, Bishop of Richmond, Va., as Rector of the new American Catholic University.

## SACRED LEGENDS.

## FIFTH PAPER.

## LEGENDS OF THE HOLY CROSS.

"If the Catholic Church," says Father Burke, "is simply and solely to enlighten the world by that faith that comes from the cross, it follows that the main position of the Church of God was to proclaim the cross in every land, to lift it up and hold it in honour and glory, to proclaim its significance and power, to place it hither and thither over the earth, to let it go before the face of the Lord; for He said, 'Ye shall behold the sign of the Son of Man in the clouds of heaven.' . . . The Catholic Church has kept it, has followed it and bowed down before it. For the first three hundred years of the Christian era the cross of Christ was a sign by which the Christians were known." And it is a remark of St. Jerome, quoted by Dr. Butler, "That if the ark was held in such high veneration among the Jews, how much more ought the Christians to respect the wood of the cross whereon our Saviour offered Himself a bleeding victim for our sins."\*

As may be expected, there are numerous traditions regarding the Holy Cross—traditions that begin with the creation of the world and end with the last judgment—traditions co-extensive with everything human and temporal. In the Old Testament, the blood that was sprinkled on the lintels of the doors, when the destroying angel passed over the land and spared the Israelites, is one of the earliest figures; the pole and transverse bar on which was placed the brazen serpent by Moses, at the time of the serpent plague, and the rod of Moses which swallowed up the magician's rod, are also referred to this wonderful sign; Moses, with his arms extended, was indeed no far-fetched figure of the same sacred type of deliverance. The Jewish cross was in the form of the letter T, called the Tau cross, and is more familiar under the name of St. Anthony's cross. The cross of St. Andrew is in the form of an X, while the Greek cross has four equal bars, but placed in an upright position. The Roman or Latin cross, upon which our Lord suffered, differs from all these, and, of course, needs no description.

The Greek tradition of the cross is that the tree was of that wood we call cypress, and that it was of that tree of which Adam ate the forbidden fruit. And when, many years afterwards, Adam fell sick and sent his son Seth to the angel who kept Paradise, to pray that he would send him Oil of Mercy to anoint his members with, that he might have health. And Seth went, but the angel refused; he, however, gave him three grains of the same tree of which his father ate the apple, and bade him, as soon as his father was dead, that he would put these three grains under his tongue and bury him so. And of these three grains sprung a tree as the angel said it should, and bore a fruit, through which fruit Adam should be saved. On Seth's return his father was nearly dead, and after his death he did as the angel said, and from these sprung three trees whereof the Holy Cross was made. The angel said that at the end of 4000 years the "wood whereon Redemption shall be won shall grow from the tomb of thy father." In this legend, the trees are cedar, cypress, and pine. And it was from a bough of one of these that Moses brought water from the rock—with them he healed those

\* On the 3rd of May the Church commemorates the finding of the Holy Cross, and the reader can easily find many particulars of it in pious books. St. Helena, the mother of the Emperor Constantine, visited Palestine in the year 326, and was filled with a great desire to find the Holy Cross. The heathens had done all they could to conceal the place where our Lord suffered. A temple, erected in honour of Jupiter, stood where our Lord rose from the dead; and another temple, dedicated to Venus, stood where He was buried. It was the custom among the Jews to dig a deep pit near the places where their criminals were buried, and to throw therein all that belonged to them. After great labour, three crosses were recovered, but the tablet placed over the head of our Lord was separated from the cross. The difficulty of distinguishing the true cross from the others was referred to the Bishop Macarius, and a sick person being touched by it was immediately restored to health. These particulars and many others are given by Dr. Butler in his "Lives of Saints," and they rest on historical evidences that cannot be shaken.

bitten by the serpents; and these of themselves interlaced so as to shade the repentant David bewailing his sins. It is narrated that when Solomon was building his temple, one of the noblest trees in Lebanon was brought in to Jerusalem for the purpose of manufacturing the main pillar of the roof. In bringing it from the mountain, the Jews in some way were unable to get it to its place, but it lay in the pool of Bethesda. At the time of the crucifixion it was found by the executioners, and of it they fashioned the cross.

Other Eastern traditions vary somewhat from this. One is that the cross of our Lord was made of four kinds of wood, as is contained in the verse,

"*In cruce fit palma, cedrus cypressus, oliva,*"

the upright being of cypress, the transverse piece of palm, the stock of cedar and the tablet of olive. The Jews, so the legends say, believed that our Lord should have hanged on the cross as long as the cross might last, and so they embedded it in cedar, because cedar does not rot in earth or water; the palm was to indicate their victory over Him, and the tablet of olive to denote the peace they should have after his death. The height of the cross was eight cubits and the transverse piece three and a half cubits. The tablet was said to be twelve inches in length and had the title in three languages, Hebrew, Greek and Latin. By the Roman custom, the title was directed by Pilate to be carried before our Lord to the place of execution, and then affixed to the cross. It proclaimed to the nations, in a manner His executioners never intended, that He was their true King. The cross rested on the skull of Adam. Noah took the bones of Adam into the Ark, and afterwards distributed them among his three sons. Shem took, in his inheritance, among other places, the land of Judea, and buried the skull of our first father in Calvary. The cross stood in the centre of the world; "rightly so, as He that was creator of the world, should suffer for us at Jerusalem, that is the middle of the world, to the end and intent that His passion and His death, which was published there, might be known equally to all parts of the world." FIRESIDE.

(To be continued.)

