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The Catholic Weekly Review.

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

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

Vol. I.

Toronto, Saturday, June 18, 1887.

No. 18.

CONTENTS.

EVENTS OF THE WEEK.....	205
CONTRIBUTED ARTICLES—	
Bishop O'Leary.....	H. F. McIntosh 206
SELECTED ARTICLES—	
Old Lamps and New.....	W. S. Lilly 207
A Glance at the Catholic Literature of Canada.....	Anna T. Sadler 213
EDITORIAL NOTES—	
Mayor Howland's Activity.....	210
The Mail on the Supernatural.....	210
The Solemnity of Corpus Christi.....	210
Catholic Journalism.....	210
The Syllabus.....	211
Catholics and Civil Allegiance.....	211
CURRENT CATHOLIC THOUGHT—	
The Mysteries of Religion.....	212
The Original Reformers.....	212
Emotionalism in Religion.....	212
THE SOLADITY B. V. M. AND THE POPE'S JUBILEE.....	213
A CONFIRMATION TOUR.....	209
University Examinations.....	209
CATHOLIC AND LITERARY NOTES.....	213
CATHOLIC NEWS.....	213
POETRY—	
Sacred Heart Symbols.....	Eleanor O. Donnelly 200
An Art Master.....	John Boyle O'Reilly 212

EVENTS OF THE WEEK.

THE Vatican authorities have received \$800,000 with which to celebrate the Pope's Jubilee.

Archbishop Fabre, of Montreal, will shortly go to Rome to confer with the Papal authorities on a number of matters connected with the administration of his diocese.

It is reported that Prince Bismarck has promised the Pope his moral support in claiming the Leonine City and the stretch of territory to Cirita Vecchia, as a basis for reconciliation with Italy.

The Pope's gift to the Queen on the occasion of her Jubilee consists of a mosaic reproduction of Raphael's fresco, representing an allegorical figure of poetry. The work was executed in the Vatican. Mgr. Scilla, the Nuncio at Bavaria, will convey the gift to England, and will be accompanied by Fathers Zealesca and Meri, two young priests of [the Ecclesiastical Academy, whom the Pope will, in honour of the occasion, create bishops. The autograph letter from the Pope, which Mgr. Scilla will present to the Queen, after congratulating Her Majesty upon her Jubilee, offers a grateful acknowledgement of the action of the Indian Government toward the Catholic missions and of the protection afforded the Catholic hierarchy in India.

Another important step has been taken by the ecclesiastical authorities of Montreal, in connection with the proposed beatification and canonization of Bishop Laval, first bishop of Quebec. Archbishop Fabre, of Montreal, has addressed a pastoral letter to all the cures of his dio-

cese, which was read in the churches last Sunday, requesting parishioners to hand over all documents, whether written by or under the dictation of Bishop Laval. All such letters and documents will be submitted to a consistory, which shall decide whether or not the Bishop should be canonized. It is hoped that sufficient proof will be forwarded to Rome to justify canonization at an early date.

The Government motion of Thursday last requesting that the Crimes Bill be reported on Friday, the 17th inst., without further discussion, was carried, under cloture, and after heated discussion. Mr. Gladstone, opposing it, said that the Conservative Ministry had disregarded all usages and traditions of party in the conduct of the measure they had introduced under the name of the Crimes Bill, and had pursued the false and evil policy of Coercion without the justification that had been pleaded on former occasions. The *Pall Mall Gazette* urges that every English Liberal and Irish member of Parliament, from Mr. Gladstone down, get themselves suspended rather than acquiesce in so monstrous an encroachment on the liberties of Parliament. Mr. T. P. Gill, M.P., says he is not yet authorized to state what course the Irish party will take on Friday night when the urgency motion is put into effect. The probability is, however, that when allowed to struggle no further against the Bill they will refuse to vote, and thus force the Government to suspend them in a body. Mr. Gladstone, however, will close the debate on the Crimes Bill on Friday, with a criticism on Coercion and the general policy of the Government in Ireland. Mr. Smith proposes to stop the debate and to declare the Bill through the committee stage at 10 p.m. on Friday. It is expected that the members of the Opposition will thereupon, without voting, leave the House in a body.

The scheme of Mr. Henry George, Dr. McGlynn and the leaders of the Anti-Poverty Movement to make Mr. William O'Brien an approver of their methods and notions, fell through ignominiously, the enormous Labor parade which was organized last week in New York, coming off without Mr. O'Brien's recognition. The cause of Mr. O'Brien's declination to be present lay in the resolutions which declared for certain measures not in accord with the Home Rule programme, and which were of a nature that, had he countenanced them, the enemies of Ireland would have represented the Irish Parliamentary Party as participants in a general programme of Socialism, Mr. O'Brien's sympathies were wholly with workmen, and he regretted the position he was forced to assume. But the difficulties surrounding the Irish cause at the moment, and the fact that every word and act of the Nationalist was being watched by their enemies for the purpose of turning them into weapons against Mr. Parnell and Mr. Gladstone, all convinced him that any other course would have operated to the destruction of the Irish movement. Mr. O'Brien's prudence cannot be too highly commended. The resolutions he repudiated sought to identify the movement in Ireland with the Nationalization movement in America, and characterized the policy of Mr. Gladstone as one to abolish private property in land. The Irish leaders on the contrary have kept constantly before them the establishing of a peasant proprietorship in land.

The Church in Canada.

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

BISHOP GILLIS.

CAREER OF AN EMINENT CANADIAN.

I.

In the interesting series of papers which the venerable Chevalier Macdonell has contributed to this REVIEW, sketching the life and labours of his great namesake, the first Bishop of Kingston, there has been presented to us the career of a Scotchman whom Providence raised up to accomplish a great work for the Church in Upper Canada, at a time when she was sorely in need of valiant sons to champion her cause amidst a people, the vast majority of whom were not only strangers to her, but even regarded her with mingled feelings of distrust and aversion. By the gift of this one man alone Canada contracted a deep debt of gratitude to the older land, but it may be doubted whether she has not, in some measure at least, repaid it by her gift in turn to Scotland of the great and holy Bishop Gillis, who proved to be the instrument in God's hands of restoring to her that conventual life which, before the "Reformation" came to rob her of the priceless gift of faith and to pass like a blight over the land, had been her chiefest glory.

Although the life of Bishop Gillis really belongs to Scottish history, yet it is not devoid of interest to Canadians, since it was in the city of Montreal that he first saw the light and it was under the fostering care of the Sulpicians that were first developed the germs of his vocation, destined in after years to bear such abundant fruit in the services of the Church and of his adopted land.

The celebration of the Golden Jubilee of St. Margaret's Convent, Edinburgh, a year or two ago, was not unnaturally deemed a fitting occasion for the compilation of a history of that institution, so closely intertwined as it is with the career of Bishop Gillis, and also of much that is of greatest moment in the external life of the Church in Scotland within the past fifty years. The volume* was completed and given to the world a short time ago. To Scotch Catholics it is a work of absorbing interest and genuine consolation, as evidencing the wonderful growth of the faith in their unhappy country within recent years. Heresy had so long reigned in almost undisputed possession, and had to all appearances worked itself into the very lives of the people, that to attempt to dislodge it seemed vain in the extreme. And on the other hand, when Bishop Gillis began his work in Edinburgh more than half a century ago, the Church was so obscure and poverty-stricken, Catholics so few in numbers, and priests so scarce as to be unable to minister even to the wants of the few souls that owned their sway, that could he have looked into the future, and in the long vista of fifty years, beheld the strength and vigor of the Church as it exists now, he would have been sorely tempted to believe himself the victim of a strange hallucination.

