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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, Nov. 26, 1887

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NOTES OF THE WEEK.

Father Gualdi, who was the colleague of Mgr. Persico, in the Papal mission to Ireland, is dead.

It is announced that the English Papal jubilee pilgrimage will reach Rome in January, the Scotch pilgrimage in February and the Irish pilgrimage in March.

Mr. Gladstone has replied to Mr. Balfour's recent Birmingham utterances, in the shortest and most epigrammatic letter he is ever known to have written. "Mr. Balfour has yet to learn," says Mr. Gladstone, "first, that the Duke of Wellington could not attain what he has in view, and secondly, that he is not the Duke of Wellington." In these days of political epithet the "Duke of Wellington" will stick; Mr. Balfour may strive to re-assert in Ireland the rule of the dragon, but he will win no Waterloo.

Professor Stuart, M.P., in a letter to the *London Daily News*, expresses the opinion that, should the present government policy be continued in Ireland, not only civil war will eventuate, but butchery and anarchy—butchery by the armed police, anarchy among the unarmed people. He is confident that the influence of the Irish leaders is all on the side of an avoidance of any crime.

The capture of Mr. O'Brien's clothes by the Government must have been a surprise even to its friends as a manifestation of strategical strength and superior states-

manship. The *Boston Pilot*, commenting on the magnificent *coup d'état* of the castle authorities, is forced to acknowledge that Mr. Balfour has achieved a victory. "Friday night of last week, while William O'Brien was asleep in his cell, the might of England swooped down in all its majesty and carried off his clothes. When he awoke next morning he found in their place the prison uniform, which he had steadily refused to wear. He still refused to put it on, but there can be no question but that the British Empire has scored a victory. It has forced a powerful enemy to keep his bed, and it has his clothes as the spoils of victory. It is long since England has achieved even so much of a triumph over any enemy, and it would be cruelly unjust to deny her any part of the glory attaching to this. There was a certain Satanic grandeur about the murder of the young princes in the Tower; but the picture of a tyrant stealing his sleeping victim's breeches—only the depotism of Balfour could have given that to history.

The next session will be one of the most momentous, it is believed, in the history of the British Parliament. With their Liberal Unionist allies the government last session were able to muster up a majority of from eighty to one hundred on the Irish question, but the legislation of the coming session will comprise much of a different character. Though apparently safe on any questions connected with the adoption of the present policy in Ireland, there are yet any number of side issues, the introduction of which would possibly involve the defeat of the Ministry. For example, the introduction of a bill by Mr. Gladstone to disestablish the Welsh Church, would be certain of the support of many Liberal Unionists, while the any measure brought forward by the Ministry to buy out the Irish landlords on the lines Mr. Goschen is said to contemplate, would be composed not only by a considerable number of Conservatives, but by the Government's radical supporters of the Chamberlain school.

Mr. Parnell writes that his health is slowly but steadily improving, but his physician, Sir Henry Thompson, insists on perfect quiet for the present, as otherwise he will be unable to bear the labours of the coming session of Parliament. To the correspondent of a New York journal who visited him the other day, Mr. Parnell spoke of the general political situation. In his judgment he said a more feeble or inert government never held reins in Ireland. It is teaching Irishmen a most disastrous lesson by its bungling incapacity, the lesson that law may be successfully defied. The law as recently constructed by the Unionist majority in the Commons is daily defied and with impunity, one of the extraordinary results of coercion and "firm and resolute government" being that for every offence against the law committed before the passage of the Coercion Bill, hundreds are committed now. Mr. Parnell asked whether respect for the Imperial Parliament; the possibility of her continued government by the same agency, or the solidity of the Union is likely to be increased by such an administration.

CATHOLIC LITERARY TEXT BOOKS.

There appeared, in a recent issue of this journal, an excerpt from the editorial writings of Mr. Maurice F. Egan, the manner and matter of which, I venture to say, have pained and surprised many of your readers. The extract in question, which first appeared in the *New York Freeman's Journal*, of which organ Mr. Egan is the capable editor, purports to be a reply to the question of some youthful correspondent. The versatile author, editor and poet is too well known and too highly respected to be lightly accused of unfair and shallow criticism. Yet, after reading this very extraordinary extract, I am unfortunately at a loss for milder terms wherewith to adequately describe the brusque and unprovoked attack which this sweet versifier and perfect master of rhythmical prose, makes on the literary works of two deserving authors, one of whom has long been numbered with the dead.

The article is probably too fresh in the minds of your readers to necessitate a reproduction in full. It will be sufficient for me to cite here the portion of it to which I wish particularly to advert. Says Mr. Egan:

"If our colleges had a real course 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 book*, or John O'Kane Murray's *ridiculous Catechism of Literature*." The italics are mine, and are employed to direct the attention of my readers to the parts of this quotation which I most dislike.

The writing of Mr. Egan, like that of all men of real ability, whether its principles be correct or the reverse, is full of suggestiveness. Be this as it may, the internal evidence which the article now under discussion bears of having been written in extreme haste is, to my mind, at least, its best excuse. Even when considered as the result of a hasty effort, it is still so unlike the just and gentle criticism of the gentleman who wrote it, that I find no difficulty in imagining it to be the unworthy production of another, and less admirable manner of man. To let it pass by under such circumstances without serious animadversion, would beto do a greater injury to its author than he does to its distinguished subjects.

The two propositions which I have quoted from Mr. Egan may be said each to consist of two parts; the one, veracious and incontrovertible, and the other open to broad discussion. I must of course, entirely agree with Mr. Egan, when he says that if all Catholic colleges taught real courses of English literature, instead of sham ones, much would be done towards producing able authors, agreeable conversers, and competent critics. But the remark applies to the preparatory studies necessary for all the professions and simply amounts to the truism that if all shams were made to vanish there would be no shams. I must, however, be allowed to doubt that all Catholic colleges "except one or two," teach sham courses of literature, and on this important point, and its germane considerations, I desire to express a few plain convictions.

Let me premise by saying that it is really unkind of Mr. Egan to withhold the name or names of the one or two Catholic colleges, wherein he is of opinion that literary courses which are something more than mere shams are followed. Max Muller has calculated that at the close of the next two centuries, there will be in the world 58,870,000 people speaking the Italian language; 72,571,000 the French; 157,480,000 the German; 505,288,000 the Spanish, and 1,887,268,168 the English. Now, Mr. Egan must be as familiar with those startling statistics of the learned German as I am with my slippers, and surely it is not too much to ask him to deal fairly with that unborn multitude of urchins who are to be privileged to use the English tongue.

Mr. Egan, as I have said, is a very suggestive writer. The question which he has opened in his somewhat remarkable piece of writing has awakened several trains of ideas in my mind, one of which at least I may mention here. Too often accuracy and brilliancy of expression are looked upon in our schools and colleges as of small importance. Teachers too frequently confine their efforts to training their students to express their ideas in the rough, without making much effort to direct them in forming a strong and elegant style. They train them as stone-cutters when they should

train them as lapidaries. This is certainly a great error, and one which produces an abundant harvest of bad fruit; but it is not an error particular to Catholic colleges, with "one or two" exceptions. Indeed, the necessity for training that will make wrong writing and ungrammatical speaking less common, is almost as absent from the mind of the Protestant as from the Catholic educationist. Although I say this, I have not the slightest intention of descending to a mere *tu quoque* argument. To avoid this I shall make use of certain utterances of President Eliot of Harvard, as published in the *Century Magazine*. After fully indicating the importance of a complete course of English, President Eliot says:

"And now, with all this wonderful treasure within reach of our youth, what is the position of American schools and colleges in regard to teaching English? Has English literature the foremost place in the programme of school? By no means; at best only a subordinate place, and in many schools no place at all." I might make this citation much longer, but enough has been adduced for present purposes. Perhaps the frank avowal of this competent authority will justify me in affirming that the literary courses pursued in Catholic colleges, or at least in the more pretentious Canadian Catholic colleges, are sound and practical; fully equaling, in both those vitally important respects, the courses pursued in the average non-Catholic colleges and schools. Then many Catholic colleges in the United States have earned for themselves an enviable reputation in the matter of teaching English correctly. But even if our Catholic schools and colleges were as defective in this respect as Mr. Egan describes them to be, I do not believe he would reform them by pointing out their defects to his youthful correspondents. Such questions, it may be said, are easier to start than to run down, and the pursuit of them becomes a very weary sport at last.

