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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. 12, 1887

No. 39.

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NOTES OF THE WEEK.

Mgr. O'Brien sailed on Wednesday by the Peruvian for Rome.

An exhibition of presents for the Pope, on the occasion of his approaching jubilee, was opened at the palace of the Archbishop of Paris on Tuesday. The display which is very rich, includes gifts from the Count and Countess of Paris, the Duke of Chartres, and other members of the Orleans family.

The programme has been made public of the ceremonies attending the celebration of the Pope's jubilee. On December 31st the Holy Father will receive the members of the International Committee, who will present him with a gift of 1,000,000 lire; on January 1st he will celebrate mass in St. Peter's; January 2nd he will hold a public reception at the Church of San Lorenzo; on the 4th and 5th he will receive foreign deputations, on the 6th he will open the exhibition of the gifts presented to his Holiness, and on the 15th the Pope will canonize ten saints.

It is rumoured that the Hon. Edward Blake is being pressed by leading Liberals to enter English public life. A seat in Parliament will be found for him, and he will be asked, it is said, to accept a place in the next Liberal Cabinet. Mr. Gladstone, who is sensible of what Mr. Blake has accomplished for the Irish cause in the Dominion, and of his great powers as a debater, believes that his entrance to the Parliament at Westminster would be an occasion of great strength to the English Liberal party.

The *Daily News*, commenting on Mr. Balfour's Birmingham speech, in which he declared that the government was resolved to proceed boldly and firmly in its course of coercion in Ireland, says that the absurdity of Mr. Balfour's supposition that he can suppress Ireland is only equalled by the absurdity of the supposition that the Liberals of Great Britain will remain silent on the question. If Mr. Balfour continues his present course the

News believes his ministry will fall amid general laughter or public execrations.

Mr. Wm. O'Brien, M.P., resisted the attempt to force him to put on the uniform of the Tullamore gaul. On the advice of the prison physician the governor desisted on account of the unfavourable state of Mr. O'Brien's health. On Monday a despatch stated that no further attempt had been made to compel him to put on the prison garb, but that he had been put on bread and water and would be starved into submission. Mr. Moorhead, a magistrate who had an interview with him, states that the atmosphere in Mr. O'Brien's cell, together with a bread and water diet, is likely to have a fatal effect on a consumptive person. The breaking down of Mr. O'Brien's health he thought only a question of time. Since then Mr. O'Brien has been removed to the infirmary.

The *Tablet* announced a short time ago that it was authorized to state that the report that Lord Mayor elect de Keyser, of London, had ceased to be a Catholic was wholly without foundation, and that it had explained to Mr. de Keyser that it accepted his assurance as equivalent to a contradiction of the statement that he is a Freemason. To this, the *Tablet* in its last issue says an answer has been received from the Mansion House, the essential words of which are that "He," the Lord Mayor elect, "looks upon Freemasonry as a merely charitable institution, and, as such, he belongs to it, and he intends to remain a member of the craft." In other words the new Lord Mayor is not content to be even as those politicians who sit upon a rail, but he will accomplish the more astonishing feat of sitting upon both sides of the fence at the same time. "We are not concerned," adds the *Tablet*, "to say hard thing of English Freemasons, it is enough to know that Freemasonry all the world over has been condemned by the Vicar of Christ."

The announcement that at the Cabinet Meeting on Thursday last, it was decided after hearing Mr. Balfour's report on the state of Ireland, that the coming session of Parliament should see the introduction of a land purchase scheme for Ireland, has since been contradicted. Several schemes, including Mr. Chamberlain's, are said to have been suggested, but no particular plan of purchase has yet been decided on. It is safe to say, that the submission of some scheme of land purchase is definitely determined on, and that legislation of that nature will find an early place in the Government programme. The Government's own supporters admit that it must submit, and at once, some remedial measures. The *Spectator*, certainly one of the ablest and most influential of the Unionist papers, realizing the difficulties of the Coercion Ministry and anticipating fresh danger for it, remarks:—"The strange power of attraction which for six centuries has enabled Irishmen to make all who came among them, whether conquerors or friends, more Irish than themselves, is rapidly at work and rapidly disorganizing and degrading English opinion. It would be unquestionably wiser for the Government to introduce a land purchase bill, if only it be complete, and give it immediate effect."