James Gillis was born in the City of Montreal, on April 7th, 1802. His father was a Scotchman who, early in life, left his native land, and having, by his industry and frugality, acquired a considerable fortune, settled in Montreal. James was his only son, and from his earliest youth was the object of the unceasing care and affection of his father, who sought to instil into his mind the highest Catholic principles, love of God and of His Church, and uprightness in all his dealings with his fellow-man. That he was eminently successful in his endeavours it is only necessary to glance at his son's long career in the service of the Church, to be well assured. When only four years of age, James narrowly escaped being burned to death through the house adjoining his father's taking fire and being completely destroyed. But Providence had

work for him to do, and his time was not yet come. While still quite young, he was placed under the care of the Sulpician Fathers, who had been sent to Canada by M. Olier, founder of their congregation. The French Government gave them feudal superiority of the Island of Montreal, and one of their earliest ventures was to found a College, in which many a youth, destined to rise to distinction in the service of his country, was educated and trained in the fear of God. Among them are such well-known names as Mondelet, M'Cord, Bruneau and Hippolyte Guy, all eminent at the Bar; the Hon. Charles de St. Ours, Conseiller Législatif, and "Son Homeur," Edouard Raymond Fabre, Maire of Montreal, father of Monseigneur Fabre, the present Archbishop of that city. These were all contemporaries of Bishop Gillis, who, even during his early school days, gave unmistakable evidence of possessing those great qualities which were to raise him to a high position in the Church of God. He acquired great proficiency in the French language, and was conspicuous among his companions for his piety and attachment to the Sulpicians. It was his great delight to construct and decorate miniature altars, and to induce his companions to join with him in performing religious functions and exercises of piety, a trait so often met with in the boyhood of the Saints. In 1816, James being then 14 years old, Mr. Gillis disposed of his property in Montreal and returned to Scotland to spend the remaining years of his life. He settled in the village of Fochabers, where he died some years afterwards, fortified by all the consolations of the religion he had faithfully adhered to during his life. Mrs. Gillis, who was a Protestant Episcopalian, survived him many years, but her son had the consolation of receiving her into the Church some time before her death, which occurred in 1851. She became quite blind in her old age. In 1817 James entered the Seminary of Aquhortes, to prepare himself for the priesthood, having always had a strong predilection for the ecclesiastical state, and believing himself called of God to devote his life to the service of religion. The Superior of the Seminary at that time was Rev. James Kyle, afterwards Vicar-Apostolic of the Northern District of Scotland, and he took a great interest in young Gillis, who, indeed, endeared himself by his amiable qualities to all with whom he came in contact during the whole of his long life. On the 3rd of December he left Aquhortes, and going to Paris entered the Seminary of St. Nicholas, then the classical institution of the diocese of Paris. Here the knowledge of the French language which he had acquired in Montreal, stood him in good stead, and enabled him to make rapid advancement in his studies. He gained many honours in almost every department, but especially in the school of rhetoric, and under skilful tutors was developed and perfected the natural gift of eloquence with which he adorned the pulpit during his subsequent career. As at Aquhortes, so in Paris, he was greatly beloved by his superiors and fellow-students, and when his course was completed and he was to leave Paris to enter upon his life's work, he was addressed by them in a farewell ode, composed by one of their number. Among his companions was the late Mgr. Surat, Vicar-General of the late Cardinal Morlot, Archbishop of Paris, and one of the Martyrs of the Commune in 1871, and also that great light of the modern French Church, the late Mgr. Dupanloup, Bishop of Orleans, both of whom held him in the highest esteem.

Mr. Gillis left St. Nicholas in October, 1823, and entered the Seminary of Issy, a house belonging to the Sulpicians, to complete his studies in philosophy and theology, but his health, never very strong, gave way, and he was obliged to return to Scotland. This was in April, 1826. In Autumn of the same year he resumed his studies under Bishop Scott in Glasgow, and in June 9th, 1827, he was ordained priest at his old College at Aquhortes, by Bishop Patterson. In February, 1828, Father Gillis went to Edinburgh and placed himself under the jurisdiction of Bishop Patterson, who had succeeded to the Vicariate-Apostolic of the Eastern District on the death of Bishop Cameron; but his health continuing very delicate, he was precluded from at once entering upon the arduous

*History of St. Margaret's Convent, Edinburgh. Edinburgh and London: John Chisholm. 1886

duties of a missionary. But it was not possible for a man of Father Gillis' zeal and energy to remain long idle, so he devoted himself to preaching and teaching with great success. Towards the close of the year 1826, he was deputed by Bishop Patterson to proceed to France with the object of collecting money for repairs on St. Mary's Chapel, Broughton Street, Edinburgh. In those days it was necessary to go abroad in search of means for the support of the Church in Scotland, as the Catholics in that country were, by far the greater part poor, and even then, few in numbers, and on account of the persecution to which they had been subjected in the past, not given to any great measure of display. As this tour of Father Gillis' proved an eventful one for himself, and fraught with the most momentous consequences to the Church in Scotland, it seems worth while to dwell briefly upon it here. Having fulfilled the first object of his mission, and sent to Bishop Patterson means sufficient to make the necessary repairs on St. Mary's Chapel, his thoughts turned to himself.

"He took advantage of his stay in France to make a spiritual retreat in the Monastery of La Trappe. Far from the scene of his missionary labours, he thought of poor Scotland, grieved over her apostasy, prayed for her return to the ancient faith, and again offered himself to labour with all his strength for the salvation of souls and the advancement of the Church in that unhappy country where heresy had so long reigned supreme."

During the retreat the thought occurred to him that if Religious Orders could be restored to Scotland, much might be done towards the regeneration of his country through the instrumentality of their prayers and good works, and he there and then resolved by God's grace to leave nothing undone to carry the idea into effect. So firmly did it take root in his mind that he felt it to be an inspiration from God, and as the event proved, the conviction was well-founded. Amongst the ecclesiastics making the same Retreat was Mgr. Soyer, Bishop of Luçon, between whom and Father Gillis there sprang up a warm friendship which lasted through life. To him Father Gillis unfolded his plan, and it found echo in a sympathetic heart, which greatly encouraged him and confirmed him in the hope of seeing something of the ancient glory of the Church restored to his loved Scotland. At the conclusion of the Retreat Mgr. Soyer invited Father Gillis to accompany him to Luçon, his episcopal city, that he might present him to one of his priests, that holy man, Rev. Louis Marie Baudouin, since declared "Venerable" by the Church, who had founded a congregation called Ursulines of Jesus, devoted chiefly to the instruction of youth. Father Gillis did so, and the result was that on his return to Scotland he offered himself to Bishop Patterson to take the first step towards bringing to Edinburgh such a body of Religious as he had seen at Luçon. About this time Father Gillis had serious thoughts of becoming a Religious himself, and to settle the matter he visited France again in 1830, and made a retreat at the Jesuit Novitiate at Montrouge. The result was that he resolved to remain a secular priest and to devote his life to the service of the Church in Scotland. It is useless to speculate as to what might have been the future of the Scottish Church had Father Gillis decided otherwise. "God's ways are not our ways," and in His kind Providence He would, we can hardly doubt, have raised up another in the place of Father Gillis to do His work in Scotland. But we are concerned only with actual events, and when we contemplate all the blessings God has bestowed upon Scotland, and of which Bishop Gillis was in no small part the instrument, we are filled with unspeakable gratitude to Him.