There is a close connection between wrong writing and wrong thinking. They grow out of each other as cause and effect, like the drupes of a poison plant. The man who writes loosely, sees loosely, thinks loosely, and speaks loosely. Words have not for him the same meaning at all times and in all circumstances. Instead of being fixed and stationary in his hands, they are mere movable forms, shifting sands. As a natural consequence, they do not convey to others, as he uses them, the idea or impression that is in his mind. Dr. Hugh Blair expresses a sentiment which every educationist should keep steadily in view. "One of the most distinguishing privileges which providence has conferred upon mankind," says Blair, "is the power of communicating their thoughts to one another." Manifestly then, the whole question resolves itself into the simple postulate, that teachers of every creed, or for that matter of no creed, should train their pupils to think and compose correctly in English. Much has been said as to the advisability, or otherwise, of devoting a large amount of time to the Latin and Greek classics. Let Latin and Greek be provided for all who desire those useful languages; but above all and for all, let a thorough course of English thinking, English speaking, and English writing be assured.

Mr. Egan considers it outrageous to found a course of English literature on the text-book of the Rev. O. L. Jenkins, or that of Mr. John O'Kane Murray. It may be superfluous to point out that there is a vast deal of difference between laying the foundation of a building and rearing its superstructure. Provided the stones used in a foundation be sound, it does not matter whether they are composed of common lime-stone or Parian marble. The same rule holds good of all the speculations by which the mind is moulded, cultured and enlarged. The first requisite, then, in a literary text book is moral reliability, and this, I venture to say, the work of the Rev. Mr. Jenkins possesses in satiety.

I humbly submit that the Hand-book of Literature is well adapted to make a young student familiar with the outline of English literature. No one can study the volume, with the assiduity which its contents deserve, without gleaning a sufficient and correct idea of the salient features in the chequered lives and works of the great writers. If the young student can obtain a glance at the immense array of poets, philosophers, historians, commentators, critics, satirists, dramatists, novelists, and orators who have formed and enriched the English language, he must be captious and peevish

if he quarrel with his text-books. At least, no more can be reasonably expected from a manual, and less is often given.

But I would not have it understood, from aught I have said or shall say, that a student of literature, who wishes to persevere in his extensive study, should confine himself to the scant pages of Jenkins or Murray, or, for that matter, to the larger works of Collier or Gaine. John Morley somewhere says that one might study English literature all one's life, and still know nothing about it; a remark which is indeed more truthful than encouraging. The Hand-book formulates strict Catholic principles, and those canons are just what are required for a primary course in English literature for Catholic colleges and schools.

Then again, the Hand-book is the very best of its kind in our possession. If it be well adapted to its purposes, and the best procurable, I cannot see why Catholic teachers should not begin their literary courses with the book. A short passage from the preface to the Hand-book will best show what place its author intended his book to occupy.

"The work was never intended to be a universal history of English books and authors, but merely a manual for the more advanced classes of our schools and colleges. The study of our literature should begin with the knowledge of the most obvious facts that bear upon its history. . . . To give a knowledge of facts, and, by a selection of the best specimens, to awaken or improve the student's taste for the composition of the great masters, was the principal scope of the work."

I humbly confess I am so obtuse as to find nothing absurd in this plan, much less in the undeniable fact that the object thus clearly expressed was religiously accomplished. And this remark applies with almost equal force to the Catechism of Mr. John O'Kane Murray. The latter book is full of useful information, although I am of the opinion that its author should have imparted it in some more acceptable form than that of question and answer.

I regret to say that the almost entire absence of taste and good sense from the article of Mr. Egan go a long way to nullify the whole critique. It is easy to stamp a man and his work as absurd, but quite another thing to prove the charge. It is very easy, too, to criticize, and still easier to abuse. Fortunately, however, the old trick of calling a dog mad and then hanging him, finds fewer and fewer admirers as time rolls on and civilization advances. Rude and contumacious terms, when not fully called forth by circumstances, and as fully substantiated by sound reasons, are nothing better than the vile Billingsgate of the stable and the fish market, lifted out of its native quagmires and all the more malodorous on account of the change. Mr. Egan must have written in great haste, and under other very adverse circumstances, or he would have hesitated before condemning two distinguished Catholic writers, the one as absurd and the other as ridiculous, without condescending to offer a reason for his action. Granting that the Hand-book is faulty, it is not opposed to manifest truth, inconsistent with reason, or contrary to the plain dictates of common sense. A man or a thing may be imperfect and even useless without being absurd. The majority of New York editors would probably agree with me, were I to assert that the typical ward politician is a very useless man, but none of them, except perhaps Mr. Egan, would call him absurd. All this is doubtlessly very superficial, but it has been forced upon me by the absurd misuse which Mr. Egan makes of his somewhat formidable powers of abuse. I venture to add, however, that if there be ever a case wherein a conscientious application of the "golden rule" of doing as you would be done by becomes imperative, it is when one honest, well-meaning Catholic writer proceeds to pass judgement on another honest, well-meaning Catholic writer.

It must of course be allowed that neither the work of Jenkins nor of Murray even remotely approaches to perfection. Had Mr. Egan restricted himself to a modified statement of this kind, he would have done our community a real benefit; and if he had added thereto the hope that some scholar of subtle, strong and cultured genius, like himself, would turn his attention to the production of a Catholic standard history of English literature, this article need not have been written.

M. W. CASEY.

Cardinal Taschereau has been called to Rome for the next consistory.

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 OBLATES OF MARY IMMACULATE.

THEIR MISSIONS IN CANADA.

On December 21st, 1811, Charles T. E. de Mazenod was ordained priest at Amiens. The state of the Church in France was at that time deplorable. The effects of the revolution still prevailed, religious communities had ceased to exist, and everywhere priests were badly needed. Struck by the condition of the country, the young priest conceived the idea of founding a Congregation which by its missionary activity might supply the most pressing wants. He imparted his plan to the Curé of Arles, and on January 25th, 1816, was joined by this friend, to whom others were soon added. Establishing his community at Aix, the young abbé began to draw up the rules and constitutions of an institute, which was to be specially designed for the giving of missions and for the instruction and conversion of the poor. Provided with the formal approbation of seven bishops, the founder next repaired to Rome, where, on February 17th, 1820, he received the formal approbation of Leo XII. The Congregation now began to extend its labours. In 1830 missions were commenced in Switzerland, and in 1841 invitations to foreign countries were received. These were accepted by Mgr. de Mazenod (now Bishop of Marseilles), and from this period the Oblates of Mary,* as they were now called, began their labours in Upper and Lower Canada, in the United States, in Texas, in Mexico, in Ceylon and Natal, etc.

