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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, Saturday, Oct. 1, 1887

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NOTES OF THE WEEK.

The Rev. Dr. Bernard O'Reilly, of New York, who is at present at Glengariff, Ireland, has been raised to the dignity of a Domestic Prelate to the Pope, as a proof, it is understood, of the Holy Father's appreciation of his labours in behalf of Catholic literature.

The new cathedral at St. Boniface, Manitoba, was formally consecrated on Sunday last by Archbishop Fabre, of Montreal, assisted by Archbishop Taché and a number of Eastern clergy at present in the province. There was a large attendance of Catholics from the surrounding country.

Mr. Justin McCarthy, M. P., in a lecture at Southwark a few nights ago, said no man in his senses, not even Mr. Smith or Mr. Balfour, could conceal from himself the fact that the Home Rule question was settled, and that it only remained to arrange the terms. The Irish would have their parliament, and he trusted the commercial prosperity of Ireland would be restored.

With the conviction of Mr. O'Brien begins the battle between the government and the National League. The Government has undertaken the suppression of two hundred branches of the organization, and the League does not evade, but invites the encounter. The fight is certain to be hard and bitter, and will entail no little suffering. Up to the present neither the Government nor the Nationalists show the first sign of flinching. The Nationalist papers throughout Ireland publish the usual reports of the various league branches, although, under the terms of the Crimes Acts, the editors are liable to imprisonment for so doing. The law, it is evident, will be treated with perfect contempt, and no attempt will be made by the Nationalists to escape the consequences which such contempt will

bring down upon them. It is not to be concealed that the period is critical. Archbishop Walsh has issued, opportunely, a pastoral letter, in which he says he hopes the people will refrain from violence, and continue in the paths of justice, which alone will bring peace to Ireland.

The question of the formation of a Unionist Ministry, to include Lord Hartington, Mr. Chamberlain, and other Liberal leaders, has been revived by an article in the current number of the *Nineteenth Century* by Professor Dicey, who predicts the loss of the Unionist cause unless such a fusion take place. A cablegram of Thursday announces that the health of Lord Salisbury has become a matter of serious concern to his colleagues, and that from this cause, if from no other, the reconstruction of government is probable within the next six months. It would require under any circumstances an unusually robust ministry to render other than problematical Lord Salisbury's post prandial promise of "twenty years' resolute government."

The trustees of the American Catholic University met at Baltimore last week, at the residence of the Cardinal Archbishop, who presided. They unanimously elected Bishop Keane, of Richmond, Rector, and decided to begin building operations on the theological department this fall. The University, it was also decided, will be located in Washington. The committee of collections is composed of the Archbishops and Bishops of the United States. About \$700,000 have been received so far. This sum will be sufficient to start the plans with, although it is expected that \$8,000,000 will be required to complete them. The University, it is intended, will be a model institution of the highest grade of intellectual thought and instruction. It is proposed to build one department at a time, and before collecting the money for another to have all the details perfected. The ecclesiastical discipline will be under the direction and care of the Order of St. Sulpice, but not the educational part. The faculty will be formed of the most learned men that can be obtained from all parts of the world, and with a view to making the institution the first of its kind in existence. One object in the building of the University is to disabuse the public mind of the popular error that the Church is opposed to general education. A part of the plan is the higher education of the priesthood, and to enable them at least to rank intellectually with the priesthood of the Church in Europe. The faculty of the University will, Bishop Ireland explains, consist of ten professors, three of whom have already been secured—Pastor, the great German historian, from the University in the Tyrol, who will be lecturer on history, and Verdat, from one of the Universities in Rome, as lecturer on Assyriology and Egyptology. The name of the third professor has not yet been made public, but he is an eminent man of letters. The University, as further explained by Bishop Ireland, will, in a way, be non-sectarian. It will have schools of law and medicine, and courses in the sciences and classics, which will be open to all without regard to religious preferences. The members of the faculty will, however, all be from within the Catholic Church, and all who enter the institution will have thrown around them the distinctive influence of the Catholic Church. Twenty years may be required to finish the work.

SACRED LEGENDS.

TENTH PAPER.

THE HOLY PEOPLE.—II.

Besides the Old Testament the Jews had their traditional literature. The thoughts of a thousand years of the national life of the Jewish people is embodied in the Talmud; all their oral traditions, carefully gathered and preserved, are to be found in this immense collection of the Rabbis, the recognized teachers of the people. The written law, which it was forbidden to add to or diminish, was the Pentateuch, the five books of Moses, Genesis, Exodus, Leviticus, Numbers and Deuteronomy, the first five in the Bible; the unwritten law, the Talmud, filled twelve folio volumes. The guardianship of both of these was committed to the Scribes. These instructed the people, preached in the synagogues, and taught in the schools. Although they were accounted of the highest rank, many of them were humble tradesmen, and so it came about in the Jewish economy that "an humble tradesman is the equal of the most learned doctor," in the words of one of the common sayings of the time. A Jewish carpenter in the first century of the Christian era, ranked socially as a merchant or lawyer with us; the trade of fisherman was held in high esteem, so that viewed at the time, the occupations of our Lord, of His foster father, and of His disciples were as honourable as could be found among the Jews.

One half of the Talmud is devoted to legends, using the word in the sense of an allegory or tale, though sometimes there are legends in the modern sense of that word. The whole of these stood more in the relation of sacred tradition to the Jews. It is said that the Lord gave to Moses, besides the Decalogue, six hundred and thirteen precepts; these were repeated to Aaron, then to the seventy elders of the people, and then to the people themselves. The precepts were written on parchment; the oral explanations were the basis of the Talmud. Moses, it is said, wrote thirteen copies of the Pentateuch—one for each tribe, and one to be placed at the side of the Ark. The legends in the Talmud, beginning with Adam, rehearse the Bible narratives with greater or less prolixity. The dispute between Cain and Abel began by reason of Abel's flock crossing the ground which his brother was tilling. Cain is banished, but finally gets rest, and calls his son Enoch, which signified that he was no longer a fugitive and a wanderer. Adam's third son, Seth, had a son named Enoch, and by reason of the corruption of their descendants the land also became corrupt, and brought forth only thistles. The Enoch mentioned in the Bible was the son of Jared, and he reigned over the human race for three hundred and fifty-three years. He, and Seth, and Methusaleh buried Adam with great honours. Enoch was a hermit, but came at intervals and preached to the people. First he appeared once a week, then once a year; then he became so holy that the people feared to look on his face. He then announced his summons to heaven, retired by himself and warned the people not to follow him. Some returned on the sixth day, but of those they left behind them not one returned. "And on the seventh day Enoch ascended to heaven in a whirlwind, with chariot and horses of fire." There is a tradition that he and Elias will return to the earth and be put to death in their character as prophets.

There are many traditions of Noah. His wife was a daughter of Enoch, and his three sons married the daughters of Methusaleh. Five years is given for building the Ark; the animals assembled in great numbers opposite it. Those which lay down were led into the Ark, and the others were abandoned. The storm was so great that "each animal, according to its nature, uttered its cry of fear, of rage, of helplessness, and the noise was loud and terrible." The people came and clung to the Ark, beseeching Noah for help, but he told them he had preached to them for one hundred and twenty years, and that it was "now too late."