SACRED LEGENDS.

TWELFTH PAPER.

LEGENDS OF THE APOSTLES. II

After the ascension of our Lord, the Apostles remained in Jerusalem until the fiftieth day—the Feast of Pentecost—when the Holy Spirit descended upon them. They then parted—and there is an ancient tradition that they determined by lot to what countries they should go. Peter went to Antioch and Rome, James remained at Jerusalem, Philip went to Phrygia, John to Ephesus, Thomas to Parthia and Judea, Andrew to Scythia and Bartholomew to India and Judea. They are all said to have suffered martyrdom.

St. PETER ranks first, his symbol is the keys. There is a tradition that the Gentiles shaved his head to make him an object of derision, and this is the origin of the tonsure. The two keys, one of gold and one of silver, are differently interpreted, to absolve and bind some say, others the keys of heaven and hell. It is said that the Gospel of St. Mark was written at the dictation of St. Peter; and the Evangelist is represented as the amanuensis of the greatest Apostle. Our Lord changed his name from Simon to Cephas or Peter—the rock, and in imitation of this, for over a thousand years at least, the Roman Pontiffs have assumed another name on their elevation to the chair of Peter. The overthrow of Simon the Magician, the great heretic, is not to be classed with legends, nor is the beautiful story of our Lord appearing to Peter when he was flying from Rome at the urgent request of his followers. "Lord, whither goest thou?" said the amazed Apostle when he met our Lord travelling towards the city. To which the Saviour with mild sadness replied, "I go to Rome to be crucified a second time." Peter re-entered the city, and subsequently suffered death there. He was crucified with his head towards the ground, deeming himself unworthy to be crucified like our Lord. St. Peter and St. Andrew were brothers, sons of Jona, a fisherman, who lived at Bethsaida, near the sea of Galilee. These two, with St. John, were followers of our Lord after His baptism, and the earliest chosen. Peter was the much tried, much favoured Apostle. He was the first to profess faith in our Lord and the first who witnessed His resurrection; the first to convert the Jews, to receive the Gentiles, and the first to perform a miracle. He founded the church at Antioch, where the followers of our Lord were first named Christians.

St. PAUL is the Apostle of the Gentiles, as St. Peter is at times said to be the Apostle of the Jews. The Gentiles were all the nations, except the Jews—the Pagans, the heathens of old—but especially the Greeks.*

Paul, who was a Roman, was of Tarsus, and before his extraordinary conversion was called Saul. The word Paul means *little*, but this Apostle is a mighty figure in the early church. He was baptised in the house of one Ananias in Damascus, and immediately afterwards went to Jerusalem spending some time with St. Peter. These two saints are very generally represented together, and their feast is held on the same day, the 29th of June. St. Paul, as a Roman citizen, was beheaded—his symbol is a sword. He began his apostleship eight or ten years after Pentecost, at a time when a good part of Syria was converted. He and Barnabas were especially set apart for preaching, St. Luke the Evangelist was his favourite companion. There is a tradition that St. Paul, on his way to the place of execution, was given a veil or cloth to wipe his face by a charitable woman, to whom the glorified saint afterwards appeared, as he promised her he would. The church of the three fountains of Rome is commemorative of the tradition that when St. Paul's head was severed from his body, it gave three several rebounds on the pavement, and that from each of the places marked by his blood a fountain sprang up.

St. ANDREW, brother of St. Peter, was the first Apostle, but there is nothing recorded of him in Scripture. He travelled into Scythia, Cappadocia and Bithynia, and is regarded by the Russians as their titular saint. After converting the wife of the pro consul in Greece, her enraged husband put the apostle to death. The cross on which he suffered was in the form of an X, since called St. Andrew's

* In the liturgy of the church, the two ancient languages of the Jews and Gentiles—the Hebrew and the Greek, are retained in the *Kyrie Eleison* of the mass.