## THE SIXTH ANGLICAN ARTICLE.

THE sixth article of religion of the Anglican Church is entitled, "Of the Sufficiency of the Holy Scriptures for Salvation." (See Book of Common Prayer.) As I have said before, some of these thirty nine articles contain doctrine which is peculiar to the Church of England alone, and consequently render her wholly distinct from the Catholic Apostolic Roman Church. This Sixth Article is one of these, and with it I shall now begin, and shall continue on in the same order as is in the Book of Common Prayer. We have in this Article two principal propositions, the first of which is,—"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of faith, or be thought requisite or necessary to salvation." As is evident, this proposition is mainly directed against the Catholic doctrine or tradition. It is radically false, and misleading for many reasons, among which are the following: In making Holy Scripture, the standard or rule of faith for the faithful, the Anglican Church not only destroys the *raison d'être* of the Church founded by Jesus Christ; but she likewise flatly contradicts the whole Gospel narrative itself. As a matter of fact, the Church which was prior in point of time to the Holy Scriptures, was commissioned by Christ to be the medium of His relation to man. It received and fulfilled that commission long before a line of the New Testament was written. Wherefore the first converts to Christianity had no solid reason for believing the Gospel, or they derived their faith thereon from that very medium alone, denied by the Anglican Church in this Article. The command of Christ to His Apostles was, "to preach" and "to teach." He Himself never wrote a single word of the Scriptures, nor did He command them to be written. The infant Church received the law of the Gospel by the

oral teaching of Christ, and she, by oral teaching alone, converted the world. Wherefore, as we learn from Holy Writ itself, the Church, by her very constitution, is *alone* the medium whereby Christians are to learn the law of Christ, and is and must be, by her very nature, a Church "of Tradition." The Anglican Church can never give sound and logical reasons to any man, sufficient to convince him that what she calls Holy Scripture is, indeed, such in reality. We nowhere can find that the Apostles ever wrote for the purpose of handing down the entire Christian doctrine. They wrote simply for the purpose of supplying by writing what they were unable to accomplish by preaching, as is clear from Scripture itself (1 Cor. 2: 6; 3: 1, 2). Were it even the case that we had in our possession the entire writings of all the Apostles, it would by no means follow that we had, then, the entire revelation of Christ, *unless* we were *infallibly* certain that they (the Apostles) did actually write that revelation in its entirety. The Catholic Apostolic Church has always taught that there are many things in the deposit of faith which were never entrusted to writing, but were delivered *viva voce*, or by tradition. Tradition, in the Catholic sense, is "all that body of teaching derived from the very mouth of our blessed Lord, and which the Apostles have not necessarily committed to writing, together with all that the Holy Ghost, the Spirit of Truth, dictated to them, to be delivered to the Universal Church" (John 16: 13). To dispute tradition, in this the Catholic sense, is to dispute the very words of Christ Himself. It is to introduce the baneful principles which sap the very vitals of the Christian religion, and plunge men into infidelity. Discarding, as much as possible, all Scriptural and theological proofs on this, and every other point of Catholic doctrine, I shall confine myself principally to the testimony of antiquity. St. Chrysostom, A.D. 390, in his commentary on the words of the Apostle,— "Therefore, brethren, stand fast, and hold the traditions which you have learned, either by word of mouth, or by our epistle," says: "Hence it is clear that they did not deliver all things by epistle; but many things also which were not written. And the latter are equally worthy of Faith as the former. For this reason we believe the tradition of the Church also to be worthy of Faith. It is tradition, enquire nothing more." (Tom. 4. Comment in 2 Thess.) St. Epiphanius, A.D. 400, says: "We are obliged to use tradition also, for all things cannot be learned from Divine Scripture. Wherefore, the Holy Apostles delivered some things in writing, others by tradition, which St. Paul himself affirms, saying, 'As I delivered them to you,' etc. (Lib. 2, Contra Haeretic.) Theophlactus, A.D. 170, commenting on the same passage says: "From those words, it is evident that St. Paul and the other Apostles by no means committed to writing all the precepts which they delivered to the people." (Comment. in 1 Cor.) He also says in his Commentary on Thessal. 2nd Cap.: "Hence, indeed, it is clear that Paul delivered most things to the Thessalonians *unwritten*, by exhortation only, that is, by word of mouth, and not by epistle. For, otherwise, the one would not be equally worthy of faith as the other. Let us, therefore, consider the tradition of the Church, so worthy of faith as to require no further evidence." (Comment. in 2 Thessal.) St. Augustine, A.D. 395, declares "that the baptism of infants rests on the authority of apostolic and divine tradition," and also, "that it is by apostolic tradition we know that persons validly baptized by heretics are not to be re-baptized." (De Bapt. Contra Donat.) St. Iraenus, A.D. 290, says: "Suppose the Apostles had left us no writings, would we not be bound to follow the rule of doctrine which they delivered to those to whom they committed their churches? To this rule many foreign nations assent—people who believe in Christ—who, without letters or ink, have salvation written on their hearts by the Spirit, and who, diligently guarding the ancient tradition, believe in one God, maker of heaven and earth, and of all things therein, through Jesus Christ, the Son of God, who, through transcendent love for His creatures, took upon Himself that substance which was from the Virgin; He, by His own power, uniting the Human to the Divine nature, suffering under Pontius Pilate, and rising again, was

received with glory into Heaven, and is to come as the Saviour of the good and the Judge of the wicked, and will cast into eternal fire the perverters of the truth, and all who despise the Father and His own Last Coming. They who have held this doctrine without the aid of letters, although wholly ignorant of our language, opinions, customs, and mode of life, yet, because of their faith, whereby they are truly wise, walking in the paths of justice, chastity and spiritual prudence, are pleasing in the sight of God." (Lib. 3, Cap. 4. Contra Haer.) Testimonies, such as these, in every age down to the Apostles themselves, proclaim the doctrine of the Catholic Apostolic Church on tradition. Wherefore, this proposition of the 6th Article of the Anglican Church is radically false and deceptive, and renders her wholly distinct from the Church founded by Jesus Christ.

T. D.

MGR. DE SEGUR.

(From the 7th edition of "Lettres de Mgr. De Segur." For THE CATHOLIC WEEKLY REVIEW.)

*Letters to Madame De \* \* \* on the occasion of the death of her child:—*

DEAR MADAM,—I must not let this morning, which must have been so sad a one for you and yours, pass without testifying my affectionate sympathy.