Nimrod, the mighty hunter, is a prominent figure in the Talmud. He was a grandson of Ham; the secret of his

great strength and might was the possession of a certain coat of skins that God had made for Adam. When Adam died Enoch became the owner of the coat, and he gave it to Methusaleh who gave it to Noah. Ham stole it from his brother and so it came to his grandson. Then war arose with the sons of Japhet: Nimrod was victorious and became King of Shinar, where afterwards they began the Tower of Babel. The legends do not give the height of the tower except that it "was exceedingly tall." A third part sank into the ground, a second part was burned, and the remaining third was standing when Babylon was destroyed. If these thirds are to be regarded as the same it must have been about two thousand feet in height. Abram, according to the Talmud, was taught the way of the Lord by Noah, and lived with him for thirty-nine years for that purpose. And a number of stories are told of his father and King Nimrod. The events in the lives of the succeeding patriarchs are embellished with a great many particulars, many of them holding up the Hebrew character in no enviable light. The infant that was saved at the request of the King's daughter is the subject of an harangue by an Egyptian magician that has much truth in it. King Pharaoh was at the banquet table when the young Israelite stretched forth his hand and, taking the royal crown from Pharaoh's head, placed it upon his own. "Think not," says the magician, "because the child is young that he did this thing thoughtlessly. Such, my lord, hath ever been the way of his people, to trample down those who have dealt kindly with them, to deceitfully usurp the power of those who have reared and protected them. Abraham, their ancestor, deceived Pharaoh, saying of Sarah, his wife, 'she is my sister'; Isaac his son did the same thing; Jacob obtained surreptitiously the blessing which rightfully belonged to his brother; he travelled to Mesopotamia, married the daughters of his uncle and fled with them, secretly taking large flocks and herds and immense possessions; the sons of Jacob sold their brother Joseph into slavery; he was afterwards exalted by thy ancestor and made second in Egypt, and when a famine came upon the land, he brought hither his father with all his family to feed upon its substance, while the Egyptians sold themselves for food; and now, my lord, this child arises to imitate their actions." After this and more the King called his judges together and they ordered two plates to be placed before the child, one containing fire, the other gold. It was thought if the child would grasp the gold he was a being of understanding and worthy of death. But the child grasped the fire, put it into his mouth, so that he burned his tongue, and Moses was thereafter, as the Bible says, "heavy of mouth and heavy of tongue." The test saved his life.

A word or two may be said on the Jewish festivals. The Jewish year began on the 1st of October. They commemorated the creation of the world on that day; it was the day on which Adam was created and on which he ate the forbidden fruit. That is with the Jews the day of final judgment. The feast of Tabernacles was in this month—it relates to the fact of the Jews living in tabernacles or booths for forty years. The Passover was an April festival to commemorate the deliverance of the first-born in Egypt when the destroying angel passed over the Jewish houses whose door-posts were sprinkled with the blood of a lamb, and at the same time slew the Egyptians. It was on the seventh day of the Passover that the children of Israel passed through the Red Sea on dry land. The Pentecost was seven weeks after the second day of the Passover, and was called the Feast of Weeks. It was the anniversary of the delivery of the Commandments to Moses. The seventh day was the Jewish Sabbath; the seventh year was a year of rest; after seven times seven years, or after seven Sabbatical years there was the Jubilee, or release. Seven days was Jericho surrounded, and seven priests took seven trumpets and marched round its walls seven times upon the seventh day.

There were also the Feast of Dedication referring to the Temple after it had been defiled by Antiochus Epiphanes; and the festival of Purim. This latter was held in March, and was in high repute after the return from the captivity.

It was to the Feast of the Passover that the Blessed Virgin and St. Joseph were going up to Jerusalem when the child remained in Jerusalem and His parents knew it not. And at His first going up to Jerusalem at the beginning of His public life the Pasch of the Jews was at hand, and then it was that He drove the money changers out of the Temple, and many believed on Him, seeing the signs which He did.

When He healed the paralytic, who was unable to go down into the pond when the water moved, it was when He went up to the Feast of Tabernacles. After he sent the seventy disciples on their mission, He went to this feast on the following year, and after restoring his sight to the blind man, returned and rested in the house of Martha and Mary.

It was on the feast of the Dedication in winter that He walked in the temple, in Solomon's porch. Here He confessed the Eternal Godhead, at which the scribes and doctors of the law take up stones to stone Him, thinking He had blasphemed.

The Entry for the last time into Jerusalem was in the week proceeding the Pasch. The Jews did not want to put Him to death on the festival day lest there should be a tumult among the people. After the paschal solemnity was over, our Lord instituted the unbloody sacrifice of the new law and gave to His church the sacrament of the Most Holy Eucharist.

The Christian Pentecost is celebrated seven weeks or fifty days after the feast of our Lord's resurrection. It is one of the three principal festivals of the year and according to a constant tradition of the church was on a Sunday. It commemorates the Descent of the Holy Ghost.

FIRESIDE.

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 CATHOLIC CHURCH NOT A STATE ESTABLISHMENT.

It may seem unexpected that the subject of Establishments should have any special connection with a consideration of the Church in Canada. Such, however, will be found to be the fact—indeed to a thorough understanding of our subject, reference must be had to what was in reality a State Establishment in England, as well as to what was believed to be a State or National Church of France. At the risk of being tedious, it may, perhaps, be desirable to examine briefly how far the term "establishment" is applicable and appropriate to Churches generally. A misconception in regard to this and some cognate matters has not only engendered a considerable amount of bad feeling in this country, but has given rise to prejudices and opinions which are positively unjust and unfounded, so far as Catholics are concerned. Mere individual opinion might go, as it has largely gone, for nothing. But it is otherwise with judicial determination.

The judges of the judicial committee of the Privy Council in England, having before them every day questions bearing on their own State Church, may very naturally import corresponding impressions into the considerations of a case wherein the Catholic Church may be represented to be a State Church. They have assumed, for example, that during the French rule in Canada the Catholic Church was established by law; and that since 1763, when that country passed into the hands of the English, though it may not have been an establishment "in the full sense of the term, it nevertheless continued to be a Church recognized by the State." It was one, therefore, over which the State could exercise some control. An establishment for non-Catholics generally is an institution over which the State presides, over which there

might be a minister of public worship; and it pre-supposes a condition of things wherein the law could put an end to the establishment or to the parliamentary religion, just as the law created it.

"The Anglican theologians," says De Maistre, "often call their Church the Establishment, without perceiving that this single word annuls their religion." The word in its usual acceptance is not used by Catholic writers regarding the Catholic Church.

The popular view of a State establishment becomes the more important to correct, inasmuch as one hears a good deal of a French National Church,—the "liberties" of the Gallican Church—the right to appeal from an ecclesiastical to a lay tribunal, and other matters now of some antiquity. Several industrious local writers, setting out with conclusions and adducing only such evidence as went in support of them, have discovered a National Catholic Church in Canada—an Established Church—a Church with the Gallican liberties (so they are called) of the Church of France, a royal as opposed to a Papal supremacy; and with much bewailing these writers have adverted to the Ultramontane Church of the Vatican Council under which, for the first time, Canada was brought under Rome, and the beloved national element put an end to. It is not likely that these gentlemen will change their opinions, even when these misconceptions are corrected, but it is due to those desiring to know the real state of affairs to have the truth put before them. The Catholic Church is not, and was not, and cannot be a national church in Canada or elsewhere; it cannot be "established" as is the Church familiar to their Lordships of the Privy Council: the supremacy of the Church is, and always has been, that of the Pope of Rome; and, finally, the Canadian Church was as ultramontane in the time of Louis XIV, and of the Popes who opposed him, as it was after the Vatican Council. It must needs be repeated very often in certain quarters that every Catholic is, so to speak, an ultramontane Catholic and whoever is not ultramontane is no Catholic. . . .