Crosse, and it is said he was fastened to it with cords and not nailed as was our Lord. He was patron of the order of the Golden Fleece.

St. JAMES, the Apostle of Spain, was the first martyr. He and his brother, the sublime Apostle, St. John, were the children of Salome, the mother who wanted a place for her children on either side of their Lord in heaven. Herod slew St. James with the sword. The Spanish legends concerning him are not readily reduced to a convenient size, and some of them are not in keeping with the dignity of the Apostle. When he was apprehended and about to be put to death, a scribe named Josias was foremost in dragging the holy man towards the place of execution. But the quiet demeanour of the saint so affected the scribe that he was converted and besought forgiveness. The Apostle embraced him and both were beheaded on the same block. To James and John our Lord gave the title of Boanerges—sons of Thunder.

St. JOHN is the next Apostle, but he and St. Matthew, being Evangelists, will be treated in the next paper.

Of the other Apostles there is not much to be said. St. PHILIP preached in Scythia for twenty years, and afterwards in Phrygia, where the people worshipped a monstrous dragon. The Apostle commanded the serpent to disappear, and for this he was stoned to death, bound on a cross like St. Peter. He is to be distinguished from Philip the Deacon. St. BARTHOLOMEW is simply named in the Scriptures. He travelled into India, carrying with him the Gospel of St. Matthew. He was flayed and then crucified. He is named in the Apocryphal Gospel as a child cured by our Lord in His infancy. The seventh Apostle is St. THOMAS, who, when our Lord was in Bethany and in danger from the Jews, desired to go with Him and die with Him. After the resurrection he would not believe in the re-appearance of the Saviour without the testimony of his senses. He is said to have travelled into India and, meeting with the three wise men, baptized them. He suffered martyrdom in the East—being pierced with javelins while embracing the cross. St. JAMES the Less is the ninth of the Apostles (St. Matthew the Evangelist being the eighth) and was said to bear a remarkable resemblance to our Lord. He is the person styled "the Lord's brother," and some say that the traitorous kiss of Judas was to enable the Jews to distinguish these two. St. James was the first Bishop of Jerusalem and was put to death by being flung down from a parapet of the temple. He was then despatched by a fuller's club, and this is generally the symbol of his martyrdom. St. SIMON and St. JUNE are sometimes said to be of the brethren of Christ, as James and John, and at other times are said to be two brothers, the shepherds to whom the angel revealed the birth of our Lord. They preached in Syria and suffered martyrdom in Persia, one sawn asunder and the other killed by a halberd. St. SIMON, it is said, was a playmate of our Lord in His infancy and healed by Him from the effects of the bite of a serpent. St. MATTHIAS, who was chosen by lot to fill the place of Judas, is the last of the Apostles. Butler gives some particulars of this, but St. Denis says that the Apostles were directed in their choice by a beam of divine splendour, for it were impious to suppose that such an election were made by chance. He was one of the seventy-two disciples. This Apostle preached the Gospel in Judea, and was put to death by the Jews with a lance or an axe. Of the traitor apostle, reference has been made in an early paper.

The next paper will contain references to the Four Evangelists. FIRESIDE.

THE LATE MR. JUSTICE O'CONNOR.

