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# The Catholic Weekly Review.

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

*Reddite quæ sunt Cæsaris Cæsari; et quæ sunt Dei Deo.*—Matt. 22: 21.

Vol. I.

Toronto, Thursday, Mar. 17, 1887.

No. 5.

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## LETTER

FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

St. Michael's Palace, Toronto, 29th Dec., 1886.

GENTLEMEN,—

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

Wishing you all success and many blessings on your enterprise,

I am, faithfully yours,

† JOHN JOSEPH LYNCH,  
Archbishop of Toronto.

## EVENTS OF THE WEEK.

The position of English political affairs is practically unchanged.

Cardinal Manning has heartily endorsed the policy advocated by Cardinal Gibbons towards the Knights of Labour.

The Queen has exchanged jubilee congratulations with the Pope, who has sent for a superb mosaic. Her Majesty in return has presented the Roman Pontiff with a rare edition of the Vulgate.

The Pope will send Monsignor Galimberti to Berlin with an autograph letter congratulating Emperor William upon the anniversary of his birthday; also with presents for the Emperor and Empress and Crown Prince Frederick William.

The negotiations which were on foot between the Vatican and Russia, looking to a renewal of diplomatic relations, have been broken off on account of Russia's exiling the Bishop of Wilna.

In response to a note from the Vatican the Austrian Government has informed the Pope that the new alliance between Germany, Austria and Italy will in no way affect the relations between the Vatican and the Italian Government.

On Tuesday Cardinals Gibbons and Taschereau re-

ceived congratulations from lay and ecclesiastical diplomats in the large hall of the Propaganda. A distinguished assemblage was present. The Church of Santa Maria della Vittoria, held by the late Cardinal Jacobini, Secretary of State, has been assigned to Cardinal Taschereau, who will depart for Havre on his way home next Saturday.

In consequence of overtures from the French Government for an improvement of the relations between France and the Vatican, Mgr. di Rende, Papal Nuncio at Paris, has been summoned to Rome to be charged with a special mission from the Pope, on the basis of an understanding already concluded with the French bishops by the French Government.

A magnificent mass was celebrated at the Jesuit's church in Rome on the 10th inst. for the repose of the soul of the Very Rev. Father Pierre Jean Beckx, the late General of the Order of the Jesuits, who died on the 4th inst. The church is one of the finest in Rome. It was erected by Cardinal Alexander Farnese in 1575, and was designed by Vignoli. The front is adorned with Corinthian and composite columns, and the interior is very handsomely ornamented with paintings, bas-reliefs and marble pillars. The edifice consists of a nave, with lateral chapels. The high altar and the chapels of St. Ignatius and of St. Francois Xavier are unsurpassed for magnificence. The former is crowned with a painting of the "Circumcision," by Maziano. The church was crowded to witness the imposing services. Among those present were the American Cardinals.

## 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.

### THE TREATY OF PARIS, 1763.

The 4th section of the Treaty of Paris, 1763, the Treaty under which Canada passed from the French to the English, after the fall of Quebec is as follows:—

IV. His most Christian Majesty renounces all pretensions which he has heretofore formed or might form to Nova Scotia or Acadia in all its parts and guarantees the whole of it, and with all its dependencies to the King of Great Britain. Moreover his most Christian Majesty cedes and guarantees to his said Britannic Majesty in full right, Canada, with all its dependencies as well as the Islands of Cape Breton, and all the other islands and coasts in the Gulf and the River St. Lawrence, and in general everything that depends on the said countries, lands, islands and coasts, with the Sovereignty, property, possession, and all rights accrued by treaty or otherwise which the most Christian King, and the Crown of France have had till now, over the said countries, islands, places, coasts, and their inhabitants, so that the most Christian King cedes and makes over the whole to the said King and to the Crown of Great Britain, and that in the most ample manner, and for and without restriction and without any liberty to depart from the said cession and guaranty under any pretence, or to disturb Great Britain in the possession above mentioned. His Britannic Majesty on his side agrees to grant the liberty of the Catholic religion to the inhabitants of Canada; he will consequently give the most precise and effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rights of the Romish Church, so far as the laws of Great Britain permit.

Now, what is the meaning of the words: "the liberty of the Catholic religion," "to profess the worship of their religion," and how are they affected by the words, "so far as the laws of Great Britain permit?" The reader will say, Why, in 1763, the English penal laws were in full force against Catholics. The Emancipation Act did not come for half a century or more after that. The laws of Great Britain did not permit any exercise of the Roman Catholic religion in 1763. Surely, the reader will say, there is some other section besides this contradictory one, else there are no guarantees.

There is no other section in the Treaty respecting Catholics in this part of America. This section is not so contradictory as it looks, and it has substantial, potential guarantees within its four corners. Taking up the last words of the section first, it will be perceived that the freedom of the Catholic religion is secured to Catholics in Canada, unless it happens that by the law of Great Britain, the penal laws against Catholics are in force here. British law does not extend alike to all the British possessions. It is important to remember that. The Penal laws extended to Ireland, but they did not, in 1763, or before or since, extend to the Colonies. Canada fell into the list of American Catholics, in 1763, and the penal laws against Catholics did not reach them. Great was the dismay and confusion of the 600 "English emigrants" in Quebec, when the highest legal luminaries in the land and out of the land, gave it as their opinion that the "new subjects," the French Catholics, were not affected by those Penal laws that were aimed at Catholics in the old country. Then the musty old statutes were dislodged from their shelves, the black letter jurists of the Stuart and Tudor periods were ransacked, and not until they came to the first statute of Elizabeth (Eliza, as Mr. Lowell calls her), was there any comfort found. The statute of 1 Elizabeth, Cap. 1, was the only statute omnipotent enough to reach the Colonies; it provides that the supremacy which formerly vested in the Pope of Rome in spiritual matters should, thereafter, be vested in the Queen of England, and this Act was expressly extended to the Colonies.

In 1763, therefore, the British Colonial Catholics had the full exercise of their religion without any trouble from the penal laws; the only inconvenience being that the

sovereign of England, George I., was, by statute law, the Head of their Church. One head, more or less, ought not to be a matter that a Catholic need worry about, as good Churchmen in England were liberal in this regard. A Queen was the first head; there may have been no head, or an interregnum or hiatus or something of that sort from the time of Henry VIII. to Elizabeth, because Mary repealed her father's spiritual enactments. By plain statute, however, Elizabeth was Head. Then we have Edward VI., a child of six years. There was no Head, unless it be Cromwell, in the pre-restoration period. The oddest thing of all is, that James II., a Catholic, was Head of the Protestant Church. If so, was there not a fitness—a compliment nicely turned—that a Protestant should be the Head of the Catholic Church? Colonists should not be particular when the people at home were so easily satisfied. The Head was ready made and at hand, and there was nothing to be done but fit the body to it. It was an adaptation to the story of Procrustes, the inhospitable, who had a simple remedy of adjusting all travellers to his bed. If too long, he cut a piece off; if too short, he had them stretched out the desired length.