The Catholic Church never was, and never can be, "established by law," in the accepted meaning of the phrase, because a Church so established comes to mean one that depends on the laws of some particular State or country for its existence and support. It, therefore, at the best, can be no more than a State or National Church. It cannot be Catholic, it cannot be universal. As it may be established in a dozen different countries it will necessarily be required to conform to the civil or municipal law of the land in each of these, and, therefore, it is vain to expect that there should be unity, because there never were, and never will be, two countries in the world governed by the same local laws. If the civil or temporal affairs of the whole world were entrusted to some new Cæsar Augustus, and if the subjects of his authority undertook, in union with him, to establish the Catholic Church by means of an Imperial edict, or Act of Parliament, that would mean, and mean only, the recognition of the Church to have charge over spiritual affairs in its own legitimate sphere. This would still fall short of an establishment as popularly understood.

"The theory of established churches," says Cardinal Manning, "demands an ecclesiastical supremacy in the civil power. The two come and go together; and when the ecclesiastical supremacy is declining, the days of establishments are numbered. . . . A Church that consents to be established at the cost of violating its divine constitution and its own conscience, is not a church, but an apostacy. No establishment by State laws and State support has ever been, or can be, accepted by the Catholic Church at the cost of its own divine constitution. The Catholic Church can stand, and has stood for centuries, in relations of amity with the civil powers of the world, but in the sense of establishment here understood, the Catholic Church has never been established in any kingdom upon earth."

During British rule in Canada, one thing is certain, that the Church of England never was, and is not now, an establishment by law; the Church of Rome with its Papal supremacy could not be expected to confine itself

under a royal supremacy, it could not have acknowledged two inconsistent and irreconcilable authorities, and, therefore it has not been an established church in Canada. It may well be the case that it is better known to the law of the land than any other church, that its freedom is guaranteed by treaty and by statute, and that the law of nations must be set at defiance before any abridgment of this freedom can be effected,—a strong and indestructible bulwark against bigotry emanating from any quarter,—but all this falls short of establishment even of the mild character alluded to. It is vastly better than the Establishment.—*Condensed from Dr. O'Sullivan's articles in the American Catholic Quarterly Review.*

TEACHER OF THE CHURCH : PEACEMAKER AMONG THE NATIONS.

"That paternal charity with which we
Embrace all peoples."

—*Encyclical, 5th February, 1884.*

We all remember the pause of expectation when the great Bishop of modern times, that "Bishop of the Catholic Church," who alone, among more than 250 predecessors, had held the spiritual sovereignty in St. Peter's city longer than St. Peter himself, laid it down at length in the fulness of years with the halo of persecution around him. The Pontiff who had called a General Council after an interval of three hundred years, who had repaired the ramparts of the Church and extended its episcopate throughout the world, who had fixed in the coronet of our Blessed Lady its most precious leaf, was called away to his reward denuded of all earthly power, in recompense for the faith with which he had wielded, and the glory which he had added to the spiritual power.

What Catholic heart did not wait in suspense and anxiety for the issue which the deliberation of the Church's Senate would send forth from the Vatican palace? It met while France and Germany and Russia and England were in such suspense over their own affairs that they let alone the affairs of the Church for a moment. A month before, Victor Emmanuel had descended suddenly into the grave, and the mortar which held together his work had too little cohesion to allow his successor not to guard from outside intrusion that last remaining fortress of the Church in which her Senate deliberated. In shorter time than even when Pius IX. was elected, the decision came forth, and the voice of the first Cardinal Deacon announced the accession of Leo XIII.

At that moment the Revolution thought it had gained a supreme and definite victory over the Christian Pontificate. And the ground of its confidence was that it had deprived the Pontificate of its visible sovereignty, dating from more than eleven hundred years, without which it considered that the sovereignty invisible was condemned to death. In truth, Leo XIII. ascended St. Peter's throne as much the symbol and bearer of purely spiritual power as St. Peter himself. We have now seen ten years pass in which a Pontiff who dare not say mass on the chief festivals of the Christian people in the Lateran Basilica of Constantine, or in the great Church of Our Lady on the Esquiline Hill, lest he should be murderously assaulted as his predecessors, St. Leo III. and St. Gregory VII. were; who cannot descend with open doors to the confession of the Prince of the Apostles, issues, as that Apostle's successor, decrees which are received from one end of the earth to the other with ready obedience, with delight and gratitude. These decrees extend over the whole region of faith and of practical action. They define the position which the spiritual and the civil powers in every nation bear respectively to each other. They exhibit the conditions of that sacrament on which rests the very foundations of natural society, while it rises in its exaltation to the highest mystery of the faith. The war which the Revolution wages, by which it attacks all thrones and governments, from the autocrat of all the Russias who exhibits to the nineteenth century the very constitution of Constantine's empire, to the ultimate form of democracy in the American States,—this war directs its attacks mainly on five points. It utilizes

to the utmost that unhappy division between the two powers, the spiritual and the civil, which has grown up in modern times. It labours in every land to destroy the indissoluble character of the marriage contract, which is the key-stone of Christian civilization, won for it by the Church, through ages of conflict. The third great assault, which is heaving up society from its very foundations, is the denial of the right of property. The weakening of the Christian faith in the multitude, especially that vast majority of our race which lives on manual labour, has made the earth appear to many the only arena for the hopes and enjoyments of men. And those who, in the terrible competition for existence which goes on around us in every country, and is severest in the richest countries, feel full well that they have little enjoyment in the present, while they are without supernatural hope in the future, seek to overturn the order which exists, as they suppose its artificial condition to be the root of their distress. Hence, immediately rises fear of a war the most terrible for all civilized peoples, the war of the poor against the rich.

Again, in every land, and under every government, a struggle of the governed against authority has sprung up. It would seem as if the ruler, being in the minds of the men no longer invested with a sacred rank, as the delegate of God, has lost, in great measure, the willing obedience of those who should be ruled. He is to them a figure which they have set up. Each says in his heart what a certain Queen, much admired by some, said to one of her bishops, "Proud prelate, I frocked you, and I can unfrock you." So they feel that, as they made their mandatory, they can unmake him. The foundation itself of government being stifled in their minds, loyalty has been changed into a calculation of expedience.

Lastly, all these errors are strengthened by a false philosophy, which counts the evidence of the senses to bear witness to no reality beyond their phenomena, and impugns the very basis of belief in all things beyond the senses. Such an unbelief destroys at one blow all the superstructure of religion and civilization raised in the ages of the past.