The remains of the late Mr. Justice O'Connor were conveyed to their last resting place in St. Michael's cemetery on Monday morning. A large number of people gathered at the family residence on Gerrard street at 9 o'clock and followed the hearse to St. Michael's Cathedral, where the solemn services for the dead were conducted according to the impressive ritual and ceremony of the Church. There were no special decorations observable, the altar and front railings only being draped in the sombre black and white striped cloth used on such occasions. On the coffin being brought into the Cathedral the organ pealed forth the opening strains of the Requiem High Mass. The coffin was laid on trestles in front of the sanctuary, and the floral wreaths and designs with which it was

profusely covered were removed so as to leave the lid uncovered. Very Rev. Vicar-General Laurent then celebrated the Mass. He was assisted by Revs. Father Hand as deacon and Father McGuire as sub-deacon. When the rite was completed the priests marched out of the sanctuary into the sacristy and returned, led this time by Archbishop Lynch. His Grace offered incense over the coffin, which he sprinkled with holy water, and then pronounced the absolution. He then pronounced a short discourse in English.

He said. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting. In conformity with this belief, especially in the communion of saints, we bring into the temple of God, the house of prayer, where our good God especially gives audiences to His dear children of redemption through His Son, the bodies of our friends who die in the Lord, as our friends would come themselves during life to ask mercy, pardon and grace from our dear Lord. This communion of saints means a common union as in a company on earth, whence the friends of God partake of the profits of each other's prayers and good works. This common union links the saints in heaven who fought the good fight against the world, the devil and the flesh, and are enjoying the happy reward of their victory, and who carried with them into their heavenly abode the most ardent love of God and of their neighbours on earth, and who did not lose the privilege which they enjoyed on earth of praying for their friends. Faith ceases and hope ceases with earth, but love enters the portals of heaven. Nay, our Lord speaks of a rich man who died and was buried in hell, and there the love of his brothers on earth touched him, and he besought Abraham to send Lazarus to them to warn them to change their lives, for, said he, I am tormented in these flames.

The other part of this family of saints inhabits this earth, and can aid by their prayers their brethren here and also their friends who have passed out of this life who had not fully satisfied the justice of God for their sins and negligences of earth. How few leaving the earth are perfect as our Heavenly Father is perfect, so as to be worthy to be at once engulfed in the sovereign perfectness of His purity, His sanctity, His justice and His love. Nothing with the least defilement can enter into heaven. When the soul quits the body it immediately rushes into the presence of a merciful Father, but also of a just God. If that soul is not pure as God is, the fire of His justice will purify the soul as gold is purified in the furnace. We are as gold taken from the mine of this world, surrounded with the dross of earthly affections, but we shall be delighted to be purified, though with exquisite pain, so as to be holy and pure enough to enjoy God and His heavenly court of the blessed spirits of heaven. The good family of the lamented deceased have the consolation of knowing that he received the sacrament instituted by Christ for those about to pass out of this world. The Apostle St. James says, in the 5th chapter of his epistle, "If there be any sick amongst you, call in the priests of the Church. Let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith will save the sick man and the Lord will raise him up, and if he be in sin the sin will be forgiven him." His death, though sudden, was not unprepared for. He died in the faith and in the hope of our Lord Jesus Christ. His reputation during life was that of a straightforward, honest and honourable man, a true Christian philosopher and a practical adherent to the Catholic Church. His talents were of no mean order, and with them he served his country well in very honourable positions. We do not wish panegyrics over our departed brethren, but to implore God's mercy, that if there be any stain remaining on his soul it may be cleansed through the merits of our Lord Jesus Christ our Redeemer, and by the sacrifice of the Holy Mass, assisted by the prayers of the clergy and people.

The clergy then formed a procession and marched to the cathedral entrance, followed by the bearers of the coffin, which was again sprinkled by the Archbishop at the door. The pall-bearers were Chancellor Boyd, Justice Osler, Justice Burton, Hon. J. Costigan, representing the Dominion Cabinet, Messrs. J. C. Patterson, M.P., T. W. Anghin, Sol. White, ex-M.P.P., Christopher Robinson; T. P. French, Ottawa, and the chief mourners were Mr. Edward O'Connor, son of deceased, T. Mercer Morton, M. Collier and E. Belleau, of Ottawa. Among those who attended were Chief Justice Hagarty, Chief Justice Sir Adam Wilson, Hon. Frank Smith, Hon. John O'Donohoe,

D. A. O'Sullivan, Hugh Macmahon, Q.C., James Beaty, Q.C., Judge Patterson, N. Bigelow, J. J. Foy, P. Hughes, W. A. Murray, W. G. Falconbridge, Q.C., W. A. Foster, Q.C., M. O'Connor, P. Larkin, Revs. Father Cushing and McBride. At the cemetery his Grace Archbishop Lynch pronounced the last absolution. The remains were incased in a chestnut casket draped with black cloth and mounted with silver.