For a time it seemed as if the Catholic Church in Canada were to carry around this Old Man of the Sea on its shoulders and become a hydra among Churches, but the thing was too absurd. Some of the Governors who were sent out shortly after the Conquest, held to the view that the King was really Head of the Catholic Church, and they wanted the appointment of the parish priests, as a matter of patronage, just as one reads of appointments in the office of the Home Secretary in England. They wanted, in fact, to get the Church under the law, as every Church Establishment is—"the creature and slave of the State." As a matter of policy and prudence, all the Catholic Bishops, down to a very recent date, were approved of in England before going to Rome. It is safe to say they called in at Downing street on their way to the Head of their own Church. But, on the other hand, it is only fair to the civil authorities to say that *their* desire was generally, if not always, to get an unobjectionable and workable man for so important an office. The contest, in this respect, was fought out in Bishop Plessis's time, and the Crown gave up any pretensions to the Headship. The statute of Elizabeth was relegated to the region of obsolete law.

After having given this subject a good deal of consideration for some years past, I am led to the belief that the parties who drew up and settled the terms of the Treaty of Paris had no idea that the statute of Elizabeth applied. That they were aware of the Penal laws against Catholics in Great Britain and in Ireland there is no doubt. Canada, some 150 years before this Treaty, had passed out of the French control into English hands, for about three years, and there was a provision then to the same effect as the present,—that the freedom of their worship should be allowed to the Catholics. *The language of the Treaty, so far as religious guarantees are concerned, was not to render existing laws nugatory, but it was intended to prevent future legislation affecting the freedom and exercise of the Roman Catholic religion.*

The fourth section of the Treaty of Paris then reads to day in effect that the full and entire freedom of their worship is guaranteed to the Roman Catholics within the territory ceded by the Treaty to Great Britain. I will say a word as to the extent of this territory later.

D. A. O'SULLIVAN.

(To be continued.)

[Those] historical studies must have been slight indeed [that] have not shown that even in the darkest times the Church was the corrective, befriending, opposite of the world, exercising a great magistracy of humanity. Yes, even in the darkest times she was the legal protector of the wretched; the patron of the slave; the mother of the orphan; the defender of the widow. In her beneficent action throughout the ages is one note of her celestial origin."—W. S. LILLY.

\*Chalmers' Treaties et passim. The remainder of the 4th section refers to permission to Canadians to return to France, and was in force only eighteen months. Reference will be made in a succeeding article to the language of the last sentence in the extract, as found in the French and English versions.

## THE JESUIT OF FICTION.

## I.

"Combating the present evil, preparing future good, preaching the Word in the thickest of the schism and especially where the truth is assailed; going in search of ignorance and error even to the confines of the earth; teaching the little ones to spell, youth to believe, manhood to think, men, women and all to love God, the country and the family; doing nothing prejudicial to truth, nothing against justice, nothing against charity; teaching the powerful clemency, the feeble resignation, the rich generosity, the unfortunate pardon; all the holy love of charity, behold your life!"

—*Ignatius Loyola*

With these words, one morning on the summit of Mont-matre, Ignatius Loyola ushered into life the Society of Jesus.

It is the custom among its accusers to place the infancy of the institution above reproach, and to affect towards its founders an appearance of courteous impartiality. Forced to admit that the first hours of its existence were beautiful, and pure, and grand, and the early Jesuits, Christians of a quality Christ-like, marvellous, heroic, they affirm that the sequel did not fulfil the bright promise of the beginning, and that the famous motto of the Society—"Ad majorem Dei gloriam,"—has represented, as its policy and motive, the embroiling of cabinets, the concocting conspiracies, kindling of wars and procuring of assassinations. And yet, ascending to the period of its establishment, it is easily perceived that the public and avowed object of the Society was, in religion, none other than to defend the Catholic Church against the Lutherans and Calvinists and the advances of unbelief, and, in politics, to protect social order and the established government of every country against the torrent of anarchical opinion attendant on religious innovations. At the time of its inception, there was imminent need of such an order in Europe. Error had everywhere made headway, and, from the beginning of the sixteenth century, that subversion of ideas and spirit of revolt, was plainly to be seen, which, sweeping the world like a violent wind, left in its train those evils which have for their names now in history, Protestantism, Jansenism, Philosophy and the Revolution.

The Society of Jesus has never denied that it had one sole end in view, and that it was instituted for a special and well-defined purpose. Luther, armed with his mutilated Bible, arose against the Church. The Jesuits opposed him, and the contagion which he propagated, which had spread unhappily with fearful rapidity, was checked in a considerable number of the nations of Europe. Jansenius, disguising and disseminating in the pages of a spurious St. Augustine, the principles of a false and illegitimate protestantism, met in turn their detection. They closed the route against him, he was cut off from the Church and condemned as a schismatic. The philosophers of France, in the eighteenth century, tore up the Bible, denied tradition, and undertook to crush the Church. The Jesuits again came forward. They fell, betrayed by the royal authority which they defended, and royal authority worked its ruin in their fall. And thus in this era of error of every species, of infidel philosophy, and of principles subversive alike of religion and morality, the Jesuits by their moral and intellectual superiority, their personal culture, and the unimpeachable purity of their lives, were not only a barrier to the advance of heresy and unbelief, but the source, pure and uncontaminated, from whence the Catholic youth of Europe imbibed religion and education. "Wherever," says M. de Bausset, "the Jesuits made themselves heard they preserved all classes of society in a spirit of wisdom, order, and consistence"; and again (in his life of Fenelon), "it will never be explained by what spirit of giddiness the governments of which the Jesuits had best deserved, were so unwisely led to deprive themselves of their most useful defenders. The puerile causes, the laughable accusations, which served as a pretext for their proscription are now scarce remembered, but it is remembered that the judges

who declared the whole order to be convicted of the grossest crimes, could not point out among all the members who composed the order, a single guilty individual." But it is perhaps not wholly surprising that, despite its marvellous achievements in the cause of religion and humanity, the Society of Jesus, which watered the world with the blood of its sufferings and martyrdoms, which brought whole continents to the faith, and which presented, in the opinion of La Lande, the celebrated but infidel astronomer, "the most astonishing union of science and virtue ever known," should, in assailing the heretical errors then prevalent, and in opposing and defeating the statescraft by which the circle of philosophers composing the propaganda of atheism in Paris, designed by the abrogation of religious teaching, the ultimate triumph of Reason and Philosophy, have been chosen as the object of unceasing calumny and persecution.

To know the reason of the implacable hatred against the Jesuits, it is enough to know who were their principal enemies. They were for the most part infidels, or men more or less clearly opposed to the authority of the Church, the hostility of many of whom might be supposed to commend itself to all Christians as an honourable incident in the history of the Order. An exception, perhaps, is to be made in the case of Pascal, who personified in the community of readers the type of the enemy of the Jesuits in polemics. The polemical opposition with which he identified himself, was the outcome of the great struggle entered into by the Society of Jesus, and the Jansenistic sect of Port Royal. Combated with the full vigour of the Jesuits, menaced by the anathema of the Holy See; yet, secretly encouraged by cliques in the Parliament and University, the Jansenistic heresy, powerless to defend herself, found means, thanks to the pen of Pascal's to malign the Jesuits.