These are the five wounds, the suspicion and enmity, with which in every land the civil authority pursues the spiritual: the effort of man, no longer Christian, to break from the bondage, as he thinks it, of Christian marriage; the insurrection of what deems itself unrequited or ill-requited labour against its own fruits stored up in realized property; the disregard of the authority which rules society, under the supposition that it was raised by man rather than by God; and the false philosophy, or rather the denial of the basis upon which any true philosophy must rest: these are the five wounds which have penetrated deeply the social body, and threaten to dissolve it. They transfix the nations which are suffering for their defection from the Christian faith, and their disloyalty to the See of Peter, its head and centre.

Now on all these Leo XIII, as seated on the great throne of justice, no less than of faith, for all the earth, has throughout his Pontificate spoken strongly and clearly. In a series of Encyclical Letters and Allocutions, the like of which for number and beauty and depth of thought I suppose cannot be shown in any preceding decade, he has exhibited both true doctrine and sane philosophy of human government with the authority of Peter, and that moreover clothed in the language and style of Cicero. Thus he shows forth his double Roman descent; the "*Capitolii immobilis saxum*" is planted in St. Peter's confession; the wisdom of true government speaks in the accents of Christ. He whose monarchy is at present only spiritual, through the malignity of his enemies and the defection of Europe, has addressed himself perhaps more exhaustively than those who have spoken before him to the *minds* of men. He has thus forced the most prejudiced, the most hostile, the most wayward, to listen. He has said to all governors: It is for your own wishes, for that which is most dear to you as men, for the polity you have raised up at such cost, at such an out-pouring of blood, if that polity is to last and take root, that I speak. I speak not as an enemy but as a friend. Look upon me not as the impairer of your power, but as one who points out its true foundation, its necessary conditions, the indispensable need which it has to be supported not as a rival but as a yoke fellow of the divine ordinance, by that power which I represent.

Thus it is that in all this decade of years a great and continuous mind has been exercising a great and continuous action upon the different nations of the earth.

* The title with which the Pope confirms a General Council.

For that which he has urged in the privacy of the cabinet and by the living voice of his ambassadors, and by his own autograph letters to sovereigns, he has set forth in a series of Encyclicals. These are not secret, rather they permeate society from the highest ranks to the lowest in all lands. There is nothing in them precipitate, wayward, fluctuating, biased by momentary incidents or passing passions. This mature wisdom speaks calmly, because clearly seeing the truth and certain of its authority. Nothing can be conceived more unlike the babble of newspapers, the strife of parties, the talk of democrats seeking to make themselves known, or the surging hither and thither of public opinion, than these documents, or than the conduct which accompanies them. I have before me a small volume, purchased for fifteen pence, which contains in 360 pages, each three inches by two, the chief of these documents issued in eight years. In it I find the letter upon the accession of Leo XIII., that upon Modern Errors, that upon the Scholastic Philosophy, with another commending and setting forth the Philosophy of St. Thomas Aquinas; that upon the Origin of the Civil Power, that upon Historical Studies and the truthfulness above all things requisite in them; that upon "*Nobilissima Gallorum gens*," that upon Freemasonry, that upon Literature, and especially that upon the Christian Constitution of States, the four opening words of which, "*Immortale Dei miserantis opus*," indicate its character, as they also sum up the whole work of the writer. It is not too much to say that if the doctrine contained in this small volume was taken to heart and practised by the rulers and the peoples still called Christians, those five wounds which I have noted above, as crucifying the whole body of society at the present day, would be staunch.—*Thomas W. Allies, K.C.S.G., in Merry England.*

(To be Concluded.)

CATHOLIC AND LITERARY NOTES.

The second volume of Justin McCarthy's "History of the Four Georges" is now in course of preparation.

The Rev. James Trayling, of St. Paul's, Toronto, has been appointed parish priest at Fort Erie.

The Rev. John J. Lynch, recently ordained at All Hallows, Ireland, for the archdiocese of Toronto, arrived here on Wednesday.

It is said that there is a probability of a new Catholic diocese being formed out of the remote portions of the diocese of Peterborough, to be called the diocese of Sault Ste. Marie.

His Grace Archbishop Lynch administered the sacrament of confirmation at Adjala on Monday, and on the following days in the parishes of Schomberg and King, returning on Thursday.

The Catholic Club of Philadelphia gave a reception to Cardinal Gibbons and President Cleveland on the 22nd. It was attended by nearly all the celebrities present at the Centenary celebration. The Philadelphia Catholic Historical Society held appropriate exercises on the same evening.

Dorset's Magazine is to hand for October. It reprints in full, and in the form of original matter, the Life of Pope Leo XIII., published in the midsummer number of *Merry England*, together with the special articles contributed on the occasion by John Oldcastle, the Cardinal Archbishop of Westminster, Mr. T. W. Allies, Rev. W. H. Anderdon, S. J., and Miss Maynell. A five line paragraph at the end of the number contains the only, and, in our opinion, a miserably insufficient, acknowledgement. We attribute this to an oversight.

Sir Charles Young, who died last week, was a man of deeply religious views long before he took the step of joining the Catholic Church, six months before his death. He was for many years secretary of the famous High Church organization known as the English Church Union, several of whose officials

and prominent members had gone over before him. From the first, and it may be said to the last, his favourite study was controversial theology, of which he owned a fine library. He was more at home with the fathers of the Church than are most of the bishops, and could hold his own with the creeds, lay and cleric, of any denomination.

His Lordship Bishop O'Mahony, administrator of the diocese of Hamilton during the absence in Europe of Bishop Carbery, paid a visit to Brantford last week. His Lordship was the guest of the Rev. Father Lennon. A number of priests came to Brantford to pay their respects to the administrator, amongst whom were the Rev. B. J. O'Connell, Paris, the Rev. J. F. Lennon, Galt, Rev. J. J. Murphy, Hamilton. During his visit the Bishop expressed himself as well pleased with the city and especially with the flourishing condition of the congregation and the school of St. Basil's.

The following letter has been received by the Canadian Zouaves from General Baron de Charette:—

Paris, Aug. 16, 1887.

My Dear Comrades:—General de Souis is dead; he has been rewarded for his long martyrdom. He wrote to me a few days before Patay; all must be in common between us, joys, sufferings and sacrifices. He had the honour of unfurling the flag of the Sacred Heart on the same field of battle, where, four centuries before, floated the banner of Joan of Arc. It is in our midst that he has fallen a soldier of France, a soldier of God. His whole life can be resumed in two words—honour and sacrifice.

CHARETTE.

The Ottawa College students are fairly settled in their routine of work. There are no fewer than four hundred students in the four complete courses—the Commercial, the Scientific, the Collegiate and the Civil Engineering—into which the curriculum is divided. The Very Rev. Father Angier, O.M.I., Provincial of the Oblate Fathers, who has taken up his residence in the College, has, amongst other appointments, made the following vic.: The Very Rev. Father Fayard to be President, and the Very Rev. Father Fillatre, D.D., to be Director of the College. Upon the former of these priests will devolve the responsibility of the good government of the Oblate Community in the College, to the latter falls the lion's share of the work of College administration.