For almost a quarter of a century the deceased gentleman occupied a prominent place in the public life of the country, his first appearance in Parliament being in 1863, when he was elected a member of the old Canadian Assembly. After Confederation he was elected to the House of Commons, and from that time until shortly before his appointment to the bench, except during the Mackenzie regime, he remained a member of that body. He filled, at various times during this period, the offices of President of the Privy Council, Minister of Inland Revenue, and the Postmaster General in the Governments of Sir John Macdonald, and on his retirement from the House he was selected by the latter to prepare the case for the Dominion in the boundary dispute with Ontario. In the year 1884 he was appointed to the bench, and he was stricken down while engaged in the active discharge of the duties of his office. The deceased judge's career is sufficient evidence of the fact that he was a man of unusual ability.

One incident in the life of the deceased judge is well worth publishing, as showing his resolute nature. When about 20 years of age, while chopping in the woods on his father's farm, on a cold winter's day, after a heavy snow-storm, a tree fell on him, pinning one of his legs to the ground. His cries for assistance bringing him no relief, he seized the axe, and with one blow severed the imprisoned limb. Then, taking out his handkerchief, he bandaged up the bleeding stump and dragged himself through the cold and snow to his father's house.

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.

RANDOM RECOLLECTIONS.

I have read with much interest the first part of your sketch of the history of the Church in the city of St. Thomas. Many of the priests therein named, were personal friends, of others I know more or less by tradition. The Rev. James W. Campion was educated in part, at Bishop Macdonell's seminary in Glengarry, he was ordained by that prelate, and afterwards visited Rome, where he met the celebrated Father Iguatius, (Lord Spencer.) Seeing a crucifix in the latter's room, Mr. Campion remarked, "You are coming on nicely, there was a time when you would as soon have tolerated the 'old boy' in your presence, as an emblem like that." About the year 1832, Mr. Campion resided in Prescott, he visited Brockville every second Sunday. I have often served his mass, and was, perhaps, the only person in Brockville able to discharge that honourable function. Mr. Campion was a man of fine presence, he died about 1840, and was, I understand, buried at Lewiston, N.Y.

Rev. James O'Flynn spent his latter days in Toronto. He died, if I mistake not, in the Asylum; he was lame and rather undersized.

Rev. Mr. Mills, I never saw; he was well known in his time.

Rev. P. O'Dwyer was born in 1802, he came to Canada from the Archdiocese of Cashel, was ordained at Quebec, in 1833, served for some time at Grosbeak Isle, came to Upper Canada in 1837, resided several months at Brockville, with Mr. W. P. Macdonald, the Vicar General, went thence to London, and subsequently to Ohio, where he disappeared from my ken.

Rev. T. D. Ryan was ordained in Montreal. In those days funerals from Notre Dame Parish Church were always accompanied by a priest in surplice and stole, headed by a cross bearer. I remember seeing Mr. Ryan thus vested,

passing down Great St. James street about 9 a.m., to the keen wonderment of a group of Yankee tourists in front of St. Lawrence Hall, who were hazarding all kinds of conjectures as to the signification of the ceremony.

Rev. T. T. Kirwan lived many years in Toronto; he was sent to London by Bishop O'Connell, built there the Presbytery and Parish Church of St. Peter, had charge of St. Thomas, Port Stanley and the surrounding country, went afterwards to Barmia, passed off to the Western States, and was there lost sight of.