To his *Lettres Provinciales* which followed, a series of infamous letters abounding in false and mutilated texts, in insults, and at times indecency, it is largely due that the Jesuit of popular conception exists for the most part as a pious assassin, indoctrinating a morality justifying homicide, regicide, personal vengeance and cruelty, excusing massacres; palliating usury and avarice; inducing to prevarication, perjury, and the violation of all law, civil and ecclesiastical; menacing governments and society, accomplishing diabolical ends by diabolical means contrary to the law of God, the example of Christ, and the teaching of His apostles, the Jesuit, in a word, to be found only in fiction. "The whole of these letters," says Voltaire, "are built upon a false foundation, as the extravagant notions of a few Spanish and Flemish Jesuits are artfully ascribed in them to the whole body." This, to every one who peruses the answers to them of Fathers Daniel and Bourdaloue, must appear evident. To the whole of their doctrine every Jesuit assents; to the whole of the doctrine imputed to them by Pascal every Jesuit dissents. Which should be deemed the doctrine of the Order?

Pascal, it is true, never professed to be other than a Catholic, but he was intimately connected with the leaders of Port Royal, and numbered even among its recluses. We shall have occasion to speak further of him; for the present it is enough that the decision of the Holy See which upheld the Jesuits and pronounced the Jansenistic theories heretical, placed also his letters on the *Index Expurgatorius*, and provoked him to a retort which had little in it in common with his previous professions of submission and entire obedience to it.

The several charges of complicity in the murder of Kings brought against the Society have, for the most part, been abandoned by all impartial historians, while all are contested. These charges are closely connected with the doctrine of the rightfulness of tyrannicide. To what extent this was a doctrine of the Society, may be learned from the fact that it was maintained by fourteen Jesuits, and opposed by more than sixty, that those who admit it confine it to a few exceptional cases and allow it to be committed *only by a nation*, that the General of the order, Aquaviva, by a decree forbade any member publicly or privately to uphold the doctrine that it was lawful for any one under any circumstances to attempt the life of any

ruler; and that a declaration signed by all the priests and young Jesuits of all the colleges in the kingdom, was transmitted to the French Chancellor, in which they condemned as pernicious and execrable any doctrine to the contrary to be found in the works of any person whatsoever.

On other points of ethics also on which individual members of the Society have been accused of unsound principles, the defence presents the same argument, namely, that none of the censured doctrines were peculiar to the order, or shared in by all its members. "I am persuaded," says Leibnitz, the most universal scholar of his day, "that the Jesuits were often calumniated, and that opinions that never entered their minds have often been imputed to them."

As shewing the nature of the assassinations charged to the instigation of the Jesuits and the character of the evidence adduced against them, *Chastel's attempt on the life of Henry IV. of France* may be cited as a fair example. Ten years prior to the time of the attempt Chastel had attended for some months a Jesuit College, and this paltry detail was made the sole pretext for instituting the enquiry by which its enemies hoped to inculpate the Order. "The Huguenots and Freethinkers," says the historian Duplex, "launched a thousand curses against the Jesuits, but neither proof nor presumption could be extorted from the assassin by the violence of the torture." Torture could wring from him only their exoneration, and the King, scorning the idea of their complicity, bequeathed to them, by will, his heart as a last proof of the tender affection which drew from him the avowal "I have loved you since I have known you." That in this day the Jesuits should be believed to have had any part in the iniquities in which their enemies laboured to incriminate them, is indeed to be regretted. It can only be taken as evidential either of excessive credulity or little reflection.

It is obvious from any examination of the causes which led to their ultimate expulsion from France, Spain and Portugal, that motives of states craft alone, of an unworthy kind, and the evidence of untrustworthy and disreputable agents of their enemies were permitted to decide the matter. This will be shown in succeeding papers.

#### WHO IS ST. JOSEPH?

At the first glance this may appear a strange question to put in a Catholic periodical, but if we accept the opinion of one who, from his high position in the Church, may be considered good authority, it is not an improper one.

In the Introduction to a work on St. Joseph, to which I intend to refer, the Archbishop of Cashel says: "There is perhaps no saint in the calendar of whom less is generally known than St. Joseph. One out of every ten thousand otherwise well-informed Catholics could not tell you anything concerning him beyond the fact, that he was the reputed father of our Lord, and the husband of our Blessed Lady; that he is supposed to have been a carpenter by trade, and that he contributed as such to the support of our Divine Saviour during a considerable portion of his life."

It is not my intention to treat here of the life, privileges and power of the foster father of our Lord; such an attempt would be beyond my power, and exceed the limits of a newspaper article. I merely wish, at the beginning of this month of March, which is set apart by Catholic piety for his special honour, to draw the attention of such of your readers as may desire to know more about him, to two works published within a comparatively recent period.

Although differing in extent and manner of treatment, they both contain a vast amount of information on the subject, and are well calculated to inspire devotion.

The first is the work I have already mentioned, and has for author the Very Reverend Archdeacon Kinane, of the Diocese of Cashel. Like the Abbe Roux, who a short time ago set the literary world of France ablaze with his "thoughts," Archdeacon Kinane has amidst the laborious duties of an extensive country parish, found time to

provide for the English-speaking Catholic public, several standard devotional works, which have been circulated by the ten thousands in the original, and translated into the French, German and Italian languages. Of this, his last book—"St. Joseph, his life, his virtues, his privileges, his power, a month of March in his honour," it is only necessary to say that it has merited the highest expressions of approval from the chief pastors of most of the Dioceses of Great Britain and Ireland. One extract from Archbishop Croke will suffice. He says that, "whilst, because of its simple structure and consecutiveness, it is admirably adapted to the humble capacity of the poor and unlettered, it will be found, at the same time, to be well reasoned throughout and convincing." The book is published by Gill & Son, of Dublin, at 2/6, and the Catholic Publication Society of New York offer it at 90 cents.

The other book or booklet rather, is of more modest appearance, and intended chiefly for circulation amongst the poor. It is by the Bishop of Salford—a member of the Vaughan family—that old English Catholic family that has supported the Church with so many zealous Bishops and priests—and is one of a series of valuable little manuals, which he has published for distribution amongst his people. The Catholic Truth Society, of London, have charge of it now and publish it at the small sum of one penny—a price which places it within the reach of our charitable and other parochial associations, who should endeavour to circulate it. The title is similar to the one that heads this article, and as the introduction contains a very complete and concise answer to the question, I am tempted to quote it:

#### WHO IS ST. JOSEPH?

- "He is the adopted father of the God-Man.—ST. LUKE.
- He is the most faithful coadjutor of the Incarnation.—Sr. BERNARD.
- He is one whose office belongs to the order of the Hypostatic Union.—SUAREZ.
- He is the Lord and Master of the Holy Family.—Sr. BERNARDINE.
- He is the only one found worthy among men to be the spouse of Mary.—ST. GREGORY.
- He is the consolator of Mary in her sorrows and trials.—ST. BERNARD.
- He is the man more beloved by Jesus and Mary than all other creatures.—ST. ISIDORE.
- He is the third person of the earthly Trinity.—GERSON.
- He is more an angel than a man in conduct.—C. à LAPIDE.
- He is the model of priests and superiors.—ALBERTUS MAGNUS.
- He is the master of prayer, and of the interior life.—ST. TERESA.
- He is the guardian of chastity, and the honour of virginity.—ST. AUGUSTINE.
- He is the patron of a happy death.—ST. ALPHONSUS.
- He is the patron of the Catholic Church.—DECREE OF THE SACRED CONGREGATION OF RITES.