The Catholics of Italy are, we understand, preparing a monster petition to the Italian Parliament demanding the redress of their grievances and repeal of laws that affect them unjustly. But, above all, the petition will demand that Parliament will take measures to restore to the Holy See its freedom and dignity. In order that the petition may be more than a barren protest, and that it may bear good fruit, care will be taken to present it at the right moment when public opinion throughout the country has been aroused to see fully the wrongs endured by Italian Catholics and the Holy See. A very successful meeting in relation to this matter has just been held at Verona. The petition will be signed only by electors and fathers of families, so that it will really be a popular vote on the Roman question.—*Tablet.*

"*The Messenger of the Sacred Heart*," the official organ of the Apostleship of Prayer, and a magazine of the most edifying devotional reading, will be enlarged from October next, by 16 pages, and appropriately illustrated. Twenty-one *Messengers* in twelve different languages are issued in various parts of the world for the 15,000,000 Associates of the Holy League, and for all who love the Sacred Heart—with the approbation of the Sovereign Pontiff and nearly all the Bishops of the Catholic world, and under the common direction of the Director general appointed by the Pope. The coming number will contain the usual variety of short stories, poems, etc., a frontispiece of Pope Leo XIII, in his robes of office, and a summary of his official acts in favour of this holy devotional league. The *Messenger* aims at spreading and strengthening a spirit of devotion to the Sacred Heart, and deserves the fullest encouragement. The American Director is the Rev. R. S. Dewey, S. J., The Gesu, Philadelphia.

The Catholic Weekly Review.

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

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All advertisements will be set up in such style as to insure the tasteful typographical appearance of the Review, and enhance the value of the advertisements in its columns.
Remittances by P O Order or draft should be made payable to the Editor.

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

LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

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

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, holds 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 LYNECH,
Archbishop of Toronto.

TORONTO, SATURDAY, OCT. 1, 1887.

As announced in the several churches of the city on Sunday, His Eminence the Cardinal Archbishop of Quebec will arrive in Toronto on Thursday or Friday, it is understood, of next week, and for a few days will be the guest of His Grace the Archbishop. Cardinal Taschereau's presence will be that of the first Prince of the Church to visit Ontario, and arrangements are progressing to tender him upon the occasion a magnificent reception. His Eminence will be met on his arrival at the station and escorted in public procession to the Palace, where he will be presented with addresses from the clergy and laity, and the various religious associations. On Sunday, the 9th, the Cardinal will celebrate Pontifical High Mass at St. Michael's Cathedral, and in the afternoon lay the corner stone of the new church of St. Paul, the erection of which has been undertaken by His Lordship Bishop O'Mahoney. As yet the reception arrangements are not fully completed, but this much is certain, that nothing will be left undone to make the visit of the successor of Laval in the ancient and historic See of Quebec a memorable occasion in the history of the Church in Ontario.

We are told that the Governor-General might as well cease proclaiming a Thanksgiving Day since the institution has not retained any religious significance. Few people go to Church, and the day is given to pleasure-seeking. We should not yield too readily to the argument

that if some perversely misuse a good thing, the thing itself should be abolished. Such short-sighted policy has borne bitter fruit in the present liquor law and its frightful maladministration. The practice of setting aside a day for thanksgiving is a relic of Catholic tradition. We Catholics have our Ember Days, religiously observed as days of fasting and humiliation before God. But where the vital principle of religious life is wanting one will as vainly attempt to supplement it by legislation as strive to make men temperate by mere force of law.

The *Canadian Baptist* is bothered to account for the exodus of Canadian ministers to the fairer fields of United States Baptist Churches. Would it be a fair answer to say that, as long as dollars and cents are the prime motive, as long as Divine Providence, from a Baptist standpoint, manifests itself in the increased salary which accompanies a call, this draft of Canada's ministerial product will continue. We will add that when they have received any United States stock in exchange they have not had the best of the bargain.

Mr. Goldwin Smith, in the Mail of Friday last, says of an opponent of Commercial Union:—"He writes not only with skill but with temper, and with courtesy towards opponents, while some disputants seem to have been engaged in the altercations of party, which always attacks characters and motives rather than arguments, till the very idea of manly, good-tempered and patriotic deliberation on questions concerning the common weal has almost departed from their minds." Mr. Smith's words are worthy of Joseph Surface.

The disregard shown by Evangelists generally for everything like the ordinary amenities of "pulpit practice," and even of the bare courtesies of discussion, must sometimes shock the good people who fancy their ministry. But, though they are sometimes disgustingly profane, and always grotesque, one cannot help admiring their logic and their business methods; their logic, in that since by their hypothesis the ministry of the Word is the free property of anyone who cares to write "Rev." before his name, they have the "eminent domain" of Protestant theology, and the absolute right to characterize all who differ from them as thugs and villains; and their business tact, in that such methods are a great advertisement, and that the sharper their words the more bulky the gate receipts. Great is Diana of the Ephesians!

As will be seen by advertisement in another column, the Bazaar in aid of the new Convent of the Redemptorist Fathers on McCaul Street will open in the hall of the Convent, on the evening of Monday, the 17th October. The labours of the Redemptorists in St. Patrick's are too well-known and appreciated to need more than a general mention, and the erection of the present fine Convent, a work rendered necessary by the enlarging scope of their labours in both the parish and province, is a sufficient monument to their great influence and industry. The Fathers of the Order have pursued their ministry for several years in this city, and they now, for the first time we believe, make any public appeal for assistance. The proceeds of the bazaar are to be devoted to discharging the remaining debt on the building. They will be commensurate, we trust, with the claims upon our people of this distinguished community.

Is it to be a new Reformation, the religio-politico-socialist movement in New York? No, for there is nothing that can be called new about it. The *Globe* would have us believe that the Rev. Mr. Pentecost and others have "discovered" that fair treatment for the labourer is in consonance with Christian morals. We believe we have seen that stated elsewhere before the Rev. Mr. Pentecost or the *Globe* gave it utterance. When the *Globe* tell us that Henry George has reconciled political economy with the New Testament, it takes a liberty with "political economy" which is ludicrous, and a liberty with the New Testament on the verge of the blasphemous. However, when Henry George will have reconciled the reluctant fifty cents of the Anti-Poverty-Society with his well lined pocket, we shall see the end of the "New Reformation," with this difference, that whereas the Old Reformation began with a tragedy and ended with a comedy, the order will possibly in the present instance be reversed.

The following extract from a letter dated the 13th inst., from a priest in Ireland, may be taken, doubtless, as describing the general feeling of the country in the present grave juncture:—"We are in very trying times in Ireland just now. Everyone, North or South, except a shameless bigot, or an out-and-out Orangeman, heartily condemns this Tory Government and the Irish Executive. The action of the police and magistrate at Mitchelstown was heartless and most wicked in the extreme, without the shadow of an excuse on the part of the officials. Of course, indirectly, Balfour must bear the blame for the present state of Ireland. The people are bearing up bravely under their trials—depression of times, miserable crops, and low prices, exacting landlords taking advantage of the Coercion Act to enforce their unjust claims, and evicting the poor from their homes. But as I write I tremble as to what may be the consequences of the present action of the Executive. Balfour clearly stated last night on the floor of the House, that the police were right in shooting down the people, as it was only by a resolute government like this they could win the affections of the Irish people. You have already heard, I am sure, that poor William O'Brien is awaiting his trial for nothing else than keeping the roof over the heads of the poor peasants of Mitchelstown. Certain it is if the two R. M.'s convict him the gaols of Ireland will not contain the many thousands who are prepared to repeat his words, and to bear the consequences."