My acquaintance with St. Thomas goes back into the "forties." I was then connected with the extensive commission house of H. Jones & Co., Montreal, and made a journey through Upper Canada every winter. I know all the old firms in St. Thomas, then a very different place from what it is now. The greater part of the town lay west of the Port Stanley road and extended down the hill. Those were the days of James Blackwood, a leading merchant and great sportsman, whose place of business was at the foot of the hill, near the bridge on the London Road. J. & W. Coyne, A. Hodge & Co. (corner of Port Stanley Road) and Murdoch McKenzie were also men of note. So likewise was S. McIvor, popularly known as "Sammy," who kept the chief hotel and was said to fulfil not only the duties of landlord, but also those of hostler, barkeeper and cook; in short, to be a regular *factotum*. One Sunday morning I left Port Stanley to attend mass at St. Thomas, it being the day for Father Kirwan's visit from London. On the road I overtook many people walking the entire distance (9 miles); for aught I know, they walked back again, fasting. Truly there was faith in those days, enough to show some of our city folk, who think themselves worthy of praise if, after a good breakfast, they crawl a few blocks to church, and while there are carefully provided with every comfort. On the occasion referred to, I played the aristocrat, and rode in "my own hired conveyance." The church, a modest frame building, stood on or near the sight of the present one, and was, as might be said, "away in the country." Vespers were sung by Father Kirwan to his own accompaniment,—there was no instrument of any kind, and no other voice: he sat alongside the altar and sang the entire service, while I looked on from the gallery, lost in admiration. "Had I known you were there," said he afterward, "I would have had you down to help me"—Father Kirwan might have thought differently had he known my singing abilities. Then came the catechism class; one boy, in particular, answered very correctly: to show my appreciation, I bestowed upon him the magnificent sum of a "York shilling."—how his eyes glistened, and with what glee he showed it to his less fortunate, but perhaps equally deserving companions. I wonder if that boy still lives, and if he remembers the transaction.

In the township of Yarmouth, 10 miles south-east of St. Thomas, is the almost forgotten village of Jamestown, in bygone times a place of some note, being the residence of Mr. O'Keefe (his Christian name was, I think, Joseph), a whole-souled Irishman, with a most interesting family. Mr. O'Keefe had extensive mills, and similar works; he opened roads through the surrounding woods, all converging at Jamestown, and placarded at the further end, "To O'Keefe's mills," etc, or words to that effect. All this, I am told, has now disappeared; in fact, Father Flannery, the present incumbent of St. Thomas, whose praise is not only among his own people, but wherever he is known, told me last winter, that having been asked sometime before to point out the place of Mr. O'Keefe's burial he was unable to do so. In the course of my wanderings, I had once the pleasure to spend an evening with Mr. O'Keefe and his family; I shall never forget their kindness and hospitality; but, "so goes the world."

Your endeavours to rescue from oblivion the early records of the Church in Upper Canada, deserve every encouragement; you might take for your motto the text, "Gather the fragments, lest they be lost."

Nov. 5th. 1887.

W. J. MacDONELL.

THE HOUSE OF THE TWELVE APOSTLES.

An excellent story is told by Father Damen, the Jesuit missionary, of an incident that occurred to him during his missionary labours. While giving a mission once in

Indiana, he invited any Protestant who chose to visit him after the instructions, and question him as they pleased. Accordingly, one day a stalwart Indiana farmer called on Father Damen for the purpose of putting a few questions to him. The Father asked him was he a Protestant. "Well, yes." "To what denomination did he belong?" "Well, I belong to the Church of the Twelve Apostles." Father Damen immediately rose and shook hands with him. "Excellent. My dear sir, I am happy to make your acquaintance. I belong to the Church of the Twelve Apostles. Stick to that. It is a most excellent religion. But, come now, let us understand each other. Who are your twelve apostles?" "Well," said the visitor, "they are twelve Indiana farmers, and I am one of them. You see we were dissatisfied with our minister. He didn't teach what we wanted him to. So we sent him about his business, and set up a church of our own. There were twelve of us, so we called ourselves the twelve apostles. We bought a building, where we go every Sunday to meeting, and have prayers and preaching and so on quite regular." Some time after Father Damen happened to be in the same place and he inquired of the pastor, "What has become of the Church of the Twelve Apostles?" The pastor took him over to the window, and pointed out a small building some short distance off with a sign over the door. "There is your Church of the Twelve Apostles." On the sign was written, "Wines and cigars. Good entertainment for Man and Beast." The Church of the Twelve Apostles had proved a failure; so the twelve apostles had turned it into a wine-shop.