Canadians have an additional motive in honouring St. Joseph, in the fact that he was the first patron chosen for this country. The Annals of the Ursulines of Quebec relate that this choice was sanctioned by Pope Urban VIII., and was ratified in the most solemn manner by the lay and clerical authorities and the people on the 19th March, 1637. All the inhabitants in the vicinity of Quebec attended there to take part in the celebration which was commenced on the eve of the Feast by a grand display of fire-works, such as had never been seen before in the country, and greatly amazed the savages.

M.

Hearts that are great are always lone,  
They never will manifest their best;  
Their greatest greatness is unknown—  
Earth knows a little—God the rest.

—Father Ryan.

At a recent meeting of the Catholic Union of Great Britain, Dr. St. George Mivart delivered a notable address, in which he appealed to Catholic laymen to address themselves more earnestly and in greater numbers to the pursuit of scientific studies.

Written for the Catholic Weekly Review.

## MARY MAGDALEN.

Once she was innocent—then came a time  
 When her young life was shadowed by crime.  
 From that sad hour, still dark and darker grew  
 The downward path of sin and folly, too—  
 All loveliness, with many a winning grace,  
 Sin had not marred the beauty of her face.  
 With haughty step, and proud, defiant air,  
 And graceful flowing garments, wondrous fair,  
 She trod the busy streets, a thing of scorn,  
 That sinless maidens feared to look upon.  
 O, what to her—degraded, lost, unclean—  
 The teachings of the Holy Nazarene,  
 Who cft with gently-pleading voice subdued  
 With loving lore the giddy multitude?  
 Allured by words so sweet, she came to gaze  
 On the grave stranger whom so many praise.  
 The searching eyes looked down into her soul,  
 Stirring its stagnant depths beyond control.  
 Their sad, reproachful glances seemed to say:  
 Daughter of Heaven! turn from sin away;  
 Leave the polluted paths so vainly trod;  
 Return once more to virtue and to God!  
 Can she forget? Ah, no? the thought were vain,  
 That saddened look of more than mortal pain,  
 Where'er she turns, whate'er may be her will,  
 Those mournful eyes look down upon her still.  
 The spirit bowed, rebuked, opprest with fears,  
 Dissolves itself in floods of bitter tears.  
 What could she do? Where turn in her distress?  
 Will He, so deeply grieved, ere deign to bless?  
 With strong resolve, unwavering and true,  
 With all her base ingratitude in view,  
 She seeks her Lord in Simon's dwelling, where  
 Low at His feet she bends in silent prayer.  
 All undismayed by worldly fear or shame,  
 To Jesus, in her loving haste, she came  
 With contrite tears. His holy feet she laves,  
 And dries them with her bright hair's glossy waves.  
 With lavish hand she fragrant perfumes shed  
 O'er His loved feet and 'on His sacred head,  
 Unheeding, in her generous faith and love,  
 The murmured scorn of those who would reprove.  
 Responsive to her crushed heart's pleading sighs,  
 On her were gracious bent His pitying eyes.  
 "Condemn her not," He said, "for she doth pour  
 This precious ointment for my burial hour.  
 And she a holy work hath wrought for Me,  
 Which shall, for time to come, memorial be  
 Of her great sorrow,—and where'er the word  
 Of God is preached, this pious act record."  
 Then, turning to that stricken, prostrate form,  
 Trembling and humble, suppliant and forlorn,  
 These blessed words fell on her raptured ear:  
 "Thy fervent love and penitence sincere,  
 Thy faith and hope, have wrought thy soul's release.  
 Thy sins are pardoned, daughter, go in peace."

Her beauty and her sin, the oft-told story,  
 Can ever thus the heart to pity move;  
 But love and sorrow won for her the glory  
 Of an immortal life in realms above.

## THE SONNETS OF MAURICE F. EGAN.

We had placed in our hands a few days ago "*Preludes*"—a compilation of Sonnets from the pen of Maurice F. Egan, the scholarly editor of the New York *Freeman's Journal*. Mr. Egan is well known as a writer of much merit in the realms of prose and verse. The short tales which he has contributed at times to the *Catholic World*, possess a charm peculiar to the genius of the gifted author. His editorials are full of vigor and marked with a strong impress of individuality. But we have to do here with the poetic character of this promising Catholic writer. The volume of poems before us contains a collection of thirty-nine sonnets, some of which we remember having read in *Scribner's Monthly* and *The Ave Maria*. The sonnet first bloomed in the land of Petrarch under Italian skies, but its presence in the garden of American poetry proves that it is not indigenous to Italy or England. Mr. Egan, in his volume "*Preludes*," has given us some of the daintiest and most finished sonnets that it has been our pleasure to read. You cannot but admire the elevated tone and spirit in which each gem is written. There is in them, as

the poet Longfellow said: "A certain freshness in the thought and manner of expression which is very attractive." In every line of the Sonnets, Mr. Egan is true to the noblest and purest impulses of the heart. "*Preludes*" is a volume of *Christian* poetry. It possesses genuine merit, and should place its author in the front rank of the Catholic poets of America. In an article in the *Ave Maria*, Father Hudson styles Mr. Egan "A Poet of the Purest Passion." Let us quote one of the poet's sonnets to establish his right to this title:—

"FRA ANGELICO.

"Art is true art, when art to God is true,  
 And only then: to copy nature's work  
 Without the chains that run the whole world thro',  
 Gives us the eye without the lights that lurk  
 In its clear depths: no soul, no truth is there.  
 Oh, praise your Rubens and his fleshy brush!  
 Oh, love your Titian and his carnal air!  
 Give me the trilling of a pure-toned thrush,  
 And take your crimson parrots. Artist-Saint!  
 O, Fra Angelico! Your brush was dyed  
 In hues of opal, not in vulgar paint;  
 You showed to us pure joys for which you sighed.  
 Your heart was in your work, you never feigned;  
 You left us here the paradise you gained!"

There is a sweet sense of the spiritual running through the poems of Maurice F. Egan. Unlike many fashionable versifiers of the day who believe doubting faith to be a form of the *divino afflatus*, Mr. Egan strikes no chord at discord with the moral obligations of life or its sense of duty. The poet is a teacher of the spirit, and so insidious lessons may be disguised in the dress of good metre and faultless diction. No one will deny to Tennyson's "In Memoriam" a first place among the elegies of poetic literature. Yet what a lesson of doubt—nay more, what an apology for doubting faith is contained in the following quatrain from the poem:

"Perplex in faith, but pure in deeds,  
 At last he beats his music out.  
 There lives more faith in honest doubt,  
 Believe me, than in half the creeds."

One of the most beautiful of the Sonnets in the collection before me is entitled "Of Flowers." I cannot forego the pleasure of producing it. It is both dainty and delicate:

"OF FLOWERS.