Canada became the first trans-ocean scene of the Oblates' foreign missions. In 1841, at the instance of the Bishop of Montreal, a residence was opened in his diocese. From Montreal the Society extended to Ottawa, which soon became the centre of a new diocese, over which Father Guiges, O. M. I., was appointed as Bishop. But the spirit of its founder was ever urging the Society forward. Where the *Chantiers* or lumberers had penetrated into the vast forests round the St. Lawrence and its streams, there the Oblates now began to follow, administering the sacraments to the woodmen in their rough and dangerous life. This was no easy task. The way led through a trackless wilderness, through labyrinths of high brushwood and intercepting branches, which only the axe could sever; across swollen torrents, that had to be waded at peril of life, amid giant forests, from which the branches, laden with snow, shut out almost every gleam of daylight; through a country where day and night was passed in exposure to the rigorous cold of long winter months. But their sufferings and privations were not in vain, for every Oblate missionary returning from the *Chantiers* in the wintry forests could count by the thousand the number of those to whom he had administered the consolations of religion.

The evangelizing of the Indian tribes on the Canadian border also, and of the savages of the ice-bound coast of Labrador, was speedily undertaken by the missionaries. Among the devoted labourers in these parts we find the names of Durocher, Pinet, Arnaud, Babel, Charpency, and others. But still more distant fields of missionary efforts awaited the zeal of the Oblate Fathers. Far away, within the north-western limits of America, lay vast regions, extending from 49° latitude to the Frozen Ocean and Baffin's Bay, from the Hudson's Bay to the Rocky Mountains. Those desert wastes were the abode of the Indian, of the moose-deer, of the wolf, and of the white bear. There winter reigned the greater part of the year, and fettered land, and lake, and river, in its rigid chains of ice, almost as hard as those which ignorance and superstition had cast upon the minds and hearts of the inhabitants. To meet, and often succumb to the former, to encounter and triumph over the latter, the Oblates of Mary now resolved to hasten.

When the news spread in France that the Society had undertaken missions among the Indians of the far North West, applications for admission to its ranks came from all parts of France, and thus when the call for missionaries was unusually great, Providence caused an extraordinary development of

vocations to commence. Canada also began to supply many members to the Order. Among these was Alexander Taché, nephew to the Canadian Prime Minister of that time, destined to become, as a novice, the companion of the first Oblate Missioner to the Red River, and eventually to work as a Bishop and an illustrious Christian pioneer in this great mission field. The story of his missionary vocation is a striking instance of divine grace. On the morning of his entrance into the novitiate at Longueuil, near Montreal, he received the news that nothing short of a miracle could save his mother's life. With loving confidence the novice approached God's altar and offered a prayer that, if God should restore his mother to health and strength, he would ask his superior to allow him to consecrate his life to the Indians of the Red River. His prayer was heard, the mother was suddenly restored to health, and in the same year the novice proceeded on his distant mission. Of this, however, and of his career as Archbishop of St. Boniface, we shall speak, when we follow the Order in its later missions. —*Illustrated Catholic Missions.*

* The earlier title was "Oblates of St. Charles," or Missioners of Provenco.

ORDINATION.

On Sunday morning last, at St. Michael's Cathedral, Rev. John M. J. Cruise, who had on the two Sundays preceding been raised to the sub-diaconate and diaconate respectively, was ordained priest by His Grace the Archbishop, assisted by Very Rev. J. M. Laurent, V. G., and Rev. Father Hand. There was a large congregation present, all of whom evinced the deepest interest in the progress of the ceremony, clothed, as all acts of the Church are clothed, with the most profound solemnity. In the front seats sat the members of Mr. Cruise's family, together with a few of his more intimate friends. At the end of the mass, when the new priest rose from his knees and approached the altar railing to bestow his blessing upon the assembled congregation, the old Cathedral presented an appearance such as never can be seen outside of the Catholic Church. Young and old, rich and poor, approached the altar, and each one in turn received the blessing of the young man who had just received the seal of the eternal priesthood—who had just become "a priest forever, according to the order of Melchisedec." To the members of his family present, and to those who have enjoyed the privilege of his friendship, it was a day of great consolation and happiness, and we trust he may long be spared, not only to them, but to the Church in this province.

As has already been stated in these columns, Father Cruise is a convert, and was the first of his family to embrace the True Faith. Since then, however, he has had the happiness to welcome one after the other into the Church, until now, we believe, only one remains behind, but we trust not for long.

Of his sisters, two have consecrated themselves to God as Sisters of St. Joseph. Father Cruise was educated in Toronto and at the Seminary of St. Hyacinthe, and studied theology for upwards of four years in the College of Brignoli Sall, Genoa, one of the colleges of the Propaganda conducted by the Lazarist Fathers. He is only recently returned from Italy and will devote his energies to the Church in this arch-diocese. For ourselves, we cannot close without expressing our deep gratitude to one who has been to us as an elder brother, and a kind counsellor and friend. May God spare him long to His Church on earth and when his labours are over receive him into His Eternal Kingdom. We congratulate His Grace, our venerated Archbishop, and the members of his flock, on the acquisition of this young priest, who is characterized by an enthusiastic devotion to the cause of God. And we extend to his family our congratulations on the elevation of one of their number to the most sublime dignity of the priesthood.

Father Cruise celebrated his first Mass at the Cathedral on Monday morning, and his second at St. Joseph's Convent on Tuesday.

The scholar and the world! The endless strife,
The discord in the harmonies of life!
The love of learning, the sequestered works,
And all the sweet serenity of books;
The market-place, the eager love of gain,
Whose aim is vanity, and whose end is pain.

THE PAPACY

The Western press, commenting on Mr. Onahan's speech at the dinner given at St. Paul to Cardinal Gibbons, agrees with the *Northwestern Chronicle*, which says:—

"Into no more fitting hands could the toast of 'The Pope' have been entrusted than into those of Mr. W. J. Onahan, of Chicago. His speech was one of the triumphs of the evening. His masterful historical review of the vast influence exerted in all ages and in every clime by the occupants of the Chair of Peter on the side of justice and freedom, was a literary treat which made many of his hearers wish that he may soon again visit St. Paul. A noteworthy portion of his address was that in which he alluded to the question of the temporal power and the rights of the Holy See. 'Rome,' he said, 'no more belongs to Italy than does Washington to the people of the District of Columbia. Modern Rome is the creation and the inheritance of the Catholic world. Every stone and column in its majestic basilica were placed there, it may be said, by the Catholics of the world. Its colleges and seminaries, its treasures of art and literary accumulations, are the results and consequences of the world's generosity, and like the Church itself, were intended for the service of the world.' In another brilliant passage, in the same connection, he denounced the "unjust and violent spoliation of the Papal Patrimony." These utterances, coming from the lips of a prominent public man like Mr. Onahan, and applauded by an assembly composed of such diverse elements, would, if their echoes could penetrate the walls of the Vatican, bring joy and consolation to the great heart of its august prisoner. The heartiness of the cheers with which the denunciation was met, may be taken as a fair indication of what justice loving Americans think of the present deplorable position of the Sovereign Pontiff in the Eternal City."

The following is an extract:—

"What, after all, is the secret and explanation of this never-ceasing activity, this universal influence, this irrepressible and long-enduring vitality which we see illustrated in the history of the Papacy? It is no mystery. Every Catholic child can answer. It is the power and efficacy of the divine promise made to the first Pope—'Thou art Peter.' It is due to the spirit of truth, which, it was assured, would abide with him and with his Church to the end of time.