CATHOLIC AND LITERARY NOTES.

Cardinal Pellegrini, the last cardinal created by Pope Pius IX. is dead.

Mgr. O'Bryen, Papal Ablegate, sailed in the Parisian on Wednesday from Montreal *en route* to Rome.

The congregation of the Most Holy Redeemer has in the United States and Canada about 500 priests and 75 professed Brothers.

Mr. Maurice F. Egan will have an important article on the public school question in a coming issue of the *North American Review*.

Lady Dufferin is giving a great deal of practical help to the Little Sisters of the Poor, who are constructing a large convent at Calcutta.

The Jesuits will publish, on the occasion of the coming canonizations, the lives of B. Peter Claver, the Apostle of the Negroes, and B. Alphonsus Rodriguez.

Harper & Brothers have sent to His Holiness Pope Leo XIII. a magnificent addition of "Ben Hur," with their congratulations on his approaching jubilee.

The Holy Father has been pleased to name Cardinal Angelo Bianchi, Prefect of the Sacred Congregation of Rites, in replacement of the late Cardinal Bartolini.

The Xavier Union, one of the largest Catholic clubs in New York, are preparing to build a new club house to cost over a quarter of a million dollars.

We are informed authoritatively that Detroit will not be made an Archbishopric. The Bishop of Detroit will probably be appointed in December.

Bishop Cameron, of Antigonish, is in Halifax, the guest of Archbishop O'Brien. He leaves by the Parisian, from Quebec, on Thursday, *en route* to Rome.

Dr. Aubrey will lecture on Friday night in Shattisbury Hall on "Gladstone, the Greatest English Statesman." Hon. Attorney-General Mowat will preside.

The Marquis of Bute contemplates the erection and endow.

ment of a Catholic training college on the Falkland estate, Fifeshire, Scotland, which cost him £250,000.

The new evening paper, Gladstonian and halfpenny, which is to be edited by Mr T. P. O'Connor M. P., is to appear about the beginning of December. It is to be called the *Star*.

The Catholics of Brockville have purchased a site for a hospital which will be built as soon as the necessary funds are collected. It will be placed in charge of Sisters from Kingston.

Bishop Walsh, who, with Dean Wagner and Father Brennan, left for Rome the other day, took a handsomely engrossed and fitly worded address of loyalty to the Pope and a jubilee gift of over \$6,000.

Rev. J. F. Coffey has severed his editorial connection with the *London Catholic Record*, and is succeeded by Rev. Father Northgraves, of Ingersoll, well known as the author of "Mistakes of Modern Infidels."

Brother Leo, of the Redemptorist Convent, Portland, N.B., was found dead in his room on Friday last. He was in a kneeling attitude and had died while engaged in prayer. He was a native of Germany.

Miss Drexel and her sister, the two Philadelphia heiresses who are deeply interested in charitable work, are visiting all the Catholic Indian missions. It is said they have given \$100,000 for the extension of these missions.

His Lordship Bishop Grandin has arrived in Ottawa, where he will remain for several weeks. His mission is one of business with the Government regarding the condition of the Indians in his diocese. He is the guest of Ottawa College.

The library of the University of Toronto has been presented with a copy of the Journal and Proceedings of the House of Assembly of the Province of Upper Canada. It is in twenty four volumes and covers a period of thirty one years, from the first session in 1792 to 1823.