"There were no roses till the first child died,  
 No violets, nor balmy-breathed heart's-ease,  
 No heliotrope, nor buds so dear to bees,  
 The honey-hearted suckle, no gold-eyed  
 And lowly dandelion, nor, stretching wide,  
 Clover and cowslip-cups, like rival seas,  
 Meeting and parting, as the young spring breeze  
 Runs giddy races playing seek and hide:  
 For all flowers died when Eve left Paradise,  
 And all the world was flowerless awhile,  
 Until a little child was laid in earth;  
 Then from its grave grew violets for its eyes,  
 And from its lips, rose-petals for its smile,  
 And so all flowers from that child's death took birth."

We are grateful to Maurice F. Egan for the product of his gifted pen which adorns from time to time the pages of our Catholic Magazines. We are grateful to the editor of the *Freeman's Journal* for his keen thrusts in defence of Catholic rights. We are grateful to the author of "*Preludes*" for his volume of Sonnets and Songs, with one of which, entitled "Apple Blossoms," we close this short article:

"APPLE BLOSSOMS.

"The tender branches sway and swing  
 Whispering all that the robins sing  
 Of hope and love, and lightly fling  
 Showers of apple blossoms.

A head of black and a head of gold,  
 Her little hands in his firm hold,  
 Eyes that speak more than words have told  
 Under the apple blossoms.

Ever on earth again shall they  
 Find in spring time so fair a day?  
 'Tis true that love can pass away  
 With spring and apple blossoms."

—THOMAS O'HAGAN.

## The Catholic Weekly Review.

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

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

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

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

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

T. J. RICHARDSON, ESQ., Ottawa.

Rev. P. J. HAROLD, Niagara.

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

TORONTO, THURSDAY, MARCH 17, 1887.

Owing to ill-health Archbishop Tache has abandoned his projected trip to Rome.

The Pope will grant few audiences until after the coming consistory. He is preparing an allocution for the occasion.

Father Anderledy, a native of Switzerland, who was chosen Vicar to Father Beckx three years ago, with right of succession, is the new General of the Jesuits.

We have been favoured with a copy of the paper on "The French Element in the Canadian North-West," read before the Historical and Scientific Society of Manitoba, at a recent session, by the Rev. Lewis Drummond, S. J., and published by the Society for circulation in pamphlet form. Father Drummond's paper, from which we hope next week to make some extracts, is a very scholarly and charming treatment of important Canadian historical events. It has attracted wide attention by reason of its importance, and contains among other good things, a very admirable and trenchant criticism of Parkman.

In connection with the Sacerdotal Jubilee of His Holiness Pope Leo XIII., the Council General of the Society of St. Vincent de Paul have, as we learn from the *Bulletin*, resolved to send a deputation of their members to Rome, to lay at the feet of the Head of the Church the homage of their veneration. They purpose, also, to make an offering worthy of the great Pontiff who rules so wisely over the Church of God.

The movement which has been on foot for some time past among American Catholics to erect a memorial in honour of the late Dr. Orestes A. Brownson, is likely soon to be brought to successful issue. Very general interest, we learn from the Catholic press, is being manifested in the matter, and the memorial it is thought will take the form of a statue of the great philosopher to be erected in Central Park, New York.

A priest in Ireland writing to a gentleman connected with this journal says: "There are great victories in the National ranks all along the line. The important State trials ended gloriously, though the Tories got a packed jury after their own heart. No Government ever was so discredited as this present Tory one. I suppose we may expect a Coercion Act that will stifle all legitimate public opinion, and of course put our best men into prison."

Mr. Thomas O'Hagan, M.A., an article of whose we have the pleasure of printing in another column, will shortly undertake the publication of a volume of his poems. Mr. O'Hagan long ago established his right to be known as a finished writer of both prose and verse, some of the poems which will appear in the prospective volume having drawn forth the commendation of so distinguished a *litterateur* as Dr. Oliver Wendell Holmes. Mr. O'Hagan is one of a small group of writers who are doing their share towards the building up of a Christian and Catholic literature in Canada, and we bespeak for his book an appreciative reception from the Canadian public.

The corner stone of the Church annexed to the new Canadian College in Rome, was recently, we learn from the *London Tablet*, laid and solemnly blessed by Cardinal Howard, delegated to that office by the Cardinal Vicar of Rome. Among those present at the function were the Cardinal Archbishop of Quebec, the Cardinal Archbishop of Baltimore, the Secretary of Propaganda, and a number of French and American Bishops. This new College, the establishment of which is due to the unwearied efforts of the *Procurator General of the Sulpitians*, is intended for the reception of ecclesiastical students from the dioceses of Canada, who have hitherto found residence in the French Seminary, and will be under the direction of the Fathers of St. Sulpice.

One of the most striking features of the present crisis in the affairs of Europe is the influence which the Holy Father has, throughout, exerted in behalf of peace. As befits his high and holy office, he stands forth pre-eminently as the peacemaker among the nations, the moral prestige of his position manifesting itself, under Divine providence, so potentially at present as an influence for good. The man of Blood and Iron seeks the intervention of the Man of Peace. After a persecution of the Church, which involved not only the destruction of her liberties but the banishment of her bishops, and the exile of her religious orders, Bismarck has been obliged, to save his empire from destruction at the hands of infidel and socialistic influences, to yield to the moral power of the Church. As in the dispute of last year between Spain

and Germany, the intervention of the Sovereign Pontiff secured the maintenance of peace between the nations, so France to-day, after twenty years of bitter persecution of the Church, asks, through its infidel rulers, to be spared by his mediation the horrors of a war with Germany. At a time when there is threatened war as destructive as any that could curse the earth, the man in the Chair of Peter manifests in himself God's providence, and the power of His Holy Church.

In a recent article on the subject of the attitude of the Vatican in the German elections, the *London Weekly Register* portrays the great services to the Church of Herr Windthorst, the leader of the party of the German Centre, whom it describes as "the leading Catholic layman of Christendom," and, giving precedence to Prince Bismarck, the second greatest and most characteristic figure in Germany. To understand what he has done for the Church and his country we have only to contrast the terms which existed between Prince Bismarck and Pius IX. with those now existing between the conciliatory Chancellor and Leo XIII. In 1870 his answer to the Vatican was one of insult and defiance, the exile of the bishops, the expatriation of the priests, and the robbery of the religious orders; to-day he is forced to repeal such enactments, and restore the clergy to the flocks from whom for years they have been separated. The astonishing difference the *Register* says, is due to the labours of Herr Windthorst, who would have wrung the concessions from Prince Bismarck whether the Septennate bill ever became law or not.

A Young Men's Literary and Debating Society has been established in St. Paul's parish under the patronage of His Lordship, Bishop O'Mahoney. At a meeting held on Sunday afternoon last, for the purpose of effecting proper organization, the following were elected officers for the ensuing year: Rev. D. Morris, Hon. President and Spiritual Director; Dr. Wallace, President; — Coffee, Jr., 1st Vice-Pres.; T. Treacy, 2nd Vice-Pres.; W. H. Cahill, Sec'y; James Mallon, Treasurer; D. P. Cahill, Librarian; and an Executive Committee of ten members. As those interested have entered upon the work with enthusiasm and determination, the Society is likely to be permanent. It is a step in the right direction, and we should like to see the idea taken up by the young men of other parishes in the city. We, in Canada, are much behind our brethren in the United States in this respect. There, local and scattered organizations of young men have banded themselves together into what is known as the Catholic Young Men's National Union, and year by year they meet together in council to discuss matters of special interest to themselves. Such an organization in Canada would be of inestimable benefit to the Church, and it is just such a society as that in St. Paul's parish that may be the nucleus of a National Union. It deserves, and we trust will receive, good support from young men, for whose benefit it has been established.