I am very sorry that I was compelled to leave Paris; I would fain have given you a little help in carrying your cross, as Simon the Cyrene did for our Lord. Strive your best, especially in the first moments of suffering, to be above all things a Christian, and stoutly maintain that peace of God which surpasseth all understanding. I cannot tell you, dear Madam, how great an affection our Lord has inspired me with for yourself, your children and your husband. God alone can in this way bind together the hearts of those in whom He dwells. And hence it is in Him, and in Him alone, we can form for eternity those great and unalterable unions, which do so much good to the soul and help it onwards in the way of life. I send to your three children very especially, the blessing of Him in whose bosom the fourth is now resting. They need that blessing still to steady their footsteps, and in order that they may attain to the divine joy of heaven; let them above all things preserve their innocence of heart, by means of a great love for our Lord Jesus Christ and a constant attention to His most sweet presence within them. They bear—and you also—within themselves that good Jesus, in whose bosom their little brother is resting: and it is by entering into themselves, or by approaching the most Holy Sacrament, that they will find—that you will all find—close communion with your lost one.

I wish you most heartily the peace and joy of God which blend so naturally with the tears of grief, and remain ever your devoted and affectionate friend.

II.

I am glad to see, dear Madam, that the turmoil of travel does not make you forget the friends you have left behind in France. I bless God for the Christian courage with which you are both bearing up under the cross. You are suffering, otherwise it would not be the cross; but you suffer without complaining, in peace and sweetness. You are on the same road to paradise over which your little predestined one has passed, bearing in like manner the cross of suffering and of death, sanctified by the death of our Lord. Jesus took to Himself our sufferings, our tears and our death, in order to give them a divine value they do not in themselves possess; and when we are united to Him by purity of heart, by love and by a good will, He returns to us, wholly transfigured, the dreadful cross we gave Him, and which contains henceforward, not only the happiness of heaven, but, moreover, peace in this life. Weep and suffer upon that cross, but weep and suffer with our Lord and in our Lord. You know that you bear Him within you. He is accomplishing within you what is lacking of His passion, shedding by your eyes fresh holy tears, suffering in your sufferings which He blesses, and praying by your prayers which

He renders pleasing to the Majesty of His Father. With Him and in Him, no longer in suffering, but in life and joy eternal is your little child. You no longer see him with your bodily eyes, but he is in reality nearer to you than he was before, if you be united to Jesus who is life eternal. Love Jesus then most tenderly, love him above everything,—our good Lord, from whom we can never be separated, either in this world or in the next. Love in Him your blessed one, who can no longer love but in Him, and loves you perfectly and eternally in Him.

Lastly you must love in Jesus your remaining children, your relations and your friends; and you must mutually, both of you, love one another in Him. Outside of this centre all affections are ephemeral.

I shall not speak about your journey, which is but a pretext to divert you from your grief. I hope it may relieve you physically and do good to your children, to whom you must give my heartfelt love. I beseech the blessed Virgin, the consoler of the afflicted, to keep you all, to bless you and to bring you back to us in perfect safety.

F. B. H.

### "MECHANICAL" DEVOTIONS.

THE recurrence of the month of May, the season which the Church dedicates as one of especial devotion to the Mother of God, brings to mind a prevalent misconception among Protestants, in respect to one of the most beautiful of Catholic devotions. If it be true, as we cannot help knowing, that what in Catholics is manifestly a spirit of the purest self-sacrifice, is looked upon by Protestants as not self-sacrifice, but "selfishness," it is hardly less so that the evidences which Catholics afford of their own ever active and unvarying faith, are accounted by Protestants as the outcome of over credulity and superstition. In nothing, perhaps, is the fact better seen than in the attitude which those outside the Church assume towards the recitation of the Rosary of the Blessed Virgin, and kindred Catholic devotions. The devotion of the Rosary is one that has been approved again and again by the Holy Fathers, and recommended by them to their spiritual children. It puts before us, each time we repeat it, the scenes from the Incarnation to the Death of our Blessed Lord; and has been described by the Bishop of Salford as "the abridgement or compendium of the Gospel of Jesus Christ." It is the summing up of the Gospel story, bringing before our minds, for contemplation and meditation, the scenes and incidents in the life of our Blessed Lord, and is of efficacy as a devotion to the extent that the virtues and sufferings of the Son of God are explicitly, or implicitly, present to our thoughts. "The many Paters and Aves of the Rosary" (said the Bishop of Salford in a recent Pastoral) "should be considered not so much a repetition, as a prolongation of the same chord of heavenly melody, just as the extension of a sweet chord is produced on some instruments by striking the same chords more than once," the Holy names being repeated over and over again as a celestial melody, and as a means of attuning our hearts to harmony and unison with God. And yet this admirable exercise, so calculated to raise the thoughts to God, receiving the highest possible blessing and sanction, practised alike by prince and by pauper, the learned and ignorant, the most noble and most abject, is referred to by Protestants as a truly mechanical method of devotion, and a wearisome exercise of vain and unnecessary repetition. Not long ago, a writer in the *Contemporary Review*, in an article on "Mechanical Modes of Worship," assailed, among other Catholic exercises, the saying of the Rosary, as being "of a like nature with the prayer-wheels of Thibet and Japan," as "but a Christian reproduction of a Buddhist or Chinese devotion," and as a possible importation "from some heathen land," assertions that were very admirably answered by Rev. Father Clarke, S.J., editor of the *London Month*, in an article in the ensuing number of the *Dublin Review*. After effectually disposing of the historical value of these wonderful hypotheses, and explaining the true character of the Rosary and its importance as a method of Christian worship, Father Clarke con-

cluded his article with the following very beautiful passage:—

"A mode of worship is wholly mechanical only when the continual action arises from no corresponding devotion of the heart. If a man recites parrot-like a formula of invocation to the Deity, and believes that in the mere recital of the words the virtue lies, quite apart from the thought that inspires them, or the object with which they are said, he would deserve the name of a mechanical worshipper. If he repeats words or sentences under the notion that they act as a sort of charm, to find favour with heaven, even though his heart is full of iniquity and his will be in rebellion against the Divine law, he might justly be charged with vain repetition . . . But to assert the Rosary to be of this nature, proves that he who makes the assertion understands not that of which he speaks. To imagine that a custom approved by the Catholic Church, practised with tender devotion by Saints and Bishops, men of genius and leaders of the world's thought, is but a silly routine of childish babble, is to insult the common sense of mankind and to run counter to the elementary facts of human experience. If this were the character of the Rosary it would have died out long since, even if it had ever come into vogue at all.