"An English statesman (Lord Lansdowne) once declared in the British Parliament that 'every country which has Catholic subjects has an interest in the condition of the Roman States, and is bound to see that the Pope be not embarrassed in the exercise of his authority by any influences capable of affecting his spiritual authority and power.' Catholics claim that the Pope should be free, independent and sovereign at home, that he may be so abroad. This is indispensable for the security of the Church, for the propagation and perpetuity of its mission, and for the peace of the Catholic conscience. I do not need to vindicate the justice of the Pope's title as a sovereign to the Papal patrimony of which he was unjustly and violently despoiled. The historian Gibbon has declared that the temporal dominion of the Popes was founded upon a thousand years of veneration, and that their grandest title to sovereignty was the free choice of a people delivered by them from servitude. Sismondi, a by no means partial authority, says the power of the Pontiffs was founded on the most respectable of all titles—*virtus and benefits.*

"Every scholar is familiar with the celebrated tribute and acknowledgment by Macaulay in his review of the History of the Popes. Rome no more belongs to Italy than does Washington to the people of the District of Columbia. Modern Rome is the creation and the inheritance of the Catholic world. Every stone and column in its majestic basilicas were placed there, it may be said, by the Catholics of the world. Its colleges and seminaries, its treasures of art and literary accumulations, are the results and consequences of the world's generosity, and, like the Church itself, were intended for the service of the world. The world cannot ignore these facts, and the statesmen of Europe are very keenly alive to the importance of finding if possible a *modus vivendi* for the re-adjustment and settlement of the rights of the Holy See on a basis acceptable to the Pope, satisfactory to Italy and to the Catholic world."

BISHOP CLEARY'S DISCLAIMER.

At Brockville on Sunday last, the Bishop of Kingston, replying to an address from the laity, alluded to the reports in the newspapers of last week of his address at Napanee. Referring to the Napanee question, the bishop said he was pained to the heart by the action of so large a number of journals in publishing that anonymous libel. He said he had grave cause of complaint against those who unwarrantably accepted such odious imputations against him and wrote fierce editorial articles denouncing him without any warrant except a nameless communication written in a manifestly hostile spirit. His action in defence of the little Catholic children whom the public school board of Kingston had sought to stigmatize before the world by branding them as "expelled" pupils, although uncondemned of any crime and unacquainted, was nothing more than the fulfilment of his obvious duty as the children's pastor. The subsequent withdrawal of all the children of Catholic parents and of some Protestant fathers likewise, from the public schools of Kingston, was the result of the board's cruel proceeding. It is to avenge this upon the bishop that the anonymous libel was concocted two days after he (the bishop) had announced this result in a pastoral letter to his congregation last Sunday. The address was delivered by him in Napanee on November 2nd. On the 4th of November the journals published reports of his instructions during the visitation, and found no fault with them, but rather praised them. The *Toronto Mail's* own correspondent in Napanee sent a report to that journal which the editor's remarks would signify not to have contained any great accusation. But now, thirteen days after the bishop's delivery of that address, and two days after the issue of his pastoral letter in the church announcing the withdrawal of all the Catholic children from the public schools in consequence of the board's ill-treatment of them, an anonymous report of his address is prepared by angry men, sent round to all the journals for publication, and comments of denunciation against the bishop. In the anonymous document itself the bishop is charged with imputing immorality to all the women and girls in Canada, and some of the editorial articles emphasize this yet more unjustly by interpreting it direct against the "wives and mothers of Canada." He (the bishop) protested against all this as untrue and gravely unjust. He did not speak at all of women, much less of wives and mothers, but addressed himself solely to the manners of young people, telling how they should be formed on the Christian type, more particularly in regard to females, and complaining of the neglect of this important element in the public education of this country. He had mentioned certain irregularities of manner that are too frequently observable in the youth of this country, such as loudness of speech in the railway cars, staring fixedly at persons of the opposite sex and other forms of unreserve in deportment which had sometimes come under his notice, and which he had heard others remark upon, and he urged that these were indications of a defective system of training in the public institutions. He said it was wholly untrue that he had attributed those irregularities to all the young females in Canada: he spoke only of instances that were frequently visible to every traveller. It is shamefully untrue that he imputed immorality or immorality to any of them. When he used the word modest in that address at Napanee, it was always in reference to deportment and the forms of outward manner, and every one knows that in this connection the word has a definite signification, and that to torture such a phrase into a charge of immorality or immorality, as some of the journals have done, is a gross injustice and calumny. He said in conclusion that it is quite usual to enforce the necessity of general regulations, whether demanded of government or of educational institutions, by reference to instances of irregularity, and that no one interprets such reference as a charge against the entire community. Thus the cause of temperance is everyday advocated by clergymen and moralists pointing to well-known instances of intemperance in this or that

city or district, and no one thinks of charging the speakers with vilifying the whole body of the inhabitants in such cities, towns and districts as drunkards. The treatment he (the bishop) had received from the press in the publication of the anonymous libel and their unjust comments extending his words beyond their scope and meaning had caused him great pain, and this had come upon him at a time when he is suffering from physical exhaustion after a laborious visitation of his diocese begun at the end of May and continued up to the present week. Instead of the needful rest which he was preparing to take after so much toil, he finds himself burdened with this new and most painful load of anxiety and distress.

At St. Mary's Cathedral, Kingston, on Sunday last, after mass Rev. Father Twomey, Rector of the Cathedral, read the letter addressed by the Bishop of Kingston, to the *Toronto World*, in which he defined the position taken by him in his late pastoral letter against the action of the Kingston public school board. Father Twomey said that the *Toronto Mail*, finding the position of the bishop impregnable, shirked the issue and resorted to false issues and abuse. The bishop would not be moved out of his position by any amount of abuse, or by any false issue, and the *Mail* had not the courage to attack his position directly or indirectly in any editorial or paragraph or sentence thus far. Having read the letter in the *World* Rev. Father Twomey referred at length to the scandalous and grossly insulting anonymous libel, published in some of the papers of this province, against the women of Canada and the Bishop of Kingston. Anybody the least acquainted with the bishop's clear, forcible, elegant and exact method of speaking and writing, could see at a glance that the speech attributed to him was a monstrous fabrication. It had the stamp of falsehood upon its face, for it was unrheterical and ungrammatical. Perhaps this manifestly absurd speech was concocted by some enterprising but not over-scrupulous newspaper man for the purpose of "spicing" his newspaper by a sensational falsehood; perhaps, as the speaker had heard it said, by some friend of the Kingston school-board, for the sake of hiding their shame, at least for a day or two, and diverting the public gaze from their sad and helpless plight. Whoever the author may be, it was much to be regretted that some respectable papers helped to propagate the falsehood. Should a similar outrage be perpetrated against a layman he would be justified in pursuing each and every one of his traducers until he had safely caged them within the felon's cell. A dignitary of the church could be insulted with impunity, however, inasmuch as it would be an undignified proceeding on his part to take legal action or, indeed, to notice in any way his detractors. The priest of Napanee, whose letter he read, and should certainly know whereof he spoke, pronounced the spurious speech as libellous and extremely insulting to the Catholic people of Canada. The papers who gave it to the world, would make a few dollars out of it, perhaps, but a dollar thus made was a dollar made by shame, and a dollar made by shame brings with it more remorse than even a dollar stolen. He was confident that all his hearers believed this speech to be a vile and calumnious libel on the bishop, and advised them to read it again in order to be convinced of the truth of what he said.