The publication of this number falls felicitously on the anniversary of St. Patrick, Bishop and Apostle of Ireland from whom, under God, that Island derived the faith and

the sanctity for which, during ages, it has been conspicuous before the world. The name of St. Patrick is illustrious, not alone in the conversion of an entire people to the Faith by his preaching, but in the continuance to this day, despite every persecution, of that people in that preaching. Not alone has Ireland flourished itself as a garden within the Church of God, but her people, in all their poverty, their suffering, in all their penal laws, have covered the world with cathedrals, churches, convents and colleges, the Irish faith and the Irish blood spreading broadcast the seed of eternal hope, which, taking root, springs thirty fold, sixty fold, one hundred fold. We know of no words more eloquent or more fitting for the occasion than those of the venerated Archbishop of Toronto, in whom, next to God and His Church, comes a great love for his country. A Canadian Archbishop—he has remained an Irish patriot at heart and in act, the benefactor of an emigrant and an exiled Irish people, and an unwavering believer in the Apostolic mission of the Irish race among the nations of the earth. He believes that the Irish are a providential people, and that the trials they have endured, and the sufferings they have been subjected to have been ordained by Providence to prepare them for a part they are destined to play in the drama of humanity. What he believes to be their future and their mission was set forth in a pastoral published some years ago on the Feast of St. Patrick, from which we make the following extract:

We address ourselves to the millions of exiled Irish people (enough to constitute a respectable state) who will hail this day with joy and sadness, and, in spirit, revisit the hallowed homes, the altars, churchyards, and the holy wells of the blessed land of their birth, or that of their forefathers, and pray and mourn, and say from the depths of their souls, "God bless Ireland! God preserve the faith of her children, and her children's children—exiles in many lands. God bless the loved island of Holy Pontiff, learned confessors, monks, hermits and sacred virgins, and of tens of thousands of martyrs for that faith preached to them by their great Apostle, St. Patrick—that land "which God hath greatly blessed, but which man hath greatly cursed." Ireland has a divine mission in the admirable providence of God, He selects families and nations to be the instruments of His holy will. Through His great mercy He has preserved for a sacred purpose one people inhabiting a little island in the western ocean. Them He has tried with the most bitter earthly afflictions. In His unsearchable providence He has left them under the rule of an oppressor, and scourged them with many stripes of sorrow, yet He has reserved for them the purest of all gifts, the richest of all treasures, the inheritance of a true faith which promises them eternal life for their perseverance; and such is the portion of the Irish people, to whom has God given, not only the true faith but the mission of spreading it through all the countries of the world. . . . The whole history of the race proves its sublime mission. God has kept as an arrow in His quiver this little island to go forth to conquer spiritual kingdoms for Christ. . . . Irish nationality and the Catholic religion go hand in hand. To break up that nationality is to do serious injury to religion. Through the great mercy of God there has always flourished in Ireland a true patriotism, betimes wild and foolish, yet intense. But it is our hope and prayer that this race of men will never become extinct. Whatever pertains to politics in Ireland is always mixed up with religion, and with the preservation of the people.

There are some children of Irishmen who, hardly worthy of having a father, are ashamed of their nationality because it is down-trodden. 'Apostasy to Nationality,' says an illustrious author, 'is the first step to apostasy in religion. We have in the higher walks of Irish life many examples of



this truth. Tares will grow up among the good wheat; yet the Irish clergy, though often tempted by large bribes of worldly gains to take sides with the conquering race, never could be induced to abandon the people. They spurned the pensions offered them by the English Government, and preferred poverty with their flock to being the salaried emissaries of any government in the world. From time to time they incur the displeasure of some over-zealous patriots, but the policy of the Irish clergy has preserved the people from greater extermination and butchery."

In keeping with these noble words were the exhortations of His Grace to the spiritual children of St. Patrick—they are not less applicable now—to cherish the noble virtues and impulse of love of faith, and fatherland; to avoid all secret societies which from their nature fall under the censure of the Church, the foundation of temperance societies for the furtherance of a virtue very necessary after faith; the procuring by Catholic parents of a Christian and Catholic education for their children; the cultivation by Irish mothers in their sons of the spirit of the holy priesthood; the reading of sound literature; the caring by the national societies of the emigrant and the orphan; and the extension of a helping hand to all peaceful and constitutional struggles of the Irish at home.

The death of Henry Ward Beecher removes a well-known, if not a great figure from the arena of public life in the United States. For upwards of forty years he has been before the public to a greater extent, and in a greater variety of capacities than almost any other man of his time, so that however men may view him they cannot but be interested in his career. As preacher, lecturer, journalist, novelist, patriot and politician, his name is known wherever the English language is spoken; and his character, his work, and his influence in any, or all of these capacities, will be differently judged, according to the standpoint from which they are viewed. To Catholics he is an object of interest, as showing clearly and unmistakably the drift of Protestant religious thought. To him Christianity was a mere matter of opinion, and its doctrines were treated with a lightness and flippancy which cannot be too strongly condemned. Protestants, who consider themselves more orthodox than Mr. Beecher, may protest as they choose against taking him as a representative of their religious faith; but it is nevertheless certain that he was only a little in advance of the great body of his Protestant fellow-clergymen. Brought up under the influence of that strange and unnatural phase of Protestantism called Calvinism, his character was too independent to keep within the bounds of a creed he knew to be totally destitute of Divine Authority, and founded on mere negation by men who were actuated solely by hatred of the Catholic Faith. So he set the customs and formulas of his youth at defiance, and preached on his own lines. It is no part of our purpose to enter upon a discussion of his career as a preacher, or to express an opinion upon his merits as an orator. As a religious teacher he was, at best, but a blind leader of the blind, and it is impossible for Catholics to consider him otherwise. Whether or not under different circumstances he might have turned his steps towards the Church will, of course, never be known; but that he had a true poet's appreciation of the beauty of her

ritual is evident from the many passages in his published writings, in which he pays a glowing tribute to her beneficial influence upon mankind. While we lament, therefore, that a man of his great intellectual gifts should have run his course without ever knowing the blessings of the True Faith, and lamenting still more that his influence as a whole was not for good, we do not withhold our appreciation of the noble and fearless stand he took on behalf of the slaves. Into the momentous struggle that preceded and brought about the emancipation of the negroes from the long night of thralldom and degradation that enveloped them, he threw the whole force of his personality, and that the issue of that struggle was a happy one was in no small measure due to his untiring labours. On this, and not his career as a preacher, rests his claim to the remembrance and gratitude of mankind.

For the Catholic Weekly Review.

### THE ANGELUS.

From the French of Louis Veullot.

While the train came to a stand for a few moments at a little out of the way station, the notes of the *Angelus* fell upon our ears, borne by the wind from some unseen belfry. A woman and a child, who stood gazing at the train as it passed, made a sign of the cross, and recited the *Ave Maria*.