It was against the penal laws which were in force at that time that such an establishment as was contemplated should exist in Scotland, but nothing daunted, with unabated confidence in God, Father Gillis prayed and pondered and set out on a tour through France, Spain and Italy, seeking aid both in means and prayers for the fulfillment of his heart's desire. The success he met with gave him great encouragement, and already the form and extent of the convent began to take definite shape in his mind. During his absence Bishop Patterson died (Oct. 30th, 1831). Among his papers was found a form

of postulation, petitioning the Holy See for the appointment of Father Gillis as his coadjutor, but it was considered that notwithstanding his high qualities, he was too young, so Rev. Andrew Carruthers received the appointment in his stead. In 1833 when the appointment of a coadjutor to Dr. Macdonell, Bishop of Kingston, Upper Canada, was contemplated, the name of Father Gillis appeared on the list of candidates presented to the Propaganda. Canada thus almost won him to herself again, but again did the Providence of God become manifest, for Father Gillis was to remain in Scotland.

The successful issue of his labours and the subsequent growth of the faith in Scotland I must reserve for another paper.

H. F. MONTOSH.

OLD LAMPS AND NEW.

A REVIEW OF MR. MORISON'S "SERVICE OF MAN."

If I were asked what is the great question of the present day, I should reply, the question of Theism. It will be found, in the long run, that all the most important issues of philosophy which agitate just now the minds of men, lead up to, or spring from, this supreme problem. I remember that upon one occasion, the keenest and most logical of metaphysicians whom I have known, the late Dr. Ward, before entering upon a discussion with a not unworthy opponent, said: "Well, where do we start from? Do you believe in God? And if so, in what God?" That was to begin with the beginning. "Glaubst du an Gott"—Believest thou in God? asks Margaret of Faust. And he answers:

Mein Liebchen, wer darf sagen
Ich glaub an Gott?
Magst Priester oder weise fragen
Und ihre Antwortscheint nur spott.
Ueber den Frager zu sein.

In these verses, as it seems to me, there breathes "the prophetic soul of the wide world dreaming or things to come." "Who can dare, 'I believe in God,' to say?" the sage asks in response to the girl's question. "A mocking play, a sarcasm on the asker," is the only response which he expects from the wise. Goëthe is the intellectual king of this new epoch; the interpreter to itself of the modern mind, who more than anyone else has made it realize the revolution which has swept over it. Certain it is that all those who have felt most deeply the spirit of the age, have been stirred down to the very depths of their being by this great problem. The mere catalogue of philosophers and poets who have confessed it, would comprise almost every illustrious man from Goëthe's day to ours. Let us hear one who is by no means the least illustrious. "The main difficulty to an inquirer," Cardinal Newman wrote, thirty years ago, in his sermon on "Mysteries of Nature and of Grace," "is firmly to hold that there is a living God, in spite of the darkness which surrounds him, the Creator, Witness and Judge of men." That, he considered, is the great obstacle to faith, and the truth of the dictum he judged likely to be confirmed in the religious history of this country as time proceeded. So in truth it has been, most emphatically, most lamentably. The latest confirmation of it is supplied by a book now lying before me, Mr. Cotter Morison's "Service of Man," regarding which the editor of the *Tablet* has asked me to say something in these columns.

Now, what I am led to say at starting is—and I trust I may say it without any appearance of discourtesy to Mr. Morison—that the book seems to me notable rather as a sign of the times than for any intrinsic merit. I recognize, indeed, the lucidity and vigour of the author's style, I do not doubt the absolute sincerity of his intention. But when I have said this in favour of his work, I have said all, I think, that can justly be said. It is a mere resuscitation of objections to the Christian system made and answered a hundred times before. Mr. Morison tells us nothing new, although his literary skill and his manifest earnestness bestow upon his pages an engaging air of freshness. With the exception of the quotations,

which are various and apt, there is hardly anything in his work which may not be found in the writings of Mr. John Morley, who, I think, must have been strangely misled by paternal fondness for his spiritual offspring, when he pronounced this to be "an epoch-making book." Alas for the "epoch!" I think that Mr. Morley under-rates the age. Assuredly I do not myself overrate it. It is an age of loose reading and writing, and of looser thinking, in which the public—"how many fools does it take to make a public?" Chamfort gravely asked—agreeably flattered by being styled "judicious," supposes itself capable of deciding the gravest and deepest problems, without being in the least able to understand their essential elements or necessary conditions.

The late Mr. Mills was of opinion that there never was an age in which any book embodying the results of profound meditation had less chance of finding appreciative readers. On the other hand, commonplaces addressed to the average intelligence or unintelligence, in a taking journalistic style are sure to command wide popularity. Such, to instance a recent example, was Mr. Drummond's "Natural Law in the Spiritual World." Mr. Morison's book is of the same calibre. It is not conceivable that either should make an epoch, or even leave a permanent impression upon the mental history of the age, debased as its intellectual standard undoubtedly is. It is not my intention to criticize Mr. Morison's work in detail; all I shall do will be to set down a few observations upon the chief topics with which he deals. I take the author's object to be twofold. First, he desires to show that Theism in general, and in particular that form of it embodied in Christianity, is outworn, and will have to be discarded by the world. Next, he wishes to recommend a new religion, "The Service of Man," in the place of the service of God. "The *Civitas Dei*," he holds, "is a dream of the past, and we should strive to realise that *Regnum Hominis* which Bacon foresaw and predicted," to put off belief in Deity, and to put on belief in humanity. Let us consider in such brief, but I trust not inadequate fashion as the opportunity allows, why, and on what grounds Mr. Morison would have us quench the old lamps which for so many centuries have lighted the foremost generations of men through the world's darkness, and what he offers us in exchange for them. First, I will glance at the case urged by him against the form of Theism which specially concerns us—I mean the Christian. Subsequently I will deal with his objections to Theism in general; and then I will examine the new religion which he proposes for the adoption of mankind.

Now, why should we give up our belief in Christianity? That is the first question. "Swear by the fortunes of Cæsar and have done with Christ," the Proconsul urged St. Polycarp. "Eighty and six year's" the saint answered, "have I been His disciple, and He has never wronged me, but has ever preserved me; and why should I blaspheme my King and my Saviour?" The Christian King peremptorily summoned by Mr. Morison to a like apostacy—not indeed under pain of the stake, but under penalty of intellectual reprobation, so to speak, may surely echo this "Why?" Well, Mr. Morison gives various reasons, all of which may be briefly summed up under two heads, one natural and the other moral. "The current faith," he writes, "has come increasingly into conflict with science in proportion as the latter has extended in depth and area. The isolated points of collision of former days have been so multiplied that the shock now is along the whole continuous line between science and theology, and it would not be easy to name a department of inquiry which has not, in some measure, contributed aid to the forces arrayed against the popular belief. More important still is the changed tone of feeling with regard to this subject. Time was, and even a recent time, when the prestige of Christianity was so great that even its opponents were over-awed by it. But now men are ready to openly avow that they find a great deal in the Christian scheme which is morally shocking; and in the estimation of many minds now a-days, probably the moral difficulties out-weigh the intellectual." Now, if we go carefully through the first class of Mr. Morison's objections, we shall find a most lamentable want of precision and clearness. If

he were in a position to say, "Christianity, or to be more explicit, the Catholic Church, its most dogmatic form, asserts such and such propositions as a part of a divinely revealed message to the world, and these propositions have been demonstrated to be false," his argument would be unanswerable. Certainly, I for one, would attempt no reply to it. But that is precisely what he has not done. We have instead vague generalities about Geology and Genesis, Evolution and Creation, fictions of primitive cosmogonies and facts of modern science, Biblical miracles and legends, and the like, I have myself gone over the whole ground in a work sufficiently well-known, and there is nothing in Mr. Morison's book which leads me to retract or qualify any word which I wrote in the fourth chapter of my *Ancient*