The Rosary of the Blessed Virgin Mary is but another name for a handy and convenient method of meditation on the birth and life and death, the Passion, Resurrection and Ascension of our Lord and Saviour Jesus Christ. It is a device for persuading men to keep before their minds, in pious contemplation, for at least the short space of time required to say one "Our Father" and ten "Hail Marys," the various mysteries connected with the Incarnation. That this is the mind of the Church respecting the Rosary, is shown by the fact that the indulgences conferred on those who recite it carry with them the express condition of pious meditation on the mysteries of Redemption. When the Rosary is said in public, a short prayer precedes and follows each decade, appropriate to the mystery, and calling on those present to turn their thoughts to the successive scenes which it commemorates. Thus we preface, for example, the First Glorious Mystery with the words, "Let us contemplate in this mystery how our Lord Jesus Christ triumphing gloriously over death, rose again the third day, immortal and impassible." What could better vindicate the Rosary from a charge of mechanicism than this? I should like to ask those who attack this most practical and serviceable means of fixing our thoughts on the leading scenes in the life of Him who lived and died for us, what method they can suggest which will ensure, as this does, the pious remembrance of the love we owe to Him, and the inestimable benefits He has procured for us? I should like them to tell me how many, calling themselves Christians, outside of the Catholic Church, spend each day the ten or fifteen minutes occupied by the recital of the Rosary, in any holy thoughts such as are suggested by the contemplation of the mysteries which compose it; or what system, equally efficient, they can suggest for the guarding against a complete forgetfulness of Him amid the distracting scenes of a busy life? It is easy to sneer at it as a mechanical mode of devotion, and to accuse those who employ it of degrading religion to a mere formal routine. You might as well accuse the mathematician, who is working out some intricate problem by the aid of lines and figures, of degrading a noble science to a mere method of investigation, because he uses those material means to enable him to realize the general truth of mathematical science. It is mechanical, if you like, but it is a mechanism which is but the framework of a devotion adoring our King and God in spirit and in truth. It is a mechanism associated with the love and fervour of the pious intention, contemplating the Saviour of mankind treading the weary path of His suffering and death. It is a mechanism which is the protecting shell, containing within itself the kernel of spiritual worship; it is a mechanism which forms the most convenient setting for the jewels which it holds together; it is a mechanism which kindles the electric spark of the love of God in many a pious soul, and causes many a flame of holy aspiration to flash heavenward to the throne of God."

## 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 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. JENAS McDONNELL DAVSON, LL.D., F.R.S.C., Ottawa.

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

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

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, 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 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, THURSDAY, MAY 12, 1887.

We publish elsewhere an interesting sketch of Mr. Wm. O'Brien, who is now in this country. While, on prudential grounds, we may regret the purpose of Mr. O'Brien's visit to this country, we do not withhold our appreciation of his great services to his country. We give place to the sketch with all the more pleasure in view of the savage spirit of intolerance which is manifesting itself in certain quarters against him.

We fancy that such an exhibition of clerical ruffianism as Toronto had afforded it by the occupant of a pulpit in a church on Bond Street, last Sunday evening, will excite no feeling but one of very thorough disgust and indignation. Rare as such outrages happily are we are of opinion that, from a public point of view, the Attorney-General would not be at all over-stepping the limits either of his duty or discretion, in requiring such firebrands to in future abstain from language of the nature of an incitement to public disorders and violence. On any other ground such men are beneath notice.

The Toronto Conservatory of Music, the establishment of which was mentioned in THE REVIEW a week or so ago, promises to be the most satisfactory and practical scheme for the higher cultivation of music yet undertaken in this city. The Conservatory is to be con-

ducted upon a plan similar to those of the great Colleges of Music in France, Italy and Germany, and will include in its curriculum instruction in virtually all branches of music. The Conservatory will open in September next, and for its teaching staff various prominent specialists are announced to have been secured.

The beautiful letters of Mgr. de Segur, translation of which are to be found in this, and in former numbers of the REVIEW, are admirably calculated to edify Protestants of good faith, many of whom are of opinion that the love of our Divine Lord is overshadowed and smothered in the children of the Church, by "Mariolatry" and superstitions. All these prejudices melt away in the presence of such a living example as Mgr. de Segur. When Louis Veuillott wanted to refute Renan's blasphemous book travestying the life of our Lord, he simply set himself to the Gospel story, and in his "*Vie de N. S. J. C.*" showed to the world a true picture of our Divine Saviour, letting it, in its sublimity, speak for itself. Mgr. de Segur is an example of a Catholic of our times and a teacher whose works are sanctioned by ecclesiastical authority and widely diffused. If Protestants would know what it is the Church teaches, they have but to look into the lives of those in whom her spirit is mirrored, as it was in the life of this saintly Monsignor.

The annual report of the Sisters of St. Joseph in charge of the House of Providence in this city has been issued for the year ending December 31st, 1886. The total number of inmates in the House during the year past was 873, the total expenditure of the Institution amounting to \$30,611.48 for the year. From these figures some idea may be formed of the magnitude of the work which the good Sisters of St. Joseph so quietly and unostentatiously from year to year carry on. In a letter to the benefactors of the establishment which prefaces the report, his Grace the Archbishop says of the citizens of Toronto, that their charity is beyond all praise, and that they will reap their reward where the reward is worth having. In relation to the donations and expenditures, his Grace points out as a remarkable fact, that for many years back the donations have each year more than covered the current expenditures, leaving a margin for buildings and repairs, and showing, in his Grace's words, "that the Holy Providence of God has commiseration on the poor, and inspires His servants to be liberal according to the wants of the House."