The death is announced of Mgr. Joseph Larocque, Bishop of Germanicopolis, which took place at St. Hyacinthe at the advanced age of seventy-nine years. The venerable prelate was born at Chambly in 1803, and after a course of studies in St. Hyacinthe College became professor in the same institution. He was ordained priest in 1835 and became director of the college in 1840, a position he held until 1852, when he was made Bishop to act as coadjutor to the late Archbishop Bourget, of Montreal. After passing eight years in that city he became Bishop of St. Hyacinthe in 1860. Five years later the bad state of his health forced him to resign and he since then resided at the Convent of the Precious Blood, in St. Hyacinthe, with the title of Bishop of Germanicopolis. He was a man of great learning and had attained some eminence as a writer.

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LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

ST. MICHAEL'S PALACE, Toronto, 29th Dec., 1887.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

TORONTO, SATURDAY, NOV. 26, 1887.

It will be learned with profound gratitude that his Lordship Bishop O'Mahony continues slowly to improve.

"Christianity before Christ." How strange the phrase must sound to those whose idea of Christianity is convenient agreement with your neighbor's notions. St. Augustine tells us that the old law was "pregnant of Christ to come." We recently noticed in a sketch of Jewish customs, that the orthodox Jews keep a lamp constantly burning before the ark in which they place the books of the law. How clearly they bear witness to the word of God there present, foreshadowing, though the veil be over their hearts, the perpetual presence of the Incarnate Word in Catholic churches.

The *Mail* has discovered "another Quebec grievance: The Quebec General Council of the Bar will not admit students without certain qualifications. Does the *Mail* find fault with the Ontario Bar for having established a standard of qualification? or to the Ontario Teachers' Association for a similar procedure? But the qualifications required by the Quebec Bar are not pleasing to the *Mail*. That is another matter. The Quebecers insist on the study of sound philosophy. This, the *Mail* contends, means "the teachings of St. Thomas and the saints." When Protestantism shall have evolved a system of philosophy fit to guide men safely, or, even one on which its advocates shall have agreed, it will be time enough to ask the Quebec Bar to give it their respectful consideration. Meanwhile, as they are consistent men, who hold that unless man's intellect be schooled in the principles of right reason, he cannot be trusted with the interpretation of Christian law, they will, doubtless, persist in refusing to accept students whose only qualifications are mathematics and physical science. Mathematics do not make a man moral, nor does physical science make him just.

Speaking of the Lord Mayor's Day in London the *Tablet* says:—"The city bells rang out on Wednesday as merrily as in the old days of Whittington, and it is said that, to this Lord Mayor, they seemed to say: 'Turn again, Freemason, Lord Mayor of London.'"

The following letter appeared in the *London Times* a short time ago, and treating as it does of a subject about which great misconceptions may exist in the minds of many non Catholics who really wish to know the truth about our Faith, we give it editorial prominence in this journal:

"Sir,—In referring to the Ecumenical Council of the Vatican held in 1870, the following sentence occurs in the *Times* of October 27th. 'Some 200 of the 744 prelates who attended the Council refused to vote for the decrees, and most of them had left Rome in disgust before voting.'

"This would seem to imply that 'some 200' bishops were opposed to the doctrine. So much for the statement; now for the plain facts of contemporary history. Of the 535 bishops who were present, not even one voted against the definition, and only two against the seasonableness of defining. These two promptly submitted as soon as Pius IX. had confirmed the decree, and both made a profession of faith. Their vote, therefore, merely serves to record their reverence for authority, and, what is perhaps of still greater moment, the perfect liberty that all enjoyed to vote according to conscience. Of the fifty-five Bishops who left Rome just before the public session held on July 18th, all, without exception, adhered to the definition when made. The remainder of the episcopate scattered throughout the Catholic world also sent in their adhesion. If any have since rejected their decree, it has never been made publicly known, and the proof lies with those who make the assertion.

"The *Times* speaks of 'some 200' disaffected bishops, but the entire sum of those who expressed themselves adverse either to the defining of the doctrine or to the wording of the definition never exceeded 150, and of these fifty-two voted in the final session for the definition; the others afterwards sent in their adhesion. I state the above facts on indisputable evidence, and trust you will give them publicity in your journal.

"I have the honour to be your obedient servant,

JOHN S. VAUGHAN.

Archbishop's House, Westminster, October 27th, 1887."

Mr. Wilfrid Blunt, in reply to Mr. A. H. Pollen, one of many correspondents who have asked him why he took Lady Anne Blunt to the Woodford meeting, writes: "Is the heart of the civilized man so cowardly that it needs to have it explained why, in a good cause, men should be willing to take their wives with them to a battle? Lady Anne went with me to Woodford to take her share in whatever danger there might be, and if she thought more of my safety than her own, I cannot see in what way either of us is dishonoured. In an Arab battle women still fight, and I should indeed be a coward if, after the many real dangers we have run together, I had refused to take her with me to this trumpety affair at Woodford. For heaven's sake do not seek to offend me by any pretence that the row was unexpected! I expected one, of course, and, of course, neither of us complain (except on legal principle) of the knocks we received. My warning to Byrne had no other intention than to saddle him with the fullest possible responsibility."

As a good Catholic and a good Englishman, Mr. Blunt, whom Lord Randolph Churchill thinks impulsive, has shown, at the expense of his own comfort and convenience, a practical sympathy with Ireland in her present trial, which Irishmen will not be likely soon to forget, and Lady Anne Blunt, who would not separate from her "impulsive" husband when danger was to be encountered, will certainly not be separated from him in the affections of the Irish people.

The *Boston Pilot* is devotedly attentive to the Duke of

Marlborough. His Grace is still in America, and was spoken to a few days ago by a New York *Herald* reporter on the subject of the political situation in Great Britain. It is instructive, the *Pilot* thinks, to learn that his Grace, "who is gifted, by virtue of having condescended to be born, with the intelligence and worth which are inseparable from all Britain's hereditary rulers," to say nothing of his distinguished social position, does not look with approval upon the conduct of certain Irish leaders who pose at the present moment, "as self-sacrificing patriots undergoing terms of imprisonment under the Coercion Act, and so earning a cheap notoriety." Though the envenomed tongue of calumny has assailed even so exalted a personage as his Grace, yet the whole world knows, says the *Pilot*, that "it never accused him of self-sacrifice. It is not in the Churchill blood to do anything of that sort. From the original John down to his present worthy descendant, they have all, to do them justice, been willing to sacrifice anybody else, man or woman, and nobody, however unscrupulous, will dare say that the degree of notoriety earned by a Marlborough has ever been 'cheap,' either for themselves or their country. On the contrary it has been very costly, especially to the latter."

Previous to the late election in New York, an announcement appeared in a morning paper in that city to the effect that Cardinal Mazzella had officially examined and approved the works of Henry George, and had declared that he found nothing in them to be censured. A letter just received in New York from the Cardinal, stigmatizes the statement as absolutely false and denies that he ever made such an examination. He read the article and expressed himself astonished at the boldness of the assertion.