Religion and Modern Thought. I may, perhaps, venture to cite here some words from it, by which I desire to stand or fall. "Let me say that, so far as I am concerned, I appeal in defence of my religious creed to reason, which, indeed, as Butler admirably says, is the only faculty we have wherewith to judge of anything, even religion itself. If Christianity, if Catholicity be irrational, if it can be received only upon condition of our shutting the eyes of the understanding, its doom is sealed. To me it seems that Christianity, and in particular that form of Christianity which teaches the supernatural most dogmatically and most uncompromisingly, requires of men nothing which is contrary to reason, nothing which has been, or can be, shown to be false or incredible, or even improbable." I have given in the pages from which I quote, my reasons for so thinking, and for the conclusions to which I am led, that "the achievements of the modern mind, whether in the physical sciences, in psychology, in history, in exegetical criticism, have not in the least discredited Christianity. I must refer to those pages such of my present readers as would follow me farther in this grave matter. As to the moral argument against Christianity, it assumes, in Morison's work, two forms. First, he dwells upon the corruption of manners, and especially upon the degradation of the clergy, at certain periods in the history of Christianity. But really, history so treated may be made to prove anything, and such ratiocination hardly seems to merit a serious reply. Mr. Morison's historical studies must have been slight indeed if they have not shown him 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 those 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 a sure mark of her celestial origin, which a most eminent ecclesiastic, the late Cardinal Baluffi, has well drawn out in his learned work, *The Divinity of the Church Proved by her Charity*. The other form of Mr. Morison's ethical argument against Christianity is derived from what he terms "the great number of theological dogmas which are felt to be morally repulsive and horrible to the more humane conscience of modern times." "The more humane conscience of modern times" I take to be a euphemism for that sickly sentimentality which shuts its eyes to the more stern and distressing aspects of human nature. The theological doctrines which Mr. Morison has in view all centre round the colossal, overwhelming fact of sin. It is all very well to ridicule the mysteries of theology. But you cannot get rid of the darker mysteries of sin and suffering, of sin actual, of sin inherited; of personal and vicarious penalties. The moral evil in the universe is even more appalling than the physical, and raises problems not less terrible and insoluble. Vainly do we try to put them aside as relics of first education. They come back unwelcome visitants when we least desire to see them. We cannot bury them deep enough. In the hour of our greatest successes, of our most cherished happiness, *apparent diræ facies*. And what is their practical meaning? In what direction shall we seek the solution of the enigma? Kant tells us that the moral law inevitably humiliates every one who compares it with the sensual tendencies of his own nature. Why? Whence that moral law which cannot be the expression of my own

will, for it claims to overrule my will; which must be the expression of a higher and a better will than mine: of a righteous and perfect will, which on the very ground of that righteousness and perfection asserts an absolute right to my obedience? The existence of sin under the moral government of a God who hates sin! What a problem! Yes. But nothing is gained by ignoring it or denying it. I take it as the first of facts about us not only that we have conscience, but that conscience has us. It claims a rightful supremacy over our own wills in virtue of the law which it apprehends and which it reveals. Assuredly it witnesses to a law broken by men and to a lawgiver whom it discloses under the attributes of retributive justice. I will not say with Sir William Hamilton that "the only valid arguments for the existence of God rest upon the ground of man's moral nature." I do say that conscience is the creative principle of religion, and the first source of our knowledge of God. But that brings us to what Mr. Morison calls the far mightier question which has now come to the front. It is not merely belief in "the God and Father of our Lord Jesus Christ," but the whole Theistic idea which he judges superannuated and discredited. The consideration of that supremely momentous topic I must defer to next week.

W. S. LILLY, in the *London Tablet*.

A CONFIRMATION TOUR.

His Grace the Archbishop went to Orangeville on the evening of the 4th inst. He was there received by the pastor, Rev. Father Jeffcot, and conducted to the newly acquired Presbytery. He afterwards examined the children who were to be presented for confirmation, and found them well instructed. He lectured the boys individually. On Sunday morning (5th June) confirmation was administered to 29 persons, and His Grace lectured on the chief doctrines of the Catholic Church to a large congregation, many of whom were Protestants. Catholics are becoming less numerous in this town.

On Thursday, the 6th, His Grace proceeded to Penetanguishene, and at once went to the French settlement at Lafontaine. A very grand reception had been prepared for him by the pastor and people. The road for a great distance was decked with evergreens adorned with innumerable garlands, streamers and banners. He was conducted to the Church of Ste. Croix by a guard of honour composed of fine young men, members of the Sacred Heart Society. In the Church an immense congregation greeted him. The Archbishop expressed the great pleasure given him by the improvements made in recent years. The pastor, Rev. Father Michel, has been ailing for a long time, and the Rev. Father Gibbons is at present administrator of the parish. He then gave Benediction of the Blessed Sacrament, and subsequently visited the Convent lately established there. It is in a flourishing condition. There are 33 boarders, and the Sisters have a large day school. These devout ladies (of the order of Holy Cross) have already done a great deal of good among the female population of the parish.

Next morning His Grace visited the Reformatory at Penetanguishene, lectured the boys individually, found them well instructed and confirmed twenty-six of them. In the evening the kind attention of Mr. McCrosson, the Superintendent of the Reformatory, provided a steam yacht in which the trip to Midland was made. His Grace went at once to the parish church, where he examined and exhorted the candidates for confirmation. Next morning (Wednesday) the mass was celebrated by Rev. Father Lynett, the excellent pastor of the place, who takes infinite pains with the preparation of his catechism class. The Archbishop was especially pleased with compositions on various doctrines of the Catholic Church, very accurately written by the children. Their answering of the catechism was also very creditable. Forty-eight children were here confirmed. A parochial residence which is much needed is now being built in Midland, and the town itself is progressing rapidly.

On the following day Mr. A. M. Dodge kindly lent his steam yacht to go to Victoria Harbour and Waubau-

shene. In Victoria Harbour forty-two were confirmed; one woman, a convert, was confirmed on her death-bed. In Waubausheene eighty-one were confirmed. His Grace was much pleased with the answering of all the candidates and again paid a very high compliment to Father Lynett for his zeal and energy.

The Archbishop returned to Toronto the same evening (Thursday) and on Saturday morning, in the temporary church of the Parish of St. Mary, in this city, confirmed 101 children, who had been well prepared by the Christian Brothers and the Sisters of St. Joseph.

SACRED HEART SYMBOLS.

I.

Of the masses of blood-red roses
That bloomed in the Church to-day,
I asked (while the sunshine nestled
Where the pollen o' gold dust lay):
"What office is yours, sweet roses,
With your wealth of flower and bud?
What whisper is this that rises
From the depths of your crimson blood?"
—" 'Tis the feast of the Heart of Jesus,
And we image His precious Blood!"

II.