"Why did they cross themselves as they saw us pass?" exclaimed my free-thinking companion, Coquelet; "do they take us for devils? Or is it the train they would exorcise?" "Neither the train, nor me, nor yourself, for all your malice, my friend. The woman and the child have no thought of the devil, their hearts are turned to God. They have heard the Angelus bell, and they are praying. List to the grand sweet notes: this is the telegraphic language of the Church, invented years ago, and familiar to the ear of every Christian." "But what is it saying?" exclaimed my friend. "It is saying something infinitely above the ken of such men as yourself, Coquelet, and in fact of the whole Institute, but a something these little ones, God be thanked, still understand."

It says that the angel of the Lord announced unto Mary that she was to become the mother of the Saviour of the world; that Mary made answer: *Let the will of the Lord be accomplished, I am his servant*; that the Word of God was made flesh and dwelt amongst us!

To this divine announcement, to this profession of faith, the Bells add the prayers of Holy Mother Church, "O, Mary, mother of God, pray for us poor sinners; pray for us now, and at the hour of our death." That is what these poor people are saying with the Bells: **THE WORD WAS MADE FLESH AND DWELT AMONGST US!**

There was a time, my friend, when within the dominions of Saint Louis alone, fifteen hundred thousand belfrys gave forth, at nearly every hour of the day and of the night, the sweet music of prayer. Their accents varied to suit each office of the Church. The Bells proclaimed the morning sacrifice and the evening hymn of praise. **THE WORD OF GOD WAS MADE FLESH, HE DIED TO REDEEM US, HE LOVED US EVER UNTO DEATH, AND UNTO THE DEATH OF THE CROSS!**

The sweet voice of prayer sped across the fields, climbed the mountains, searched the hidden valleys, and pierced the depths of the forest. All human clamour is stilled while that voice diffuses its glad tidings of consolation, hope, love, and salvation: **HE LOVED US, HE HATH FORGIVEN US, HE DIED TO WIN US, HE REIGNS OVER US.**

It spoke unceasingly, and it was heard everywhere. Ever and everywhere it called men to unite in the one prayer and the one love. It reminded them that they were kings, sons of God, and co-heirs of his kingdom, and that Heaven is the reward of faith, of hope, and of charity: **MARY, MOTHER OF GOD, PRAY FOR US SINNERS!**

The great voice of the Bells did not disdain to speak of human things after it had spoken of God. It announced baptism, marriage and death; it asked men to pray for the brother just entering life, and for the one passing to judgment; it implored a blessing upon the newly wed. In those days there were no pariahs or outcasts of the human family.

Thus it was that this melodious telegraphy sped through space, and filled the air, bringing men into communication with one another and with God, and holding converse with them upon the most august mysteries, and the holiest thoughts. It spoke of God to all the earth, and through it the whole earth spoke to God. This is still doing in our own day, and the poor and ignorant still understand, but too many among the rich and the learned have turned a deaf ear to the Bells.

I know not where bells were invented, but one of the Popes propagated and sanctified their use. Rome gave us that sweet voice and its heavenly language. She baptised the bells, and made them sacred, in order that the sweet dew of prayer might be showered down from heaven to refresh and purify our souls.

O Rome, mother of virtue, mother of light and of hope, —mother also of all meekness, of all joy, and of all poetry! O Rome, inspired of God, thou soothest with life-giving joys, the miseries of the heart of man!

\* \* \* \* \*

Let not the din of our factories, or the senseless clamor of the public press drown the sweet tones of the Bells, and prevent the nations from learning still that THE WORD WAS MADE FLESH, AND HATH DWELT AMONGST US, AND THAT THE SONS OF CHRIST ARE BORN TO BE CHILDREN OF LIGHT AND LIBERTY.

F. B. HAYES.

### THE ENGLISH MARTYRS.

On the occasion of the publication of the decree of the Congregation of Rites beatifying fifty-four of the martyrs who suffered death in England under Henry VIII. and Queen Elizabeth, the Right Rev. Dr. Hadley, Bishop of Newport and Minevia, in a letter to the people, writes thus of those who were singled out for persecution and death: "There was read to you last Sunday a decree of the Sovereign Pontiff, in which he declared the beatification of fifty-four of those martyrs who, in the persecutions which prevailed in this country some three hundred years ago, laid down their lives for the faith. Among them are some of the most illustrious names in our Catholic annals. The Blessed John Fisher, the Blessed Thomas More, the Blessed Edmund Campion are no mere names; they are men who have left behind them so much noble history, that even if they had never come to the scaffold, the rope and the knife, they would be worthy all that attention and veneration which the world owes to its teachers and its heroes. And, therefore, in celebrating their Beatification, it does not become us to pass over their lives in silence, but to seek out the lesson of their words and deeds. For it is not in vain that three centuries and a half since their blood fell upon the soil of their country, their bones are now, for the first time placed upon the Church's altar, and their names in the catalogue of the blessed.

The cause for which these earlier martyrs died was that of the supremacy of the Holy See in matters spiritual. Afterwards when the sanguinary enactments of Elizabeth began to appear in the venerable pages of the statute book of England, the confessors of the faith had to answer for many things besides, and especially for the Holy Mass and the Catholic priesthood. But the Blessed John Fisher and the Blessed Thomas More and their companions in glory shed their blood simply in the cause of the successor of St. Peter, and of the divine constitution of the Church of Christ. As we look back now over the space of 350 years, it seems as if their blood had borne but little fruit. The cause they died for in England has been a lost cause from the day of their death even until this moment in which we rejoice for their honors. Yet nothing was ever so true or so certain, as that the blood

of martyrs must, sooner or later, produce a harvest of faith and charity. It is a law of the blood of Christ itself. Sacrifice, suffering and death are the infallible forerunners of resurrection and triumph. And, therefore, the memory of the English and Irish martyrs has always been full of a strange consolation to those who have watched and prayed for the success of Catholicism in these countries. The very fact that their blood with all the unceasing outcry of its demand for holy vengeance, has, so far, had little triumph, makes it the more certain that the victory is near at hand. We must not say that the English martyrs have as yet done nothing for the land which is hallowed by their blood. The first glory of a martyr is to make other martyrs. The example of the London martyrs and of the Monastic martyrs of Henry VIII. brought down the grace which has given us so magnificent a record of confession in the days of Elizabeth and James. But, moreover, Catholicism in England, though it has seen a very low ebb of fortune, has never gone quite out of public recognition in this country. The names of those who died do not come near to representing the thousands of those who testified. Bridgewater in his "Concertatio," prints a list of twelve hundred names of English clergy and laity, noblemen and gentlemen, and noble women also, who suffered fine and imprisonment before 1588—that is before the worst part of the persecution. The Catholics, in spite of the treatment they had received, stood by the House of Stuart, clinging to the principle of hereditary right. Down to the time of Catholic emancipation (1829) great districts of the country, especially in the North, were owned by Catholics, and inhabited by Catholic people; and just when it seemed that changed circumstances and modern conditions were about to submerge the Catholic name, as the volume of the rising tide sometimes covers the perennial waters of the sea-side spring, the Irish immigration came, the Tractarian movement gave new ideas to the country, the restoration of the Hierarchy roused every faculty of attention in high and low, and the Church started on a new career in the land. We must not shut our eyes to the mercies of the days gone by. The Catholic Church in England has lived and she lives. If there is still so much to do—if her comparatively few conversions are more than balanced by the daily and hourly loss of our poor boys and girls, if the solid English million are still as untouched by the spirit of faith as ever they have been at any period of history; and if numbers of our own people are terribly indifferent to Mass and Sacraments—have we not a right to hope that the blood of the martyrs may now at length begin to work its wonders?