"So-and-so was called in such-a one's defence and swore him out of the dock in great style." Could anything better show the utter disregard into which the oath has fallen in our courts than the flippancy with which a reputable paper alludes to its violation? God commanded that His name be not taken in vain, more literally "for a trifle." Unfortunately, English law and the systems subsequently based on it, have degraded the oath, the invocation of the Divine Name, to a mere formality. Dickens ridiculed the custom in his day and sound religious feeling must in ours condemn it. We do not in this, condemn the ancient jurisprudence which, knowing the men of faith with whom it dealt, decreed that evidence given under the invocation of the Divine Name should be taken as a testimony of the first importance. The oath of the men for whom that legislation was made, was the oath of men who, at least, believed that their eternal salvation, and in those days they believed in such a thing, hung on the truth of their testimony. Cases were less numerous, formalities were fewer, and the Divine Name was invoked only in matters of the greatest importance. The present purpose of an oath seems to be, not the assuring of true testimony, but the conviction of the false-swearer for perjury. Such a purpose might, if it were the only object, be attained by legal enactment to that effect for all those countless formalities which the endless routine of our courts prescribes. The invocation of the name of God is according to all Catholic teaching to be made only with *justice and truth and judgment*. The last mentioned condition implies that such invocation should be made with prudence and discretion and should not be made but by

manifest necessity or usefulness. It is mortally sinful to invoke the Divine Name in witness of even a slight falsehood and in disregard of this lies the vice of our system. In our courts God's holy name is invoked at every turn, and in the mouths of bad men that invocation becomes a blasphemy from the very trivialness of the causes for which the invocation is made.

In its issue of last week THE REVIEW gave it as its opinion that the report of the speech at Napanee of the Bishop of Kingston, as published in certain journals, was a gross fabrication. On Saturday the following despatch was received by the *Mail* from the Bishop of Kingston:

"BROCKVILLE, Nov. 19.—The anonymous communication dated Napanee, 10th November, published by you on the 17th instant, is a foul calumny concocted by desperate men. Since you unwarrantably endorsed it, and imputed its sentiments to me by editorial comment, I claim with absolute right that you publish this telegram next Monday; also the letter of the pastor of Napanee, which shall be mailed to you to-morrow.

"JAMES VINCENT CLEARY,
"Bishop of Kingston."

"From the beginning to the end of his discourse," remarks the pastor of Napanee in the letter referred to, "the bishop passed no observation whatever upon 'the women' of the country, whom you expressly classify as distinguished from 'the girls.' The entire instruction was directed to the manners of youth and laws of social reserve and modesty and gentleness required for the Christian formation of character, particularly in females. Even your anonymous correspondent sufficiently signifies this in his concluding sentence: 'His Lordship contrasted in very caustic language the system in vogue in this country, and that of the Old World, completing his remarks with an appeal to the young girls of his congregation to preserve their modesty as a priceless jewel.' This represents the whole burden of his discourse."

In giving publicity on Wednesday to the Bishop of Kingston's denial, the *Mail* states in explanation that the report first found its way into certain eastern Ontario papers, and later on was copied into its columns. "Since Bishop Cleary," it ends, "pronounces the report a 'foul calumny,' we are bound to believe that it misrepresented his utterances; and now beg to express our regret that we should have unwittingly done him a wrong." Let us hope that this ends this most unfortunate matter.

Mr. Peter Ryan's open letter to His Lordship Bishop Cleary is facetiously alluded to by the *World* as "Peter's Pastoral." Neither the pastoral nor yet the idyllic is Peter's strong point. He rejoices in warlike enterprise and sniffs the battle from afar. He delights in assaulting the high places, and desires no greater glory than may be his from the reflected blaze of his foe's armour, as dull casements sometimes glow with the glory of the adverse sun. The field into which he rushes is not new to him, nor is his manner of fence a difficult one. Anyone might be his equal at giving advice, but few would care to be his equals in not taking it.

"It is no pleasure to me to publicly take exception to what your lordship is reported to have said at Napanee," Mr. Ryan premises. It was a grave sense of duty, we dare swear, impelled him to do so. "It is of the very greatest importance," he declares, "to the Catholic laity of the Province, that nothing be done or said to destroy or weaken the bond of peace and good will that has so long existed between Catholic and Protestant to the profit of

both." The vast majority of the intelligent Catholic manhood of the Province are not a whit behind their non-Catholic fellow citizens in denying the truth of your statement about the public schools, and the character of the youth taught therein; indeed, the Protestants of the Province know that the Bishop of Kingston's "frothy attacks on one of their dearest and most valued institutions find no echo in the breasts of their Catholic fellow citizens, be they priest or layman." It may pertinently, we think, be asked on what grounds Mr. Peter Ryan presumes to speak for Catholic laymen? We trust we do the gentleman no injustice when we say that he has been conspicuous rather more as a politician than as a militant layman. Liberalism, we should judge from the tone of his letter, to be a constituent principle of more than his politics; at all events Mr. Ryan's position is only a trifle less anomalous than when he stood forth a few years ago as the champion of Irish Catholic rights in this Province, and on the strength, as it was discovered, of his being a Lancashire man.

Assuming, however, that Mr. Ryan were an acceptable exponent of Catholic opinion, his letter of Tuesday would still be wholly without justification. There was no longer room for any one of Mr. Ryan's contentions. The Bishop of Kingston had disclaimed as "a foul calumny" the language attributed to him; his disclaimer had been accepted without question by the press of the Dominion; he had even been apologized to by the *Mail*, his chief critic. What good purpose then did Mr. Ryan hope to serve by his rather coarse letter? To vindicate the good name of "the Catholic laity."? *Non talibus auxiliis, non defensoribus istis.*

"Bishop Cleary's rule . . . smacks too much of how bishops managed things in Ireland three centuries or more back (*World*, 23 Nov.). The way bishops managed things in Ireland three centuries or so back was to defend their flocks to the death.

What an interest, to be sure, our Protestant friends show for the health and general well-being of the Catholic Church in this province! How zealous they are for the selection of the right kind of men to be Bishops amongst us! What a loss the Holy Father sustains in not having a member of the *World* staff, for instance, at his elbow to advise him on such subjects! Ah! 'Twas ever thus. The men who know how to run the world have always been running political newspapers, or wheelbarrows.

THE LATE MR. JUSTICE O'CONNOR.

Mr. Justice Rose, on taking his seat in Court the day after the demise of Mr. Justice O'Connor, made the following remarks touching the recent death of a brother judge: "Before entering upon the business of the Court, I desire to refer to the very sad and sudden death of the Hon. Mr. Justice O'Connor. Thus another of our judicial brethren has been removed from our side. Since my appointment, four years ago this present month, four of the judges of the Superior Court of this Province have been removed by death—Mr. Chief Justice Spragge, Mr. Chief Justice Morrison, Chief Justice Sir Matthew Crooks Cameron and Mr. Justice O'Connor—an average of one a year. Truly, life is but a span, and very soon the night cometh wherein no man can work. Our deceased brother, no doubt, like the rest of us, had his faults, but in the short period he was amongst us as a brother judge, we learned that he was a man of kind heart, clear head, broad common sense, fair-minded, impartial, with a strong will, always determined to do his duty, as he understood it, and to administer justice without fear, favour or affection. Taken from

the midst of political life, not fresh from the bar, he was, of course, not as familiar with the recent decisions as otherwise he would have been—this made his labour more assiduous, and with the weight of advancing years and, at times, much physical infirmity, caused his burden to be greater than appeared to most. His indomitable pluck and perseverance enabled him to overcome many difficulties, and he was ever ready, not only to perform the work which in ordinary course fell to his lot, but also to volunteer assistance when required, to relieve others who might be unduly pressed. Ever kind and cheerful, he brought to our councils no unpleasant word, no disturbing element. In sadness we turn away from his seat, and join with many others in saying, "Requiescat in pace."

CATHOLIC AND LITERARY NOTES.

Archbishop Ryan, of Philadelphia, will start for Rome about the end of this month.

The priests of the diocese of Buffalo have given Bishop Ryan \$20,000 to aid him in building his new house.

His Grace Archbishop Lynch has gone to St. Hyacinthe to attend the funeral of Bishop La Roche, who died on Saturday last.