I turned to the waxen tapers
That blazed on the altar fair
(The breath of their fragrant odour
Warming the cool, dim air),
And I said: "O, beautiful tapers!
Enthron'd on the marble's height,
What message is this ye bring me
In your showers of amber light?"
—" 'Tis the feast of the heart of Jesus,
And we symbol this Wisdom bright!"

III.

Then, over the glowing censer,
I breath'd with a trembling tongue
(As on chains of tinkling silver
Before the shrine it swung):
"O flames in a shining prison!
From the fiery deeps thereof,
Why do your sparks, unceasing,
Flash up to the Host above?"
—" 'Tis the feast of the Heart of Jesus,
And we image His burning love!"

—ELEANOR C. DONNELLY.

THE UNIVERSITY EXAMINATIONS.

OUR congratulations are due to the following gentlemen who have successfully passed the late University examinations:

GRADUATES, B.A. degree—II. Class honours in Logic, Civil Polity, Mental and Moral Science—M. V. Kelly, St. Michael's College, III. Class honours in the same course—J. B. McEvoy, St. Michael's College. Honours in Natural Science—P. W. H. McKeown. Honours in Classics—W. McBrady. Pass Course—J. J. Hughes.

UNDERGRADUATES, 2nd year—M. J. O'Connor; 1st year, Honours in Classics—P. Langan, St. Michael's College. Honours in French—E. J. O'Connor. Senior Matriculation, or 1st year examination—W. J. Harte, St. Michael's College, D. P. O'Connell, Jas. J. Mallon.

Graduates in Medicine, with honours in course—Dr. Jas. A. McMahan, Dr. Joachim Guinane.

Especial mention must be made of Miss Gertrude Lawler, of Toronto, who took first class honours in Mathematics and Modern Languages, together with the third scholarship in General Proficiency. Miss Lawler is a niece of Rev. Father Lawler, of this city.

The corner-stone of the Catholic Church of Petrolia, now in progress of erection under the pastorship of Rev. Father Gham, was recently laid by His Lordship, Bishop Walsh of London.

Every breath of air, and ray of light and heat, every beautiful prospect, is, as it were, the skirts of angels' garments, the waving of the robes of those whose eyes see God.

The Catholic Weekly Review.

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

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

THE CATHOLIC WEEKLY REVIEW will be conducted with the aid of the most competent writers obtainable. In addition to those already mentioned, it gives us great satisfaction to announce that contributions may be looked for from the following:—His Lordship Rt. Rev. Dr. O'MAHONEY, Bishop of Eudocia; W. J. MACDONELL, Knight of the Order of the Most Holy Sepulchre; D. A. O'SULLIVAN, M.A., LL.D., (Laval); 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. AENEAS McDONNELL DAWSON, LL.D., F.R.S.C., Ottawa.

LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 20th 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 LYNETT,
Archbishop of Toronto.

TORONTO, SATURDAY, JUNE 18, 1887.

We learn with regret of the illness, brought on by overwork, of Bishop Carbery, of Hamilton.

We re-publish, elsewhere in this issue, the first of Mr. W. S. Lilly's articles in the *Tablet*, on "Old Lamps and the New," embodying a criticism of Mr. Morison's recent "Service of Man," the latest attack on the Christian idea and teaching. "Old Lamps and the New," will be found to be in this brilliant Catholic apologist's best style.

Several weeks have now elapsed since the outbreak of mob-law in this city, without any effort being made on the part of its Chief Magistrate to bring to justice the ring-leaders, and the gentlemen-hoodlums concerned in it. Next year we trust Toronto, "the Good," will allow Mr. Howland to resume his evangelical avocation. It would be better to have a Mayor not perhaps so supremely loyal, but who could be trusted to administer the government of the city on other than Exeter Hall ideas and tenets.

The celebration of the great feast of CORPUS CHRISTI at St. Basil's Church, on Sunday last, was carried out with unusual splendour. The Blessed Sacrament was exposed on the High Altar from seven o'clock till after High Mass, and the church was well filled at all the morning services. High Mass was sung by Rev. Father Hours, and the music rendered by the choir and orchestra, under the direction of Rev. Father Chalandard, was of a superior character. Immediately after the mass the Blessed Sacrament was borne round the church in solemn procession, the Sacred

Host being carried by the Rev. Father Hours, under a rich canopy supported by four members of the congregation, preceded by the students of St. Michael's College, clad in copes and chasubles and followed by the members of the Sodality of the B.V.M. and the children of the parish, attired, the girls in white, with wreaths and veils, and the boys in black, with sashes and rosettes. Benediction from the High Altar brought the celebration to a close.

The esteemed *Mail* puts all physical science out of joint in a fierce endeavour to eliminate every trace of the supernatural from the life and labours of the Venerable Mother Margaret Bourgeoys. This appeal to physical causes has been in favour with all unbelievers since the days of the Jews who accused Peter and his companions of being drunk on Pentecost Sunday.

The *Mail* would explain away on a purely material basis all belief in supernatural manifestation and agency. An announcement respecting the pre-canonization process which has been going on for some years in the case of certain early Canadian *religieuses*, carries us a long way, it thinks, from modern civilization. The visions that are attributed to the nuns of New France may be accounted for, it claims, without invoking or suggesting the supernatural, since the hallucinations which passed in an "unscientific age" for miraculous manifestations, may be attributed to the five following pathological causes: (1) Local disease of the organ of sense; (2) a state of deep exhaustion, either of mind or of body; (3) morbid emotional states; (4) outward calm and stillness between sleeping and waking; and (5) the action of certain poisons, such as haschisch, opium and belladonna. The canonizing committees in Rome are not given to investing with the supernatural character anything which so much as admits of being attributed to a natural agency, and they are not unfamiliar, we may be sure, with what accompanies the various forms of disease or exhaustion. The *Mail's* are the most popular arguments at the command of Materialists. The Mystery of the Cross and the holiest things of religion they treat as illusions and madness. Will the *Mail* tell us if it accepts the further theory of its school of unbelievers, in respect to the Resurrection, the Burial and the Death of our Lord?

There is only too much truth in what the Baltimore *Mirror*, speaking of the projected establishment of an American Catholic daily, had lately to say of the ungenerous spirit which some Catholics at times manifest towards journals that are undertaken in Catholic interests: "Catholics, as a rule, are not very lenient towards the shortcomings of their own press. Any statement that is contrary to the bias of its readers subjects a Catholic paper to the instant disapprobation of its readers; and they express this disapprobation by withdrawing their support from the paper. A failure to notice a trifling event in Catholic circles, even though those most interested in it did not see fit to bring it to the notice of the editor, would be sure to give offence and lose the paper the patronage of those connected with it. This, we regret to say, is characteristic of the priests as well as the laity. Whatever displeases their readers is sure to injure the material welfare of a Catholic paper. It is not so with the secular press, as every-day experience proves. Some of the dailies, which do not make the least pretence of respecting the sensibilities of Catholics, draw a large part of their support from this portion of the commun- Ridicule

misstatements, and even calumnies against religion are meekly submitted to by the very persons who are first to resent the slightest defect which their critical eye discovers in the columns of their own religious papers. It is not an easy matter to account for the want of a more generous spirit among Catholics, but there is no escape from the fact that it exists."