The October number of the *North American Review* contains an article by Cardinal Gibbons on "Some Dangers of American Civilization," from which we make room for the following extract on the grave question of religious education. The Cardinal treats besides on the subjects of Sabbath observance, ballot abuses, election frauds, and the occasional delay and defeat of justice, judging them all in a wholesome and unflinching Christian, that is, Catholic, spirit. As a New York paper says of his utterances, what Cardinal Manning has done in England Cardinal Gibbons is doing in the United States. He is infusing the Christian idea into the public mind of the nation, awakening a political faith as against political infidelity. He says, "We want our children to receive an education which will make them not only learned, but pious men. We want them to be not only polished members of society, but also conscientious Christians. We desire for them a training that will form their heart, as well as expand their mind. We wish them to be not only men of the world, but, above all, men of God."

A knowledge of history is most useful and important for the student. He should be acquainted with the lives of those illustrious heroes that founded empires—of those men of genius that enlightened the world by their wisdom and learning, and embellished it by their works of art.

"But is it not more important to learn something of the King of kings, who created all these kingdoms, and by whom kings reign? Is it not more important to study that uncreated Wisdom before whom all earthly wisdom is folly, and to admire the works of the Divine Artist who paints the lily and who gilds the cloud?"

"The religious and secular education of our children cannot be divorced from each other without inflicting a fatal wound upon the soul. The usual consequence of such a separation is to paralyze the moral faculties and so foment a spirit of indifference in matters of faith. Education is to the soul what food is to the body. The milk with which the infant is nourished at its mother's breast, feeds not only its head, but permeates at the same time the heart and other bodily organs. In like manner the intellectual and moral growth of our children must go hand in hand; otherwise their education is shallow and fragmentary, and often proves a curse instead of a blessing."

A correspondent, a young man, writing to the *New York Freeman's Journal* to the effect that he purposes to devote himself to Catholic literature, asks how he can best qualify himself for the profession of literature, and what are the prospects of a Catholic journalist. The editor of that journal, a very competent authority, advises the gentleman to write exclusively for Catholics if he has an income of his own large enough to support him, and if he feels his vocation for that work to be a true one. But, "in truth," he adds, "what is called Catholic literature in this country—literature written by Catholics for Catholics—is an exotic. It is put under a glass case and spoken well of, and occasionally inspected with an air of profound criticism. But, beyond that, no attention is paid to it. If we had a society for the encouragement of good books, a beginning of real importance would perhaps be made. If our colleges had real courses of literature instead of sham courses, a thorough spirit of appreciation and criticism would be generated. But, with one or two exceptions, the English literature in Catholic seminaries and colleges is founded on Jenkins' absurd text book, or John O'Kane Murray's ridiculous catechism of literature. If our young friend can afford to work without pay for two years, he may take to general literature—that is, to writing for decent publishers of all shades of belief, and writing articles which are not aggressive or palpably Catholic. We do not advise him to do this. But some of the cleverest Catholic literary men are forced to do it by the impossibility of living on what they earn from Catholic publishers and the Catholic public. At the end of the two years, with tact, talent and industry, he may earn a comfortable income—for a single man. But it will be a beginning." By way of preparation for the literary life, the editor, Mr. Maurice F. Egan, advises him to consult some capable priest about a course of philosophy, after that, to read Cardinal Newman's "Apologia" and Herbert Spencer's "Philosophy of Style" "a hundred times," and for the space of one year to read "ten good old books,—old books, and books approved by the common verdict of the world," choosing such as may suit the bent of his mind. During this time he insists that he shall read no newspapers, nothing but these ten books, and suggests that even then he avoid Catholic journalism, "unless he is rich,—and very, very tough."

BANKRUPT.

Past the cold gates, a wraith without a name,
Sullen and withered, like a thing half tame
Still for its jungle moaning, came by night ;
Before the Judgment's awful Angel came.

" Answer, Immortal ! at my high decree,
Glory or shame shall flood thee as the sea :
What of the power, the skill, the graciousness,
The star-strong soul the Lord hath lent to thee ?"

But the lone spectre raised a mournful hand :
" Call me not that. Release me from this land !
What words are Heaven and Hell ? They fall on me
As on a sphere the fooled and slipping sand.

" Discerning, thou the good mayst yet belie ;
By last, large tests, the sinner sanctify.
My guilt is neutral-safe, like innocence !
No boon nor bane of deathless days gain I

" Whose life is hollow shell and broken bowl,
Of all which was its treasury the whole
Utterly, vilely squandered. O most Just !
Put down thy scales : for I have spent my soul."

—*Louisa Imogen Guiney.*

PASTORAL LETTER

OF THE ARCHBISHOP AND BISHOPS OF THE ECCLESIASTICAL
PROVINCE OF TORONTO, RELATIVE TO THE CELE-
BRATION OF THE GOLDEN JUBILEE OF OUR
HOLY FATHER POPE LEO XIII.

BUT the temporal power, which Divine Providence had bestowed on the Apostolic See, as a necessary condition and safeguard of the freedom and independence of the Vicar of Christ in the discharge of the sublime duties of his office, has been wickedly usurped. The Papal throne, that stood erect for more than a thousand years, has been torn down by the hands of sacrilegious men; and the Father of the Faithful, to avenge whose wrongs a million swords would in other days have leaped from their scabbards, is robbed of his liberty and rights—is practically a prisoner in his own city—and is made dependent on the contributions of the faithful for the support of his dignity and for the means that are necessary to enable him to exercise his divine ministry. But lest it should be thought that this picture of the sad condition to which the Vicar of Christ has been reduced is overdrawn, lest it should be imagined that, notwithstanding the wicked usurpation of his civil principedom, his liberty and independence as Head of the Church are still respected and secured, we will quote here the indignant protest to which His Holiness gave utterance on a late occasion in reply to an address of the Sacred College:

" But we are more deeply concerned and afflicted at what happens in Italy and in Rome, the centre of Catholicity and the privileged seat of the Vicar of Christ. Here the assaults of our enemies are all the more injurious, as they are directed against that supreme power in which are so intimately bound up the good, the life and the social action of the Church throughout the world. Now, the designs of which we frequently had to complain bitterly have increased in latter times beyond all measure, for it is easy to discover what are the real designs entertained against the Church under cover of vain pretexts and invented distinctions. Her most beneficent institutions, her dogmas, her ministers, her rights—nothing is spared. We are threatened with new laws which, according to public rumour, would lay violent hands on the last resources of property left to the Church, and which would bring about the interference of laymen in ecclesiastical affairs, with all the disastrous effects that follow from such intrusions. Her enemies are sharpening every weapon against the Christian education of our youth. Other effects of their increased hostility are the odious measures recently taken against the poor and in-

offensive nuns, who are worthy of all compassion. But the most furious attacks and the most implacable hatred of the sects are directed against the Supreme Pontiff, the corner-stone of the sublime edifice of the Church. It is enough to say that they have dared to denounce him publicly as the enemy of Italy in all ages, and to brand him with such names of opprobrium and contempt as the tongue refuses to repeat.