The usual May devotions are being held in all the churches of the city, and in all churches throughout the Catholic world. There is a peculiar fitness in the dedication of the month of May to the honour of the holy and immaculate Mother of God. When the trees are putting forth their leaves and the grass of the fields is yet unscorched by the burning heat of the sun, and the air is fragrant with the odour of the budding flower, the heart of the faithful Catholic turns instinctively to her who is "The Lily of Israel," "The Mystical Rose," "The Mother of Unfailing Light." And with that confidence inspired by the knowledge of her greatness, both as regards her prerogatives, and her fidelity to Him who, by

a mystery of Divine Wisdom is at once her Creator and her Son, Holy Church summons her children about her altars, to sing her praises and invoke her protection. No true Catholic needs to be reminded of the advantages which the soul derives from devotion to the Blessed Virgin. She is our Mother, bequeathed to us from the cross by that same Divine Son who chose her from among all created beings to be His Mother, and as such she has a mother's claim upon us all. But she has an additional claim upon us, born of her unfailing answers to our prayers for nineteen centuries. With a true Mother's heart she is interested in the welfare of her children, and we know with the instinct of faith and love that no prayer is more effectual, as none is more beautiful, than the old prayer, "Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death."

Ever since the incorporation of the society in Quebec, we in this Province have had fed to us, on the heathen principle, we presume, of "the Christians to the lions," Jesuits of all the old time fictions and fables, with what, to those who are fond of that sort of refreshment, must have been truly delightful regularity. It was Balmez who said that the foundation of a Jesuit College would be more terribly alarming to some men than an irruption of Cossacks; certain it is that men are never so mad and irrational as when they rave against the Society of Jesus. It is well to bear in mind at the present juncture, one undeniable fact in connection with the history of the Jesuits; it is this: that all that is base in the world, the impious, the unbelieving, the seditious and false, have, during the whole course of the history of the order, hated and reviled them as they do to-day. There is no other such alliance of modern Herods and Pilates, as the combination of heretics and infidels who rage against the Church and Society of Jesus. A great writer, who has been for years a near observer of them, writes thus reverently and affectionately of them as he found them to be in many lands: "You are ambitious, but only to serve God and your fellow creatures; politic, but only to overcome the world; astute, but only to baffle the wicked one; inflexible, but only against evil; and stern, but only towards yourselves. With others you deal as if their faults were yours, and your virtues theirs. Like the great Apostle with whom your sublime founder had so much in common, you may say, 'we suffer tribulation, but are not distressed; we are straitened, but not destitute; we suffer persecution, but are not forsaken; we are cast down, but we perish not.'" Defending the authority of the Church wherever threatened, they have constantly kept watch over the preservation of the Faith. Heresy and infidelity to-day, as in other days, make common cause against them, and truly they have never had a more redoubtable adversary.

Very strong exception will be remembered to have been taken at the time by Catholic journals in America to the indiscreet language and aspersions which Mr. Michael Davitt adopted towards Cardinal Simeoni, the Prefect of Propaganda, on the occasion of his farewell lecture

in New York some time last winter. It was at the time of the Dr. McGlynn episode in that city, Mr. Davitt asserting that the suspension of Dr. McGlynn from the rectorship of St. Stephen's was the result of persecution on the part of Cardinal Simeoni, who, he declared, had proven himself in the past to be the relentless and determined opponent of the Irish people in their hard struggle for self-government. Mr. Davitt has since made public retraction of, and apology for this speech in letters to Cardinal Simeoni, and the Rev. Prior Glynn, rector of the Irish College, Rome, who is at present in America. Learning from His Grace the Archbishop of Dublin, from Prior Glynn, and from other sources, that the strictures, couched in very strong language, he then made in connection with what he at the time believed to have been his Eminence's hostility to the Irish cause in 1882, and to the part which he believed he had taken in the case of Dr. McGlynn, were as unfounded as they must consequently have been disrespectful, he is heartily sorry, he writes, for having uttered them. He has since learned that Cardinal Simeoni is, and has been, a warm sympathizer with the Irish cause, and that the knowledge of this fact, he adds, lends additional culpability to the heated words he spoke on the occasion of his last speech in New York. Mr. Davitt's apology is considered entirely satisfactory, and the frank and manly withdrawal of his charges is looked upon by those who felt it their duty to censure his conduct most strongly, as creditable to himself, both as an Irishman and a Catholic gentleman. It will elevate him in the estimation of those who, well disposed to the cause with which he is identified, yet felt towards him something more or less of distrust, as a result of his references to a great dignity of the Church.

#### CATHOLIC AND LITERARY NOTES.

Work has been resumed on the new spire of St. Basil's Church, Clover Hill.

Mr. W. S. Lilly's able reply to J. C. Morrison's recent advocacy of Agnosticism, in the book "The Service of Man," is to be re published in pamphlet form.

Father Anderledy, the successor of Father Beckx as the Superior-General of the Jesuits, is noted for his skill as a linguist. He speaks and writes all important languages with facility.

Michael Davitt has written a letter of apology to Rev. Prior Glynn for the unjust and disrespectful words he used with reference to Cardinal Simeoni in his New York speech some time ago.

The mission for the French-speaking people of the city held last week in St. Patrick's Church was very successful, both in point of attendance and the fervour exhibited. It was conducted by two of the Redemptorist Fathers.

The late Rev. W. M. Bennett, of Ottawa, was a schoolmate of Leo XIII. and often referred to the admirable qualities of the Supreme Pontiff as evinced in his early days. Father Bennett, previous to the illness which resulted in his death, was professor of English literature in the College of Ottawa.