"An intellectual man," Cardinal Newman once wrote, "as the world conceives of him, is one who is full of 'views' on all subjects of philosophy, on all matters of the day. It is almost thought a disgrace not to have views at a moment's notice on any question from the Personal Advent to Cholera or Mesmerism." The lucubrations of the gentlemen on the *Mail* in this city bear testimony to the general truth of this judgment. The processes of canonization in vogue at the Roman Curia, the definition of the dogma of Papal infallibility, and the consideration, in a word, of all spiritual powers, however much they may be subjects to interest theologians, are yet scarcely of a character to concern politicians. So that when the *Mail* expounds Encyclical after Encyclical, and exclaims against the Syllabus as a singular enormity, embodying all that is intolerable of Ultramontane aggressiveness, the question presents itself whether the *Mail* is primarily an organ advocating a certain set of political opinions, or a *Schola Theologorum*, competent to determine the precise force of Papal and Ecumenical utterances, or the exact interpretation to be placed upon them. Setting that consideration however, entirely aside, and concerning ourselves solely with the Syllabus and the Vatican definitions in their application and relation to the individual and the State, and the *Mail*, it need scarcely be said, will be found to have advanced nothing new on the subject. Its arguments are old, and have more than once been exploded; it but presents to us, in not even a new dress, the dilapidated parts of Mr. Gladstone's *Expostulation* in respect to the Vatican Decrees, and what he conceived to be their bearing on civil allegiance. The *Expostulation* was based on these premisses that, since the belief in the infallibility of the Pope had been advanced to a dogma, and since, in Mr. Gladstone's opinion, there were no departments and functions of human life which do not and cannot fall within the domain of morals, Catholics were no better than slaves either mentally or morally, and that "every member and convert of the Pope's church placed his loyalty and duty at the mercy of another." Could Catholics, he asked, in consequence be held to be the State's trustworthy subjects; and had not a foreign power such a hold over their consciences as might at any time be used to the serious perplexity and injury of the civil governments under which they existed? These contentions were put forth with great trenchancy and vigour; yet it is not too much to say that after he had read Cardinal Newman's rejoinder, even Mr. Gladstone must have been forced to admit to himself that he had not at all adequately or accurately comprehended his subject, and that he had been led into an utterly untenable position as a result of an immense misunderstanding of the question, and as a result of the ignorance which prevails among all but ecclesiastics, of the nature and force of ecclesiastical language. At all events it was said of him that he spoke in regard to ecclesiastical affairs generally in a style in which priests and parsons are accused, by their enemies, of speaking concerning geology.

The "Syllabus of Errors," the publication of which

led to such extraordinary expressions against the civil allegiance of the Catholics of England, was but a collection of propositions which the late Pope, Pius IX., in his various allocutions, encyclicals and like documents, had pronounced to be erroneous. This "Syllabus of Errors" accompanied the Encyclical letter announcing the definition of the dogma of the Infallibility, and was meant for the use of the Bishops. Some of them, the Pope judged, had not seen all the allocutions and authoritative letters of his long Pontificate, and, in consequence, he caused a compilation to be made of those errors which at one time or another had been formally condemned. Such was the Syllabus, in its nature and objects. Sent with the Pope's sanction to the Bishops, it was received with submission; in itself it was but a digest or index of already condemned propositions. The eighty propositions, of which it recorded the erroneousness, had been condemned in Papal Allocutions and Encyclicals during the course of the late Pope's pontificate, and no commotion had resulted; yet, when they were all brought together, they were denounced as the first move in a great scheme of aggression. Mr. Gladstone contended that they were "extraordinary declarations on personal and private duty," and that they claimed for the Pope "absolute obedience" within a domain, the limits of which he alone could determine. There are Rules at Rome for the interpretation of authoritative documents; some of them are known to all priests, but a knowledge of them is not usually possessed by laymen, much less by Protestants, however educated and experienced. For example, it is a common rule, in the censure of books which offend in doctrine or discipline, to take sentences out of them in the author's own words, which are condemned in the sense in which they occur in the work in question. Thus it may happen that even what seems at first-sight a true statement is condemned for being made the shelter of an error. A sentence or proposition may be true in itself; it may be false in the particular sense in which a writer makes use of it, and these decisions can only be interpreted with safety in the light of certain rules, which arise out of what is called the *stylus curiæ*. Mr. Gladstone made the mistake, of interpreting particular to be universal condemnations, of applying to all States a decision made, definitely, in the case only of New Granada, and of substituting *absolute obedience* in all matters whatever, for the Pope's authority in matters pertaining to Church *disciplina* and *regimen*. To the Pontiff, Mr. Gladstone declared, belonged the *supreme direction* of Catholics in respect to all duty, and by "supreme direction" he understood minute and particular supervision and management. Directing himself to the words "disciplina" and "regimen," he exclaimed, "thus are swept into the Papal net whole multitudes of facts, whole systems of governments, prevailing though in different degrees, in every country in the world," and yet discipline and regimen are words with a definite meaning, pertaining to ceremonies and rights, and matters strictly internal to the Church. "So little," says Cardinal Newman, "does the Pope come into this whole system of moral theology by which (as by our conscience) our lives are regulated, that the weight of his hand upon us, as private men, is absolutely unappreciable." During a period of 200 years in all matters sacramental, ritual, ecclesiastical and monastic, and in all affairs relating to the duties and discipline of ecclesiastics and laymen, his Eminence could find only some fifty cases of Papal interposition. During those 200 years, at all events, the Pope had left rather more than

the 'one fourth of the department of human conduct' Mr. Gladstone allowed Catholics. We are still being told that the claims of the Pope enter into the domains of practical politics. "The circumference of State jurisdiction and of Papal are," said the Cardinal in answer to such objections, 'for the most part, quite apart from each other; there are just some few degrees out of the 360 in which they intersect, and Mr. Gladstone, instead of letting these cases of intersection alone, till they actually occur, asks me what I should do if I found myself placed in the space intersected. If I must answer, then I should say distinctly that did the State tell me in a question of worship to do what the Pope told me not to do, I should obey the Pope, and should think it no sin if I used all the power and the influence I possessed as a citizen to prevent such a bill passing the Legislature, and to effect its repeal, if it did."

THE SODALITY B. V. M. AND THE POPE'S JUBILEE.

The following has been sent to us for publication by *The Messenger of the Sacred Heart* :—

In this year of the Golden Jubilee of the Pope's priesthood, all Catholic societies, the world over, are presenting him with testimonials of their affection. The *Messenger* has already nearly brought to a successful issue an address signed by the American Associates of the League of the Sacred Heart, called the Apostleship of Prayer. We now open similar lists for signatures, under the direction of our Moderator-General in Europe, in favour of the American Sodalities of the Blessed Virgin. The address contains an expression of profound sympathy and affection for the Holy Father, and an earnest protestation against irreligious societies. No offering is required—not even spiritual offerings, as was the case in the address for the Apostleship of Prayer. Only the signatures of the Rev. Director, the officers and members of each Sodality are asked, with the date of the diploma of affiliation to the *Prima Primaria* at Rome. This may also be made the occasion of securing the right of affiliation of such Sodalities. The blanks for signatures will be sent on application from our office; they must be returned signed by the last week of July. They will then be forwarded to the General Centre, where, after being richly bound in albums, they will be presented to the Holy Father in October, along with the addresses of the American Associates of the Apostleship of Prayer. The lists for signatures to the latter address will also remain open and blanks be furnished until July.

R. S. DEWEY, S. J.

The address is as follows:—

MOST HOLY FATHER:

In this year of jubilee, when the whole Catholic world is bestirring itself to celebrate the fiftieth anniversary of your august priesthood, the Sodalities of the Blessed Virgin, affiliated to the *PRIMA PRIMARIA*, and thus united with the centre of all great Catholic works, are happy to unite their pious wishes with the general concert of prayers and solicitations which rise up on all sides.