" How can we be astonished if, after this, in popular reunions, at public meetings, and in the press, they have hurled against the Pope the most vile and the most unbecoming insults, and that in the principal cities of Italy the most horrible affronts should be offered to the Pontifical Office and Dignity? And coming still to more ferocious designs, they have threatened to resort to the last limits of violence against ourselves and against our peaceful residence. The worst is that these manifestations of hatred and of violence are allowed to be freely indulged in, and no efficacious means employed to hinder them.

" In such a condition of things everyone knows in what manner our dignity is respected, and the honour of our person guarded in Rome. All must understand what security we enjoy, and what sort of liberty is left us in the exercise of our Apostolic Ministry.

" It is, therefore, impossible for us to be satisfied with the present state of things, and as our enemies, strengthened by the aid of human power, are leaving nothing undone to perpetuate the present situation of the Pope, we feel it, on our side, a pressing duty to renew against these usurpations, be they old or new, the most formal protests, and to claim for the safeguard of our independence the sacred rights of the Church and of the Apostolic See. Our confidence is placed in God, who holds in His divine hands the course of human events. May He bountifully hear our humble prayers and those of the whole Church, particularly during these days of grace and mercy."

Such being the sad condition to which the Holy Father has been reduced by the enemies of Christ and His Church, it becomes the urgent and most sacred duty of the faithful throughout the world to rally around him, to sustain him by their sympathy and loyal devotion, and to contribute generously of their means to uphold his dignity and to enable him to discharge his sublime duties as the Supreme Ruler of the Christian Church. Apart from his august character as the Vicar of Christ, our present Holy Father Leo XIII. has special claims on our admiration and dutiful affection and gratitude. No greater Pope has sat in the chair of Peter for many years. A man of genius and of vast scholarly attainments, he has given a great impulse to the cultivation of letters, especially of history, of philosophy and theology. His Encyclicals are written with a masterly hand, with all the graces of classical Latinity, with the learning of a great theologian and the zeal and fervour of a saintly Pontiff. From the heights of the Vatican he sees the moral evils that afflict society and that threaten to destroy Christian civilization, and he points out the means that alone can save both from destruction. When he ascended the Chair of Peter he found the most powerful states up in arms against the Papacy and the Church, and by his singular wisdom, great judgment, and extraordinary zeal, he has succeeded to a great extent in disarming the general hostility, and in turning at least one mighty empire, from being a bitter and tyrannical oppressor, into a friend of the Church. A greater and more powerful man than Henry IV. has been compelled by Leo to go to Canossa. He has honoured our dear Canadian Church by raising one of its prelates to the dignity of the Cardinalate. He has placed the legislation and organization of the great young churches of the United States and of Australia on a more perfect and firmer basis, and he has re-established the hierarchy in Scotland. The Venerable Church of the East has also engaged his special attention. He has found a peaceful solution of the long-standing trouble connected with the See of Goa and its privileged jurisdiction over distant territories and Catholic populations nowise subject to Portuguese rule in the order of secular government. He has created a native episcopate in

India, and invested it with permanent hierarchical character, having previously secured the sanction of the king of Portugal for this revocation of an ancient and much-prized prerogative of his crown. And greater zeal and fervour amongst its children, as well as a large number of conversions from heresy and schism, are likely to be the result. In a word, he has during his short reign raised the Papacy to a greater height of moral power, of commanding influence, and of universal regard than it has ever attained since the dark days of the so-called Reformation. The Pontificate of Leo XIII. will shine as one of the most remarkable and glorious in the Church's history. Let us show our appreciation of so great a Pontiff by taking our proper share in the celebration of his Golden Jubilee. The whole Catholic world is preparing to celebrate it by a generous outburst of loyal feeling and devotion towards our Holy Father, by heartfelt congratulations and earnest prayers and by generous and beautiful gifts. We, the Bishops of the province of Toronto, have decided that the best and most practical way for the clergy and laity of Ontario, to show their loyalty and love of our Holy Father on this memorable occasion, would be to make a generous, large-hearted offering of Peter's Pence; and, accordingly, we order a collection to be made for this purpose in every Diocese in the Province, and in every Mission in each Diocese. It is our bounden duty as Catholics to contribute of our means and in accordance with our capacity towards the support of the Head of the Church, especially since he has been robbed of the Patrimony of St. Peter, and to supply him with the means of discharging his great duties towards the Catholic world. We trust, therefore, on this occasion you will do your duty in this respect, in a manner honourable to yourselves, creditable to the Church in Ontario, and worthy of the Golden Jubilee of the Sovereign Pontiff. In a noble pastoral addressed some four years ago to his flock by His Lordship the Bishop of Kingston, we find the duty and obligation that bind Catholics to contribute towards the support of the Sovereign Pontiff expressed in words so forcible, lucid and comprehensive, that we make them our own and commend them to the serious attention and favourable consideration of the clergy and laity of the Province.

"1st. The Pope is the *Father of the Faithful*; therefore, we owe him the duty of children, to contribute each our share towards his sustainment, as the guardian of the Christian Family, in honourable independence. 2nd. He is *Our King*, the spiritual monarch of Christendom; accordingly we owe him tribute by the law of nature and the precept of Christ. 3rd. He is the *Vicarious High Priest* of the New Testament, 'according to the order of Melchisedech'; consequently, as heirs of the faith of Abraham, who paid tithes to the merely typical representative of Christ's eternal Priesthood, we should reverently present our offerings to the Pontiff, who represents it before Angels and men in the fulness of grace and truth, and the whole power of the keys of the kingdom of Heaven. 4th. He is *Chief Pastor* of the Universal Fold, the same law of God, therefore, and the same precept of the Church, that provide for the congruous sustenance of the local pastor in his parish, and the bishop in his diocese, are obligatory upon every parish and every diocese for the congruous support of the Pastor, who feeds, rules and governs 'the lambs and the sheep' in every section of the fold. 5th. He is the *Infallible Preacher* of the 'one faith' whereby we are individually saved and the Church preserved in unity; to him, accordingly, the Apostolic rule applies, 'So also the Lord ordained that they who preach the Gospel should live by the Gospel.' 6th. He is *Our Head*, and we are members under him in the mystic body; whence we shall not live independently of him, nor he of us; our sustenance shall be shared with him for all that concerns the integrity and healthy action of our corporate organism. 'There are many members, indeed; but one body: and the eye cannot say to the hand, I need not thy help; nor again the head to the feet, I have no need of you. Now you are the body of Christ, and members of member.' 7th. We are specially bound to maintain the Sovereign Pontiff, by reason of his special needs,

resulting from the manifold difficulties attending his present position."

For these reasons we ordain as follows:

1st. That a collection, as generous and large-hearted as our circumstances will permit, and as the occasion demands, shall be taken up in every church throughout the ecclesiastical province of Toronto on the first and second Sundays of next October, to be given, as a Golden Jubilee offering, to the Holy Father.

2nd. The amount collected shall be sent, with as little delay as possible, by the pastors of each diocese to their respective Bishops.

3rd. The prayer "*pro Papa*" shall be recited in every Mass, Rubrics permitting from the date of the reception of this Pastoral Letter till the end of the year, and a *Te Deum* be sung in each cathedral church and in all others, in which it can be suitably chanted, on the 1st day of the year 1888, thanking God for prolonging the life of Our Holy Father beyond the 50th anniversary of his Priesthood.