Rev. Father A. P. Desmond has been appointed by the Dominion Government "to have jurisdiction in Indian matters in the counties of Halifax, Hants and Colchester."

Mr. Thomas E. Sherman, son of Maj.-Gen. Wm. T. Sherman, lately transferred from the St. Louis University to Detroit, is at present at the Jesuit House of Studies, Woodstock, Md.

E. J. Langevin, Clerk of the Senate of Canada, and Miss Giroux were married at Montreal on Wednesday. Bishop Rimouski pronounced the benediction. Sir Hector Langevin was present.

The seventh and eighth volumes of the complete Ascetical works of St. Alphonsus, edited by the Rev. Eugène Grimm, C. S. S. R., formerly of St. Patrick's, Toronto, have just been issued by Messrs. Benziger Bros., of New York.

We learn from *Le Courier de St. Hyacinthe* that Mr. Faucher de Saint-Maurice has in press, and will shortly publish, three volumes entitled:—"Joies et tristesses de la mer"; "Hommes de guerre et gens de lettres"; and "Les Iles St-Pierre et Miquelon."

It is announced that the Rev. Fathers of the Society of Jesus in Canada have been detached from the English Province, and will be formed into a separate province under the direct jurisdiction of Rome. This is another indication of the progress of the Church in this country.

All the members of the Quebec cabinet, including the Protestant representative, Dr. Ross, have contributed to a magnificent testimonial to the Pope on the occasion of his jubilee, in the shape of a rich vessel, ornamented with a crucifix and clasps in solid silver.

Our friend the Rev. Father Harold, of Niagara, was presented with an address and purse, by his parishioners on the occasion of his leaving for his new field of labour, the parish of Dixie. The address dwelt on the kind relations that had existed between them as pastor and people, and contained a reference to the improvements that had been made in the Church and rectory, during Father Harold's incumbency.

The Catholic authorities of Boston are planning to establish one great common cemetery for all the cities in adjacent parts of the State, to which the railroads are expected to run special funeral trains daily, the cars going directly into the grounds, and all expense of carriages being done away with, the undertakers carrying the body to the station in the city and the railroad landing it at the cemetery.

The work of building the great St. Peter's cathedral in Montreal seems to be going on slowly but steadily. The statement

of receipts and expenses in connection with its construction, from March 1st, 1885, to October, 1887, shows that the total receipts were \$69,956.84, and the amount expended on the building \$72,488.93, leaving a debt of \$2,532. But the managing committee has on hand assets to the extent of \$5,117.72, which leaves a net balance of \$2,585.72 to the credit of the account, and still the building is far from completion.

Every seat in Temperance Hall was occupied on Monday night when "a jubilee concert and literary entertainment," in honour of the fiftieth anniversary of the ordination of His Holiness Pope Leo XIII., was given. The proceeds were large and will greatly assist the purchase of additions to the library of the Sodality of St. Michael's Parish, the object of the affair. The stage was tastefully decorated with tapestries and flowers, an E.B.A. banner bearing a portrait of the Pope and also a portrait of His Holiness. Members of the E.B.A. attended in regalia, accompanied by their band. An orchestra, under the lead of Mr. T. Claxton, played a few overtures, choruses were sung by La Salle Choir and Notre Dame Choral Society, Mrs. Martin-Murphy, of Hamilton, Miss Croft, Miss Sheahan and Messrs. McCloskey, Kirk and Tommony, gave vocal selections; and Messrs. T. Cooney and C. E. McNeill gave recitations. Misses Thumpane, O'Brien, O'Byrne and Thompson took part in a two-scene play, "Aunt Peabody's Visit to the City." Mrs. Robinson played the accompaniments. His Grace the Archbishop and a number of the clergy were present.

The Temiscamingue Colonization Society held a meeting in the Archbishop's Palace, Ottawa, last week, Father Gendreau, president, in the chair. Archbishop Duhamel and Messrs. F. R. E. Campeau, Casault and P. Rivel, were the other members present. The report of the workmen clearing land in the colony was received. There are fifteen men employed steadily, summer and winter, who are now engaged in clearing up land owned by residents of France. The work done was declared satisfactory, as is also the large number of people settling in the colony. Some discussion, with regard to the society's stock, took place, and it was agreed that while a member of the society could transfer his stock to another member, he could not transfer it to an outsider. After other routine business had been transacted the meeting adjourned.

The ceremony of the Canonization, to take place during the Papal Jubilee, is transferred to January 15th, 1888, the Feast of the Holy Name of Jesus, the Holy Father having determined to open the Vatican Exhibition on January 6th, the Feast of the Epiphany.

Current Catholic Thought.

THE BIBLE IN PUBLIC SCHOOLS.

The *Congregationalist* disagrees with Professor Harris' conclusion (set forth in his paper read before the Congregational Club of Boston) that Bible reading should have no place in the public schools. Its reply to the Professor's argument is marked by the careful respect due to a philosopher, a metaphysician and a Concord sage; but it succeeds in making a strong argument for the necessity of religious teaching in schools. Catholics must always be rejoiced to find in others an agreement with their profound conviction that religion is an absolutely essential part of education. But while thus at one with the *Congregationalists* upon the general principle, we are compelled to differ with it in one detail. Having agreed for the necessity of religious teaching, it quietly and as a matter of course assumes that religious teaching means Bible reading. No doubt a great many persons will be fully satisfied with this. But suppose that others are not? Obviously it would be absurd for the *Congregationalist* to argue for the necessity of religious teaching, and then to prescribe the nature and extent of that teaching for the children of all citizens, of every creed. A Christian, living in Turkey, would doubtless approve of the principle of religious education in the public schools, (if

there were any) but might well complain if this teaching consisted of the compulsory reading of the Koran, even though he believed it to be a wise and good and precious book. Catholics believe in the Bible, but they do not see why the "State," or any power of public opinion or pre-judice should prescribe its reading as the sum and substance of the careful, constant, unremitting, definite religious teaching which they believe and declare to be absolutely essential in the education of their children. The *Congregationalist* argues for the principle, and we are thankful for its aid, as for any. When it assumes Bible reading as the natural and sole conclusion, we decline with thanks, and our opinion of its logic is somewhat damaged. —*Catholic Review, Brooklyn.*

IRELAND.

Home Rule must come. The Tories, who perhaps have learned something from De Tocqueville's "Revolution and the Old Regime," seem to know that in the first step of a bad government to right itself is the danger that the government may swing into chaos. Will the freedom of Ireland be the ruin of England? Is a community of interests possible, since England has been, since the time of Henry VIII., deliberately engaged in destroying any such possibility? Complete separation is a dream which can only be realized by the reduction of England to a lesser power. Unchristian despotism and oppression have worked their revenge. The English may repent; but how can they restore what they have taken? God lives. And it seems as if that arrogant power, ruling half a world from a little island, must weaken herself to save herself from the consequence of her crimes.

The whole force of the British Empire—on which the sun never sets—has engaged itself during the last week in trying to steal the clothes of one sick and lonely man.

O'Brien is a sick man, and he may die now that the British authorities have succeeded in putting the convict mark on him. When he was in this country last, he gave the impression that the sword within was wearing away the scabbard without. He had crossed the ocean to tell the truth about Lord Lansdowne. He came back from Canada, after a fierce and nerve-rending struggle, to recross the ocean and to plunge into the thick of the fight on the other side. How will the physical strength, never very good, of this hero and martyr of freedom endure the strain of prison life? His death would make all Ireland wild with grief and fierce for justice. England looks on and watches—her people beginning to believe that the Irish may not, after all, be entirely wrong.—*N. Y. Freeman's Journal*

ST. ANNE DE BEAUPRE.