## THE CHURCH AND THE POOR.

JUDGED by its authentic history, Christian virtue, in which unbelievers discover only the love of self, might not unfitly be defined as *self-sacrifice*. In its purest form, as it has been displayed for nearly two thousand years by the clergy and by religious communities, it is simply the voluntary annihilation of self, and the devotion of the whole being to the service of others. It is true that the secret motive of this heroic abnegation is the love of God, and a vehement desire to be united with Him here and hereafter, and this the new philosophy calls selfishness. But it omits to tell us what would become of our world if this supernatural motive ceased to operate, and how far the "love of virtue for its own sake"—which is chiefly confined to advanced thinkers, and only dimly apparent in them—would counteract the tendency of unregenerate man to corruption or disorder, or preserve human society from the action of such formidable dissolvents as pride, injustice, and cruelty. The selfishness which has inspired all the most generous works, and given birth to all the noblest institutions by which our race has ever been enriched, seems to deserve a more honourable name. The Monk is probably, in the judgment of our scientists, the ultimate product of Christian selfishness; yet even Mr. Lecky gives this account of what the world owes to Monks. "Every monastery, he says, "became a centre from which charity radiated. By the Monks the nobles were overawed, the poor protected, the sick tended, travellers sheltered, prisoners ransomed, the remotest spheres of suffering explored." If the love of God and our neighbour, and the desire to save one's soul, have produced in all ages fruits of this kind, most people will think that it would be highly beneficial to mankind if such "selfishness" were a little more common. Modern thought which has not contributed much in the past to the alleviation of human misery, and does not seem likely to do so in the future, creates other agents and suggests other motives. There was a time in our England when the poor, less numerous than now, were held in honour as the representatives of Him who became poor for their sakes.

Wherever their lot was cast, they had not far to travel in order to obtain food, shelter, and a gracious benediction. They have to trudge many a weary league now, to find a meagre and grudging hospitality; nor is it generally a benediction which greets them at the end of this journey. Modern thought, which is scandalized by Christian selfishness, and answers by the mouth of its chief pontiff that "Christian morality falls far below the best morality of the ancients," has quite another way of dealing with the destitute brethren of Jesus Christ. It rebukes the tender but indiscriminate charity of the old religious houses, and would sternly discourage its revival; because it is evidently more scientific that the poor, after being robbed of the faith and the sacraments, should be intelligently furnished on sound principles of political economy, than ignorantly fed and clothed in defiance of them.—*My Clerical Friends*.

## MR. WILLIAM O'BRIEN.

THE following interesting sketch of Mr. Wm. O'Brien was cabled to the *New York Sun* by its London correspondent on the occasion of Mr. O'Brien's departure for this country:—

William O'Brien, who is leaving for Canada, is a remarkable man. He is best remembered in Parliament as the central figure of one of the great bitter scenes which Ireland has forced upon the legislative history of the country. He was the first victim of cloture. It was something more than two years ago that Mr. Gladstone resolved to apply that now deplored rule to the House for the purpose of putting down the Nationalists. After he had done the deed and the House was ringing with the intermingled yells of triumph from the Liberal and Tory and scorn from the Irish benches, the shrill voice of William O'Brien hissed out through the tumult at Mr. Gladstone, "We'll remember this to you in Ireland!" Mr.

Gladstone arose, pale and shameful, and moved that Mr. O'Brien be suspended. The Speaker ordered O'Brien to retire. The member for Mallow arose with serious courtesy, and said, in the hearing of the entire House: "Certainly, Mr. Speaker, with far greater pleasure than I ever entered it." He consented reluctantly to keep a seat in the body until defeated in the last election in a close Orange constituency, and since then he has refused to accept any of the vacancies.

William O'Brien is a splendid type of the Irish idealist, who brings the passion of the patriot and the charms of the literary man into practical politics. He was born in the dingy town of Mallow, the birthplace of the Protestant revolutionist, Thomas Davis, and to-day contests with that hero, whom he much resembles in intellectual make-up, for the tenderest place in the Irish heart after Parnell. He is not forty years of age, and is the sole survivor of a family, every other member of which has been hurried to the grave by consumption. He is physically slight, with delicate features, which suggest a mixture of the Roman and the Dane. He is college bred, and master of a style keen, polished, and passionate. He began life as a reporter on the *Freeman's Journal*, and when the cloud began to lower, in 1880, his pen described the famine scenes with such marvellous vividness as to force the truth upon the attention of the country. His visits to many of the seacoast and island districts were made in a rude boat, often at the risk of his life.

Parnell perceived his metal and his genius, and when he and others resolved upon establishing *United Ireland* to advocate the national cause more ardently than the *Freeman's Journal* was then ready to do, and more aggressively than was the habit of the *Nation* under the cautious and conservative Sullivans, William O'Brien was placed at the head of the new organ. Its success was instantaneous. Its superbly written leaders, full of vehemence and of fact, turned off with the finish of the artist and imbued with a glow of poetic fancy, attracted the attention of the press on both sides of the Channel. The paper went through Ireland like a torch, lighting up dark places, setting the souls of the timid on fire, and filling up the despairing peasants with resolution. Its effect was so apparent that before it was old enough to have a history in journalism its presses were seized, its editor thrust into Kilmainham, its bookkeepers and pressmen imprisoned in a frenzy of maudlin anger by Forster. O'Brien smiled as well as he could day after day for six months from his plank bed, expecting every morning to hear that his aged mother, her solitude deepened by his enforced absence, had passed away. The joy of hearing of his release killed her.

In Parliament, docile to Parnell, but burning with impatience, O'Brien made a mark on the few occasions when the tactics of the wary Irish leader enabled him to loose himself upon the foe. His style in speaking was exactly his style in writing. His sentences cut like so many stilettos. Incisive, refined, delicate, his physical feebleness confessed, in a weak and hoarse voice, his mental strength and fervour of spirit never failed to compel attention and arouse respect. Healy was hated in those days for his audacity, O'Brien for his fierce earnestness. He never descended to suavity. He never deprecated or faltered. He spoke with such defiant sincerity that that on more than one occasion the Orange bullies were exasperated to the verge of personal assault. All the enemies of Home Rule were profoundly relieved when they heard he would not return to the Parnellite benches. He was as much needed in Ireland as Parnell at Westminster. The troubles of that afflicted country are due as much to intrigue at Rome as to brutish bigotry among fanatical Irishmen.