4th. This pastoral shall be read in all the churches of the Province, on the first Sunday after its reception, or as soon afterwards as circumstances will permit.

"The Grace of Our Lord Jesus Christ and the charity of God and the communication of the Holy Ghost be with you all."—2 Cor., 13: 13.

† JOHN JOSEPH LYNCH, Archbishop of Toronto.

† JOHN WALSH, Bishop of London.

† JAMES VINCENT CLEARY, Bishop of Kingston.

† JAMES JOSEPH CARRERY, Bishop of Hamilton.

† THOMAS JOSEPH DOWLING, Bishop of Peterborough

POPE LEO XIII.

THE locks of the Pontiff may be white with years; his step may be feeble with the weight of infirmities, and his voice tremulous with emotion, still he stands before the world as its commanding figure, the one man above all others who has the right to deliver the message of salvation and teach the doctrines of eternal truth. Upon his venerable head rests the merits of long years of toil, not unmingled with sufferings heroically borne for the sake of truth and justice. The experience of ages and the concentrated wisdom of the human race are laid in contribution at his feet, from which he may learn the wants of men and nations, and prescribe the remedies for the evils which afflict society. With such means at his disposal, and with the calm reflection which he is known to bestow upon all matters presented to his consideration, need we wonder that the judgments rendered by our illustrious Pontiff have been readily accepted in the adjudication of complicated questions involving the rights and interests of powerful nations whose amicable relations those questions had threatened to disturb. The Catholic Church over which he presides, viewed even as a human institution, is the grandest organization upon earth, as admitted by all unbiassed minds who have examined her system of laws, various orders, and imposing ceremonial. Numerous writers who do not believe in her teachings, are unstinted in their praise and admiration of her splendid system and wise laws, both moral and disciplinary. But we Catholics do not look upon the Church as a human but a divine institution. The beautiful "Bride of Christ," she knows not decrepitude or decay. Eternal youth is upon her. Fair as when on the morning of Pentecost the Holy Spirit descended upon her, she is still without spot or blemish, blooming with the freshness and vigour which pertain to immortality. She will go on conquering and to conquer, for victory is inscribed upon every fold of her stainless banner, and truth and justice mark her triumphant course. Though the nations may oppose her progress she will continue in her onward career, carrying civilization and enlightenment wheresoever she extends her influence and her salutary laws. When in their blindness and folly nations cast aside and trampled upon her rights, she does not stoop in servility before them, but warns them of their danger and enunciates

more distinctly those principles of truth and justice which it is her office to proclaim. Nations and peoples have often tried to do without her, but they have always failed in their attempt. She is a necessity in the world, and, therefore, cannot be dispensed with. So the Church and the Papacy are destined to remain unto the end of time, whether or not the world may like it; for neither depends upon the favour of the world, but is able to prosper in opposition to it. Many have predicted the fall of both, but the prophecy has not been verified. It is only when the sun shall refuse to give its light and the stars shall fall from the firmament; when the moon shall grow pale and disappear from the heavens and the earth shall return to its original nothingness, that the Church and the Papacy shall cease to exist. Then the Church militant will become the Church triumphant, and the vicar of Christ will give place to Christ Himself, whose kingdom is without end and whose reign shall last forever.

CANADA: A FIELD FOR ROMANCE.

To any American romancer who may be casting about for a good field to enter with his pen we would suggest the Dominion of Canada. It is a matter for some surprise, we think, that so little use has been made of the abundant and rich materials afforded by the scenery and history of these neighbour lands. If we extend the view a little, so as to take in the great lakes, which we must not forget are Canadian or British American lakes quite as log cally, if not quite as largely, as they are our own, and if we widen it still further so as to include the great Hudson's Bay and the majestic Mackenzie River, with the chain of lakes tributary to the latter, there at once opens to us a prospect which, with its historical connec-

tions also in view, is extremely stimulating to the imagination. All the representative features of nature—forests, mountains, waters—are here combined into an aggregate of grandeur and beauty which scarcely has a parallel in the western hemisphere. Here is the land of Jacques Cartier, or Quartier, as his name was early written, and of Champlain or Frontenac, not to speak of La Salle and Hennepin, who touched its borders, figures which for picturesque impressiveness are scarcely to be matched on any page of the history of North America. Here is the land of Jesuit and Recollect missionaries, of French, and English and Indians, of settlers and *voyageurs*, of Hudson's Bay traders and St. Lawrence River *seigneurs*, of Calvinistic refugees from across the water, and of royalist fugitives from the southern colonies. Here is a land whose history blends discovery and settlement, war and insurrection, earthquake and mob violence, religious controversy, and political contention in strong colours. And yet this vast and crowded field, alive with incident and peopled with striking and memorable characters, has so far almost escaped, the use of imaginative writers. . . . Just now, when there is a call for romance as against realism, and when our novelists are scouring the continent from the villages of New England to the canons of the Sierras in search of a promising "claim," why does not some one of them or more turn the eye northward to this almost untrodden but inviting region of great forests, great waters, great heroes, great events, and great episodes, and adventure a literary effort in that direction? If Hawthorne could only have had Parkman to go before him! "Who knows but the coming "American novel," for which we are all expectant, is to be a Canadian novel, and that it is to appear out of the North?—*The Literary World*.

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Notice to Contractors.
SAULT SAINTE MARIE CANAL.

CONTRACTORS intending to tender for works of construction of the Canal proposed to be formed on the Canadian side of the Saint Mary's River, are hereby notified that tenders will be received about JANUARY next, and that the most favorable time to examine the locality will be between the present time and the early part of November next. When plans, specifications and other documents are prepared, due notice will be given. Contractors will then have an opportunity of examining them and be furnished with blank forms of tender, etc.

By order,
A. P. BRADLEY,
Secretary.
Department of Railways and Canals,
Ottawa, 24th August, 1887



Oxford and New Glasgow Railway.
Sec.—Mingo Road to Picton Town, Branch of I. C. R.

Tender for the Work of Construction

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Oxford and New Glasgow Railway," will be received at this office up to noon on Monday, the 10th day of October, 1887, for certain works of construction.

Plans and profiles will be open for inspection at the Office of the Chief Engineer of Government Railways at Ottawa, and also at the Office of the Oxford and New Glasgow Railway, at River John, Picton Co., Nova Scotia, on and after the first day of October, 1887, when the general specifications and form of tender may be obtained upon application.

No tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order,
A. P. BRADLEY,
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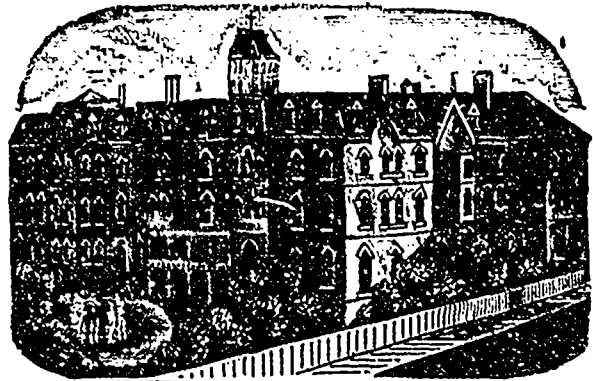
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