Another striking miracle has just taken place at the Shrine of St. Anne de Beupre. A young lady of New Hampshire, about twenty years of age, lost the use of her limbs three years ago in consequence of an accident received while driving in a carriage, and although attended by the best doctors, remained quite helpless. She finally resolved to ask a cure through the intercession of "Good St. Anne," and having arrived at the Shrine, commenced a novena for that intention. On Sunday she assisted at 7 o'clock mass, and at the communion was carried to the altar rail, where she received the Blessed Sacrament with great fervour and devotion. After a few moments she rose up, and her parents, fearing to see her fall, approached to support her. "Leave me," he said, "I can walk: I am cured." In truth, the young lady walked down the church with as much firmness as if nothing had ever been the matter. She heard the remainder of the mass, and knelt down without the least signs of fatigue. It is easy to understand the commotion which occurred in the church, and the whole congregation joined in thanking God for the great favour which had been granted to the young lady. She left her chair and crutches at the Shrine.

The world is a looking glass, and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.—*Thackeray.*

ANECDOTE OF PIUS IX.

Viscount Poli, once a soldier in the army of Pius IX., relates the following:—There was serving in the ranks of my regiment a Protestant as brave as a lion. He was struck one day by a canon ball, and mortally wounded. When near his death he expressed a wish to see the Pope. The same evening Pius IX. went to visit the sick and wounded soldiers in the hospital, and came to the bedside of this brave man. "Holy Father," he gasped, "I am proud and happy to die in your defence." "Thanks, my son," replied the Pope. "But Holy Father, I am a Protestant." "I am aware of that, my son." "I know that I am going to die, but I feel happy and safe since you are near me." The Pope raised his hand and gave him his blessing. Instantaneously, although he had not mentioned it before, the wounded soldier declared that he wished to die in the ancient faith. He was baptised, and expired a few minutes later.

A few years ago a pious church member in the western part of New York arose in an experience meeting and gave a review of his life. When he came to the declaration "I thank God I owe no man anything," a quiet man in a remote corner jumped up and said: "I have a little account against you, brother, that you must have forgotten." "Ah, Brother C.," said the speaker unctuously, "that debt was outlawed a good while ago."

Seize hold of God's hand, and look full in the face of is creation, and there is nothing He will not enable u to achieve.—*Ruskin.*

THE MASS.

It is a most regrettable fact that a large number of our young people have—except at times when some stunning affliction overtakes them—very little idea of the magnificence, the beauty, the poetry, the meaning of the ceremonies of the Mass. They go to Mass on Sundays as a duty—to be gotten rid of. They have no adequate conception of the dignity and wonderful significance of this crystallization of all poetry, the Sacrifice of the Mass. The Mass is the One Great Fact of Life. Until we can arouse enthusiasm among our young people for the Mass, minor devotions will lose much of their effect. No Catholic who comprehends the significance of this grand culmination of the worship of the ages can be cold or callous. It sparkles with jewels, its rays touch all men, it consoles, it elevates, it verifies—once understanding its language, one needs no prayer-book. The splendid flavour of its symbolism unfolds more and more with each movement of the priest until all its perfume fills our hearts and souls.—*Freeman's Journal.*

No idea more depressing, more hopeless, more ludicrously miscalculated to evoke heroism, or to curb passion, can possibly be imagined than the human race as a whole, as it shows itself to the eye of reason unaided by faith. But to change listlessness into life, to change contempt into reverence, to fire the lukewarm soul with the spirit that makes martyrs, one thing only is needful—one thing suffices. That is a belief in God, and the human soul as related to God.—*W. H. Mallock.*

Hon. Mr. Mercier, who has been seriously ill, is rapidly recovering.

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painting and drawing, \$1.50 per month. Books
and doctor's fees in cases of sickness form extra
charges.
N.B.—All fees are to be paid strictly in ad-
vance, in these terms: At the beginning of Sep-
tember, 10th December, and 20th of March.
Defaulters after one week from the first of the
term will not be allowed to attend the college.
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President of the College



Notice to Contractors.

SEALED TENDERS, addressed to the
undersigned, and endorsed "Tender for
Post Office at Napanee, Ont.," will be re-
ceived at this office until **WEDNESDAY**, 30th
November, for the several works required in
the erection of Post Office at Napanee, Ont.
Specifications can be seen at the Depart-
ment of Public Works, Ottawa, and at the
office of F. Bartlett, Esq., Architect, Napanee,
on and after Tuesday, 15th November, and ten-
ders will not be considered unless on form
supplied, and signed with actual signa-
tures of tenderers.
An accepted bank cheque payable to the
order of the Minister of Public Works, equal
to five per cent. of amount of tender, must
accompany each tender. This cheque will
be forfeited if the party decline the contract
or fail to complete the work contracted for,
and will be returned in case of non-accept-
ance of tender.

By order,
A. GOBELL,
Secretary.
Department of Public Works,
Ottawa, 26th Oct., 1887.



**Oxford and New Glasgow Railway
Sections.**

- 1st—Birch Hill Road to Pugwash Junction, 13 miles.
- 2nd—Pugwash Junction to Pugwash, 5 miles.
- 3rd—Pugwash Junction to Wallace Station, 7 miles.
- 4th—Wallace Station to Mingo Road, 17 miles.

**Tenders for Grading, Bridge and
Culvert Masonry, Fencing, &c.**

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 Friday,
the 18th day of November, 1887, for the grad-
ing, bridge and culvert masonry, fencing, &c.
Plans and profiles will be open for inspec-
tion 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 Wallace, Cumberland Co., Nova
Scotia, on and after the 10th day of November,
1887, where the general specification and
form of tender may be obtained upon appli-
cation.

No tender will be entertained unless on
one of the printed forms and all the condi-
tions are complied with.
This Department does not bind itself to
accept the lowest or any tender.
A. P. BRADLEY,
Secretary.
Department of Railways and Canals,
Ottawa, 20th October, 1887.

Notice to Contractors.

SEALED TENDERS, addressed to the
undersigned, and endorsed "Tender for
Hospital at the Royal Military College, King-
ston," will be received at this office until
MONDAY, 24th November, for the several
works required in the erection and comple-
tion of the Hospital at the Royal Military
College, Kingston.

Plans and specifications can be seen at the
Department of Public Works, Ottawa, and at
the office of Messrs. Power & Son, Architects,
Kingston, on and after Tuesday, 25th October.
Tenders will not be considered unless
made on the form supplied, and signed with
the actual signatures of tenderers.
An accepted bank cheque payable to the
order of the Minister of Public Works, equal
to five per cent. of amount of tender, must
accompany each tender. This cheque will be
forfeited if the party decline the contract or
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tender.

By order,
A. GOBELL,
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Department of Public Works,
Ottawa, 21st October, 1887.

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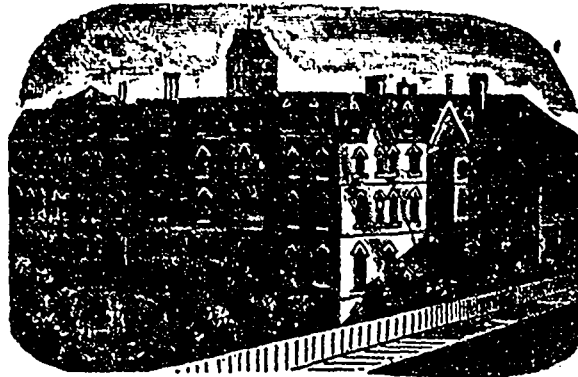
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