They are especially happy to show you their lively gratitude for the distinguished favours which you, Most Holy Father, and your predecessors, have so generously bestowed on the *PRIMA PRIMARIA*, the Mother and Mistress of the Sodalities of the Blessed Virgin, and through her on all the Sodalities which spring from her fruitfulness.

They are also happy to promise your Holiness that, ever faithful to the spirit of their Rules, they will not cease to spread around them devotion to the Blessed Virgin, their Queen and Patroness, and to reproduce in their lives the virtues of this Mother without compare. In the past, the Sodalities have already laboured well to propagate in every country her devotion and her love; in the future they will do yet more—they will work for her universal empire over souls, and they will combat with all their strength against the accursed influence of irreligion and secret societies.

Finally, Most Holy Father, along with our humble homage, allow us to offer you our prayers, our Communions, and our good works for the prosperity of your reign. During this year of jubilee they shall mount up to heaven for your Holiness in greater number and with greater fervour than was their wont. May the Sacred Hearts of Jesus and Mary, through the intercession of the Blessed Saint Joseph and Saint Joachim, hear our prayers; and, under your fatherly direction, may the Church, reaching afar to peaceful conquests, realize more and more the last wish of the Divine Master,—"*Unum ovile et unus Pastor*—one fold and one Shepherd."

AN ART MASTER.

He gathered cherry-stones, and carved them quaintly
Into fine semblances of flies and flowers;
With subtle skill he even imaged faintly
The forms of tiny maids and ivied towers.

His little blocks he loved to file and polish;
And ampler means he asked not, but despised.
All art but cherry-stones he would abolish,
For then his genius would be rightly prized.

For such rude hands as dealt with wrongs and passions
And throbbing hearts, he had a pitying smile;
Sere his way through surging years and fashions,
While Heaven gave him his cherry-stones and file.

—JOHN BOYLE O'REILLY, in *Scribner's Magazine*.

Current Catholic Thought.

THE MYSTERIES OF RELIGION.

In nature men accept mysteries which they do not understand as truths, from the fact that they are visible. In religion men accept mysteries—which human reason cannot comprehend—as truths, because they have been revealed by God, who is not only all truth, but all wisdom and all power. To believe in God we must believe His word, and His word is all the evidence a Christian requires to enable him to accept what are really truths and which are only mysteries to our limited intelligence.—*Church News, Washington*.

THE ORIGINAL REFORMERS.

People who have not studied and are not close observers of the workings of Protestantism do not know the diabolic phase of that frightful fraud. We tell them that Protestantism is effeminate Christianity ingrained with Mahomedanism, and they don't understand what we say. We tell them that the Reformation was a respectable name given to robbery and lust during the sixteenth century; they think we are dealing in figures of speech. When we assure them that the authors of the social revolution which ushered in Protestantism were highwaymen, robbers and bandits; and that the rank and file of their followers—men who composed the armies which crushed the Catholic Church and people of Europe—were hirelings engaged for a price and a promise of a share of the plunder to do work which Turks would shudder to undertake, they assume an air of incredulity. But these are stern, sober facts.—*Western Watchman, St. Louis*.

EMOTIONALISM IN RELIGION.

The Catholic religion is profoundly emotional. Its religious functions and ceremonies, its doctrinal teaching, its sacred literature are all thoroughly pervaded with the emotional element, and have the power to profoundly excite human emotions. They have this power because of the truths they represent. There is nothing unreal, nothing fanciful in them. They express, or where expression is impossible, they imply, or suggest and symbolize sublime truths, profound mysteries, eternal verities, inseparably connected with man's weal or woe in this world and the world to come. Hence they have power to move the human soul to its lowest depths. Hence, too, the yielding

to emotions excited by Catholic religious worship, reading or meditation, the cherishing of those emotions, instead of weakening the intellectual faculties and the will, tends immediately and powerfully to strengthen them.

Countless facts could be cited in proof of this. "The bravest are the tenderest," says Tennyson. And where will you find such exhibitions of ardent affection, tender compassion, deep sympathetic feeling for their fellow human beings, united with invincible courage and resoluteness of purpose, as you will find among devout Catholic men and women, many of them born and brought up in the midst of luxury and ease! And as regards those affections and emotions that have God for their object, where can you find such profound and true and consistent exhibitions of them as in the words and acts of Catholic Saints! So profound, so powerful, are many of these exhibitions that they have frequently been characterized by non-Catholic writers as exaggerated and theatrical. They are not so. In the case of others they would be. But in the case referred to of Catholic Saints, they are perfectly real, perfectly consistent, as expressions in word or act of emotions excited by being brought into the immediate presence and contemplation of eternal verities—*Catholic Standard, Philadelphia.*

CATHOLIC AND LITERARY NOTES.

Cardinal Manning has been suffering from inflamed eyes.

Mgr. Grandin, of St. Albans, in Canada, has arrived in Rome and will be received by the Holy Father.

The midsummer number of the *American Catholic Quarterly*, will contain an article from Dr. D. A. O'Sullivan, of Toronto, on the subject of "United States Treaties and the Catholics."

Archbishop Kirby, Rector of the Irish College in Rome, has received from the Bishop of Charlottetown, Prince Edward Island, \$269 as his contribution towards the erection of the new church of St. Patrick in Rome.

The Duke of Norfolk and the Bishop of Salford have had several interviews with the Pope on the question of the Vatican resuming official relations with England.

The Bibliographical Society of Paris will send specimens of the best French editions of Catholic works as a jubilee offering to the Holy Father.

The Duke of Norfolk, accompanied by Lady Mary Howard, will shortly visit Rome.

The portrait of his Eminence Cardinal Manning, by Mr. Edwin Long, R.A., is a conspicuous feature in the Royal Academy Exhibition.

Mr. T. P. Gill, M. P., who has had editorial charge of *United Ireland* in the absence of Mr. William O'Brien, and has been nominated by the Nationalists as Lord Mayor of Dublin, is well-known in New York, having been editor at one time of the *Catholic World* of that city.

CATHOLIC NEWS.

At St. Boniface Cathedral, Winnipeg, on Tuesday of last week, a large congregation witnessed the solemn and impressive ceremony of the religious profession of Miles Josephine Nebraska and Josephine Maurice. A noteworthy and interesting feature of the ceremony was the fact that sister Nebraska is of pure Indian blood, having been a member of the Sioux tribe, and it being the first time in the history of the church that a woman of pure Indian blood had taken the veil. A large number of Chippewa Indians, ancient enemies of the Sioux, from St. Peter's, headed by Chief Prince, who came a distance of thirty miles on foot, were present at the ceremony. Addressing the novices, after the reading of the Gospel, Rev. Father Allard said it was a matter of congratulation to the people of the diocese and the country to see one of these young ladies, a pure Sioux Indian, and that it reflected glory on a religion which made no distinction of nationality, which

was able to bring a child of the plains not only to Christianity, but, as in this case, to the perfection of Christianity, the religious life. Sister Nebraska was taken by the Sisters of Charity of St. Boniface into their orphanage when a child, and educated by them.