### REVIEWS.

*Hand Book for Altar Societies.*—New York, Benziger Bros. This little volume, compiled by Miss Helen O'Donnell, for the use of Sacristans and others having charge of the Altar and Sanctuary, contains a great deal of information, and is besides written in an easy pleasant style. It has the Imprimatur of the Bishop of Albany, so that its accuracy may be relied upon.

*Merry England.*—The February number of this interesting periodical is fully up to the high standard it has maintained since its inception. It aims to do for Catholics what such magazines as the *Century* and *Harper's* do for the general public—to furnish them with light, yet refined and useful reading—and it has been not unsuccessful in its mission. It numbers amongst its regular contributors, a name no less illustrious than that of the Cardinal Archbishop of Westminster. The present number contains articles by the Bishop of Newport and Minevia, Father Anderdon, S.J., F. C. Burnand, the editor of *Punch* (with portrait), and Mr. Joseph Gillow, besides several others of interest.

*Pope Leo XIII.: His Life and Letters.*—Toronto: J. S. Robertson & Bros.—This handsome volume, edited and compiled by the Rev. James F. Talbot, D.D., Boston, is one of which it is scarcely possible to say too much in

praise. Apart from its interest as a record of the life of the illustrious Sovereign Pontiff, the work before us is invaluable as a compilation of useful, instructive, and entertaining information required by Catholic people throughout the world. It contains, besides the full texts of the *Encyclicals on Socialism, Freemasonry, and the Christian Constitution of States*, those documents which have done so much to make the reign of the present Pontiff illustrious, an Ecclesiastical reference table, lists of the Popes from St. Peter to Leo XIII., and of the Councils, and chief heresies of the Church, together with a dictionary of Catholic words and phrases. To those who would learn how providential has been Pope Leo's teaching to the nations in an age in which errors, religious, educational, political, and social have everywhere been rife, we confidently commend Dr. Talbot's biography. The letter press and engravings are very beautiful, one in particular of our Blessed Lord, from the celebrated painting by Correggio.

*A Sure Way to a Happy Marriage—The Christian Father—The Christian Mother.* New York: Messrs. Benziger Bros.—The first of the above three volumes is a book of instruction for those betrothed, and for married people, the two latter of instruction to fathers and mothers for the Christian education and conduct of children. The worth of these little works is best attested by this, that they have been warmly approved and commended by twenty-five of the Archbishops and Bishops in America, some of whom have undertaken their general distribution among their people.

*Pictorial Lives of the Saints.* New York: Benziger Bros. In the volume that lies before us, we have a work that should find a place in every Catholic household. The study of the lives of the saints and servants of God has ever been a favourite occupation with devout and earnest souls, and has been the means of leading many from a state of sin and indifference to an ardent love of God and zealous practice of virtue. It is to be feared, however, that in many a Catholic family the lives of the saints are rarely, if ever, read. The impression of a great many people seems to be that it is a practice suited to the inmates of religious communities, or to devout members of the female sex, and having no practical application, therefore, to those who are engaged in a busy life in the world. A more mistaken idea could not very well be imagined. Nevertheless, it is perhaps true, that such an impression arises from the fact that the lives of the saints are very often written at great length, and published in bulky, formidable looking volumes, the very appearance of which is uninviting. In this volume, issued by the well known publishing house of Benziger Bros., these objections are, in great measure, overcome. The lives are short and well written, and arranged with reflections for every day in the year, and the illustrations, which are numerous and fairly well executed, add an additional interest to the

volume. It is edited by Mr. John Gilmary Shea, and has received the special blessing of His Holiness, Pope Leo XIII. As to the mechanical get up, it is well printed and handsomely bound, and not too large to be conveniently handled. It is in its thirtieth thousand.

#### SONNET FOR ST. PATRICK'S DAY.

Into that land where he, wet with his tears,  
Had seven years eaten of the bitter bread  
Of slavery and exile, came the saint  
Whose day we celebrate throughout the earth.  
Before his mighty words false gods fell down,  
And prostrate pagans, rising from the plain,  
Knew the true God, and, knowing, were baptized.  
Praise to his name! the ransomed slave who broke  
All other chains, and set the bondsmen free!  
Praise to his name! the husbandman who sow'd  
The good seed over all that fertile isle!  
Praise to the herdsman, who into the fold  
Of the one Shepherd, led our Father's flock;  
Whose voice still calls us where'er we hide.

—D'Arcy M'Gee.

#### NOTES.

The eighty-sixth birthday of Cardinal Newman was celebrated on February 21st, at Birmingham Oratory. His Eminence was present at High Mass, at which a large congregation assisted. A large number of congratulatory addresses and telegrams were received from all parts of Europe and America, as well as from local churches.

The Marquis of Bute has given £1,000 towards the establishment of a National Institute for Wales, at Cardiff, for the advancement of literature, art and science, as a jubilee memorial.

It is probable that the canonization of Blessed Alfonso Rodriguez, Blessed Peter Claver, and Blessed John Berchmanus, all of the Society of Jesus, will take place during the celebration of the Papal Jubilee.

The crown of patience cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned; but if thou wish to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—*Thomas à Kempis.*

Look yourself fairly in the face, in mind as well as body. I do not doubt that the mind is a less pleasant thing to look at than the face, and for that reason it needs more looking at; so always have two mirrors on your toilet table, and see that with proper care you dress the body and mind before them daily.—*John Ruskin.*

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#### OPINIONS OF THE PRESS.

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

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### OPINIONS OF THE PRESS.

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

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

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

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

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

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

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

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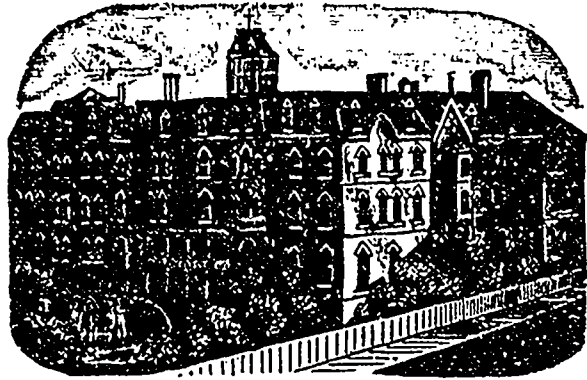
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Notice is hereby given pursuant to the Statutes in that behalf, that all creditors or persons having claims against the estate of the late Edward A. Nealon, of the City of Toronto, Doctor of Medicine, are hereby notified to send in their claims to the undersigned Solicitor, at his office, 18 and 20 Toronto street, Toronto, on or before the first day of April, 1887, with their full names and particulars of their claim and the amount thereof.

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

D. A. O'SULLIVAN.

Solicitor for Executors.

Dated this 11th day of February, 1887.

### EXECUTORS' NOTICE.

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

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