To William O'Brien is due, more than to all other public men in the Nationalist party, the final rout of English cabals at the Vatican and to the rapidly-growing spirit of man-like brotherhood which has been engendered between Protestant and Catholic leaders on the Home-Rule question. Of profoundly religious feelings, it was said he was bent on entering the monastic state a few years ago, but was dissuaded by the entreaties of friends, who pointed out to him that his country required an active life in her

service. As indifferent to fate as the soldier who has grown familiar with peril, as enthusiastic in the cause of Home Rule as Peter the Hermit was for the Holy Sepulchre, he has worn himself away for his land. Although Parnell allotted a proper salary to the post of editor of *United Ireland*, O'Brien draws from its receipts only enough to live in frugal bachelor quarters. When American friends sent him \$5,000 to meet the expenses arising out of his driving moral monsters from Dublin Castle, he used exactly the portion of it necessary to the cancelling of his legal obligations, and sent the remainder to the Protestant preacher and the Catholic priest of Mallow for the relief of actual want. Instinctively considerate of the religious sentiments of those not of his faith, he carried an Orange constituency once, and could do it again if he chose.

In Canada, it is safe to say, he will speak no word in excess of truth. He will employ no figures which he cannot verify. He will give no man just cause for personal resentment. He will meet bullies with facts. He will disarm ruffians by a gentleness of personal demeanour which will fascinate fury itself. For Canada is strewn with the bones of the victims of the Lansdownes, and he will only summon the thousands who lie in its cemeteries to evoke processions of phantoms whose bony hands will clap his coming. The ghastly story of the thousands upon thousands who died in the South of Ireland under the present lord's father will be brought back to the Irish in Canada by the survivors of three thousand more whom he exiled, stricken with fever and perishing of hunger. Canadian hospitals were filled with them on their arrival, and \$500,000 were raised by subscription to meet the wants of those who had not supplied the sharks with food on the way over. What the father did in the former famine days the son has been doing again up to the full measure of his ability.

## Current Catholic Thought.

### THE IMPRISONMENT OF PRIESTS.

You might suppose, my Lord Marquis, a hundred priests the same way as you have done Fathers Keller and Ryan, and the answer would be the same—"Non possumus! Non possumus!" Would it be of any use to you or a Conservative Government to fill the Irish prisons with conscientious priests, whose only fault is that they place the law of God and their duty to God before that of the English tribunals, which seem to ignore any other duty but that of submitting to the demented edicts of judges who think that the law of the land should crush any and every respect for religion and the Divine Ruler of all? You will not succeed, my Lord Marquis, with that course in Ireland—be sure of it. You might lay low the country with fire and sword—exterminate half its inhabitants—make a wilderness of the land—but the same love of its priesthood would remain in the few Irish men and women you left alive, and they would cry out amidst the massacre that had taken place, and the havoc and ruin that had ensued, "Crush us, kill us, too, if you will, but you shall never, unavenged, imprison our priests as felons for following out the duties that religion and God imposed upon them."—*Mr. Turnerell's Letter to Lord Salisbury.*

### THE LAW OF CONSCIENCE.

The man who says, "I am a Catholic first, and an American afterwards," simply says in effect, "My conscience is for me the highest law." Can anybody object to it? The Catholic has certain convictions as to the nature and the laws of God. These laws he believes to be expounded and enforced in the teachings of the Catholic Church. If the law of the land should unhappily require from him anything contrary to the dictates of his conscience he would feel bound to obey his conscience, even if he disobeyed the law of the land. Even an infi-

del must admit that this is the duty of every man—to follow his conscience. It happens that Catholics believe that their Church is the living, divinely authorized exponent of eternal truth, and that her formal, declared and official teachings are binding upon his conscience, as being the unerring voice of an inspired teacher, such as men must have in order to know the truth securely and certainly.—*Catholic Review, Brooklyn.*

### THE MONTH OF MAY.

The same sentiments of piety which had inspired zealous servants of Mary to honour Her three times a day—morning, noon and night—by the pealing of bells and the recitation of the *Angelus*, to consecrate to Her the Saturday of every week, and to celebrate in Her honour at least one feast in each month, inspired them also with the thought of consecrating, in every year, an entire month, in which to exalt Her greatness and invoke Her clemency. Naturally they chose, in preference to all others, the month of May, as being the fairest of the twelve. This beautiful month, in which nature is revived and decked with flowers and verdure, forcibly reminds the Christian soul of rising to a new life of grace, and bringing forth flowers of virtue wherewith to weave, as it were, a crown for the Queen of the Universe.—*Ave Maria.*

### THE CHURCH AND TRUE CHARITY.

As Jesus Christ could stay with men only as it were for a day, as He had to ascend to His Father. He carried our afflicted humanity to the Church He founded; He gave her precept to take His place during His absence, "take care of him until my return"; He endowed her with resources to carry out His instructions, and promised to repay whatever may be expended, over and above, at the Day of Judgment. Hence, ministering unto suffering humanity is as much the office of the Church as preaching the Gospel. In fulfilment of Christ's injunction, "take care of him until I return," the Church has ever called within her sacred precincts those whom God has endowed with sympathetic hearts and a desire to devote themselves to the alleviation of human misery—she has formed them into orders whose deeds entitle them to be called Good Samaritans. Just as men blessed with the keenest and most penetrating sight, when devoting their time to the study of astronomy, bring to their aid powerful telescopes, in order to broaden and deepen their range of vision, in order not only to bring into view more heavenly bodies, but also to see them the more distinctly, so does the Church bring divine grace to purify, elevate, strengthen, quicken characters by nature for works of mercy.