The ceremony of the dedication of the beautiful new Church of St. Michael at Dunville, was performed on Ascension Thursday by the Rt. Rev. Dr. Carbery, Bishop of Hamilton, assisted by Very Rev. Father Heenan, V. S.; Rev. Father Cosgrove, St. Patrick's, Hamilton; Rev. J. Kelly, Caledonia, and Rev. J. E. Crinnon, Dunville. The services were in keeping with the grand and solemn ceremony of Catholic worship. The music on the occasion was rendered by the choir of St. Basil's Church, Brantford, and the sermons, morning and evening, preached by Rev. Father Cosgrove, and Very Rev. Dean Harris, of St. Catharines, respectfully. The Church, which was commenced under the administration of Rev. Father Kelly, is in the Italian style of architecture, and is one of the most beautiful churches of its size in the Province of Ontario.

His Lordship, Bishop Carbery of Hamilton, administered confirmation at St. Basil's Church, Brantford, on Sunday, the 5th inst.

A GLANCE AT THE CATHOLIC LITERATURE OF CANADA.

(Continued.)

But as McGee was not only a poet, I have lingered too long among his poems. His "History of Ireland" is, perhaps, the best popular history ever written. It reads like a romance. It is faithful, accurate, and yet penned under the inspiration of the poet's glowing heart. Written amid the multifarious duties of a statesman's life, it is a monument at once to his indefatigable industry, and to his love of country. As an orator he composed speeches which possess an unrivalled charm. Those who have heard them delivered describe with the greatest enthusiasm, the grace of diction, the charm of manner, which added so much to this effect. Merely reading them upon the soulless page we find the touch of a master-hand in their every line. Mr. McGee's works, whether historical, oratorical, or poetical, would alone be a crown of honour for Canada, a country of which he became the foremost statesman.

It would be unjust in ever so casual a review of Canadian literature, to pass over in silence the name of Mrs. Leprohon, herself a Canadian by birth, and Irish by descent. She ranks as the first and almost the only Catholic and English-speaking writer of fiction. Her works, notably "Armand Durand," which is undoubtedly her best, have the great merit of naturalness. They are perfectly true to Canadian manners and customs. Their language is pure, simple, and unaffected. They aim at no sensational effects, but paint one aspect of Canadian life skilfully and truthfully. Mrs. Leprohon published a number of tales, and one volume of verses which appeared posthumously.

Mr. J. M. Le Moine may be considered as among the most popular English writers of the Dominion. I am still confining myself to Catholics. He is the author of "Maple Leaves," "Quebec Past and Present," and various other fragments of history and legend, which he has so delightful a knack of putting together. Anything that he has written will repay perusal, and give the reader a peep at old times, and places, and people, which belong no more to the world of the living. . . . To return to the French Canadian literature, which, as regards Catholics, contains the representative thought of the Dominion, it is a field so vast that it cannot be properly entered upon at all in the limits of a magazine article. The French Canadian literature is, generally speaking, distinctively national; and it almost always has a definitely religious and Catholic character. Where the breath of Inhdel France has touched Canada, its effects have had but little outcome in her writings. Her men of genius have been nearly all sincere Catholics; where they have had the

misfortune to be anything else, they are, to say the least, guarded in all expression of their views. "When they separate themselves from religion they will commit moral suicide," says the Abbe Casgrain, and he is right.

The destiny of Canadian writers seems to be that of building up a Catholic literature on this continent, which shall be at once the safeguard and the monument of their race. French Canadians have brought the faith and planted it on the shores of the St. Lawrence and beside the great rivers of the north, and their literature perpetuates the missions, the evangelization, the pioneer labours, the martial achievements—in a word, the glories of the past. It is, then, replete with the most varied interest to students, particularly to Catholic students, the world over. It is now emerging from bondage. Its childhood is past. It has attained sturdy proportions. It deserves the compliment of intelligent criticism, of warm appreciation, of sincere admiration. It has received the commendation of high authority in France, which is beginning to be proud of her discarded offshoot. . . . The literature of Canada, is, in fact, rich in the traditions of a past which has not been one of devotion to sordid gain; but full of varied and astounding incidents of extraordinary self-devotion, of more than apostolic zeal, of individual heroism, and of collective deeds of glory. Her missionaries, her soldiers, her settlers, were men of stern endeavour and of almost superhuman achievement. Her women, inspired by their surroundings, raised themselves above the commonplace of daily existence, and lived that nobler life which Providence had marked out for them. Hence the faith of French-Canadians belongs of right to their patriotism. It was faith which accomplished everything in Canada. No sterile unrealities, no vague mists of belief could have inspired Champlain, Cartier, Maisonneuve, Brebœuf, Lallemand, Marie de l'Incarnation, Marguerite Bourgeoys, Mlle. Verébieres. Hence Canadian writers instinctively felt, and the higher orders of them do still feel that, casting faith aside, they must dim, if not ex-

tinguish, the glory of their country. In Catholic nations, the artistic instinct and the sentiment of the beautiful are always strongest. Their vision has not been blurred by the false glitter of the golden calf. Where material prosperity becomes a nation's god, the more spiritual instincts desert it.

I should like to say a word before going farther, of what might be called the fountain-head of all history in Canada, the "Relations des Jesuites." No one can read them and not wish to know more of the country, its resources, its people. No one can follow the story of these thrice eventful years without becoming intensely interested. There is no sensational novel in existence half so full as they are of hair-breadth escapes, deeds of supernatural heroism, events of momentous importance, and all told with a degree of literary skill, the charm of perfect unaffected simplicity, which aims at no rhetorical effect. The narratives of Pere le Jeune are considered, by competent critics, as showing conspicuous literary ability. The records of those old days, "the heroic times of Canada," are also to be found in the annals of the Ursulines and other communities, in the Epistles of Marie de l'Incarnation, exquisitely elegant and graceful compositions as they are, and in collections of letters to which the women of the period seemed to devote themselves most lovingly. The voyages of Champlain abound in picturesque descriptions, and little dramatic bits, so to say, wherein he and the glorious old worthies of that early day play their tremendous parts so naturally and simply, that one can scarcely be persuaded one is reading truth rather than fiction.

The literary history of Canada is an inexhaustible field for the student alike of letters and of ethics. It is full of rare and curious material, a mine which has been faithfully worked. Those who are familiar with it will fully endorse what I have said; and will, so doubt, go farther and say much more which I have necessarily left unsaid. —Anna Sadlier in *Merry England*

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

We have received 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. *Reddite
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.

We have received the first copy of a
new Catholic paper, entitled the *Catho-
lic Weekly Review*, published at To-
ronto, Canada. It is a very neat twelve
page little volume, laden with the gold-
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peaceful messages of literary researches
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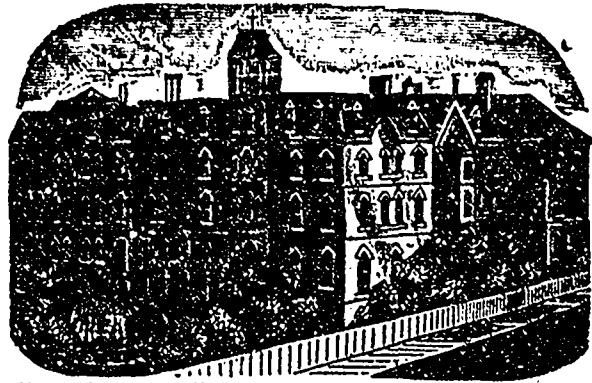
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The first number of the *Catholic Weekly Review*, edited by Mr. Gerald Fitzgerald, has been issued. The *Review* is neatly printed, and is full of interesting information for Catholics. His Grace the Archbishop has given the *Review* his entire endorsement, 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 'confidante' in the field. — KINGSTON FREEMAN.

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