In every institution, therefore, devoted to works of mercy, the Catholic Church opens, as one of its most necessary appointments, a chapel, as has been done here to-day, dedicated to Jesus Christ, which is to serve as a school of the Good Samaritan for those whose vocation it is to imitate Jesus Christ in going about doing good to suffering humanity. As of old, He said of the temple of Solomon, so to-day He says of this chapel: "I have chosen and sanctified this place that mine name may be here forever, that mine eyes and mine heart may be here perpetually." The Good Samaritans who are to minister in this hospital, are to come here to study the character of Jesus Christ, to obtain a grace to imitate it; here they are to be imbued with the spirit of the Good Samaritan; their eyes, like His, are to become quick to discern Jesus Christ in the person of His poor afflicted ones; to become sleepless in watching over them. Their hearts are to become like His, overflowing with sympathy, burning with devotion, strong to suffer, courageous to face danger and death in showing mercy that others may live, to the end that in this institution may be answered in numberless acts of mercy, each and every one as full of heroic devotion and self-sacrifice as that which saved the wounded Jew, who is my neighbour.—*Father McDermot, Philadelphia.*

REV. AENEAS McD. DAWSON, LL.D., F.R.S.C.,  
OTTAWA.

THE LATE MRS. W. A. LEE.

FROM a recent issue of the Ottawa *Free Press* is taken the following short biography of one of the contributors to this journal:

We have been requested to publish the following lines, written by a friend, in memory of the late Mrs. W. A. Lee, whose goodness and charity were so wide spread and heart-felt, and whose death has been heard with of very sincere sorrow and regret:—

IN MEMORIAM.

MRS. W. A. LEE, DIED APRIL 17, 1887.

Rev. Aeneas M'Donell Dawson, LL.D., F.R.S.C., was born at Redhaven, Scotland, on the 30th July, 1810. He had his early educational training and studied the Latin classics at a select school in his native place. He studied afterwards at Paris during the Pontificate of Archbishop Quelen, and at the same time as Bishop Gillis of Edinburgh, and Mgr. Dupanloup of Orleans. He was some time also at Douai in the Benedictine College, directed by the learned Bishop Collier, and studied a few months at St. Mary's College, Blairs, Aberdeen, under the direction of the late venerable and Rev. President Sharpe. He was ordained priest on the 2nd of April, 1835, and laboured for nearly twenty years in the Catholic missions of Edinburgh. Before coming to Canada in the fall of 1854, he preached for some time, with much acceptance, at St. George's Cathedral, Southwark, London. Until quite recently he was engaged in the missions of the diocese of Ottawa. Relieved from the more heavy labours of the ministry, he now officiates at the chapel of the Notre Dame congregation, Gloucester street, where a pretty numerous congregation assembles, particularly whilst parliament is in session. Dr. Dawson is well known at Ottawa as a preacher and a lecturer on variety of subjects. Mention may be seen of his numerous writings in prose and verse, in H. J. Morgan's *Bibliotheca Canadensis*, Lareau's *Canadian Literature* and the Honourable M. Chauveau's work on Education and Letters in Canada. He was appointed a Fellow of the Royal Society of Canada at the time of its institution by the Marquis of Lorne when Governor-General of Canada, and honoured with the degree of LL.D., in consideration of his writings, by the Principal and Faculty of Queen's University, Kingston.

How beautiful a sight it is  
To see a soul go home,  
With full assurance that our Lord  
Has whispered to it "Come."  
"Come, y' blessed, come unto Me,  
You who on earth have known  
The promise that I gave to thee:  
Come now, your work, is done.  
"Your labour o'er, your mission felt,  
Your time on earth has been  
A springtime that has scattered seeds  
That many yet shall glean;  
A summer when those seeds came forth,  
In richness pure and fair;  
An autumn which thy priceless worth  
Has decked with hues most rare.  
"The poor and needy thou hast seen,  
And answered to their cry,  
And many whom thy succour felt  
Will mourn that all must die;  
Will weep to miss thy kindly hand,  
To see thy smile no more,  
But Come within a brighter land—  
I've measured up your store.  
"I've gather'd in each kindly word,  
I've kept each act in view,  
I've measured every thought that stirred  
A heart that beat so true.  
I sent a cross for thee to bear  
And with it thou hast won  
The crown I beckon thee to wear—  
Come now, thy labour's done."

Toronto, April 25th, 1887.

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## OPINIONS OF THE PRESS.

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

We have received a number of the *Catholic Weekly Review*, a journal which has recently been started at Toronto. This paper is devoted to the defence of the interests of the Catholic Church in Canada, and has adopted as its motto, those words of our Blessed Lord which define so nicely the distinction which should be made between the religious and the civil order. *Redditis quæ sunt Cæsaris; Cæsari; et quæ sunt Dei Deo.* Mgr. Lynch, Archbishop of Toronto, has written a beautiful letter of felicitation and encouragement to the founders of the work. The num-

ber we have before us is well edited and printed. We wish a long life and prosperity to our new confrere.—*La Vérité*, Quebec.

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**OPINIONS OF THE PRESS.**

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

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

We have received the first number of the *Catholic Weekly Review*, a journal published in Toronto in the interests of the Church. The *Review* gives promise of brilliancy and usefulness. We gladly welcome our 'confreere' 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 *confreere* to the field of Catholic journalism, and wish it every success.—CATHOLIC RECORD, London.

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

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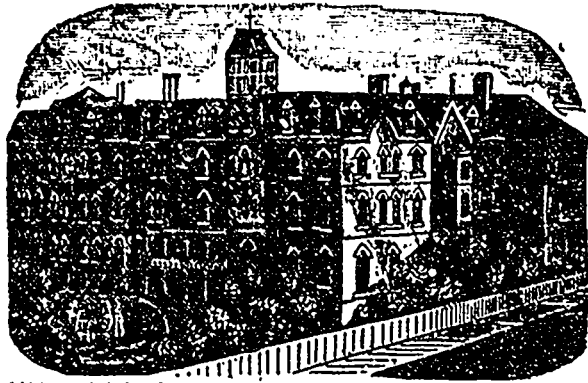
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