Rev. Father Dunphy, who for several years has had pastoral care of St. Mary's church, Hill street, London, took farewell of his flock. The rev. gentleman, who is very highly esteemed by his congregation, left on Wednesday for St. Paul, Minn., where he will have charge of an important parish.

The Pope has sent ten thousand francs to the Archbishop of Messina, and four thousand to the Administrator-Apostolic of Malta for distribution among the families of the victims of cholera in their respective dioceses. His Holiness sent four thousand francs for the victims of the landslip at Zoug.

Writing of American converts, the *Michigan Catholic* remarks that the priests throughout the United States are receiving into the Church every year, quietly and without any heralding, a greater number of Protestants than all the proselytes their foreign missionary societies, with large expenditure and much noise, are able to make.

Baron de Charette and his surviving comrades in arms of the Regiment of Pontifical Zouaves intend offering to the Pope, as a Jubilee gift, a handsome yellow and white Papal standard, adorned with the Pontifical arms and figures of the patron saints of the various countries which sent soldiers to defend the Holy See. England is represented by St. George, Ireland by St. Patrick, and Canada by St. John the Baptist.

The *Tablet* points out how, while Mr. Alderman de Keyser, who claims to be a Catholic, "in his official capacity" attended the Protestant church upon the occasion of his recent election as Lord Mayor of London; the Sheriff, being a Jew, felt it his duty to decline, in his official capacity, so to recognize the religion of the State. The fact that Mr. de Keyser is a Freemason affords an easy explanation as to the elasticity of his religion.

His Holiness the Pope has expressed the desire that the

Bishops should put themselves at the head of the local pilgrimages to Rome on the occasion of the Jubilee, so that an episcopal seal, as it were, should be given to this manifestation of a Catholic principle. The Holy Father would be pleased to see every diocese represented by a deputation, having its Bishop at its head.

Messrs. Blackwood & Sons will publish immediately the first two volumes of a translation of Canon Bellesheim's, of Aix-la-Chapelle, "History of the Catholic Church in Scotland," by Father Hunter Blair, O. S. B., of the Monastery of Fort Augustus. Father Blair's work is not merely a translation, but an adaptation for English readers of a book designed for the German public, and its value will be enhanced by notes and additions, the result of independent research.

At St. Ann's Church, Montreal, Thursday last, a solemn requiem Mass was celebrated for the repose of the souls of the immigrants who perished of ship fever at that city and were buried at Point St. Charles forty years ago. The scene in the church, which was hung in black, was deeply touching and impressive. Father Catulle, to whom this affecting effort in behalf of the unhappy victims of Irish landlord tyranny is owing, officiated. Father Godtz preached a short sermon which brought tears to many eyes when he alluded to the sad fate of the poor immigrants.

Rev. John M. J. Cruise was ordained sub-deacon at St. Michael's Cathedral on Sunday last by his Grace the Archbishop, Mgr. O'Bryen, of Rome, assisting. Mr. Cruise has only recently returned from Italy, where he has been studying for the past four years at the College of Brignoli Sale, Genoa, under the direction of the Lazarist Fathers. He is a convert to the faith and well known for his talent and piety. Before leaving Italy he visited Rome and had the honour of an audience with the Holy Father.

Messrs. Doyle & Whittle, of Boston, have in hand, to be published in a month or two, a work of great literary merit, being the "Ecclesiastical History of Newfoundland." The work is written by Rt. Rev. Mgr. Howley, D.D., of West Newfoundland, a man of deep research and great classical learning. To the accomplishment of this undertaking he has devoted twenty-five years of his life, visiting every library in Europe where he thought a line existed that could throw light upon his subject. Being conversant with all the languages of Europe, he was enabled to consult in the original the rare MS. therein contained. From the Vatican in Rome he brought away maps redrawn by his own hand, relating to the voyages of the early discoverers, and which, for the first time, are to be given to the world in this book. From the valuable amount of historical material in the work, together with rare maps and autograph letters, it will prove a valuable addition to the library and a help to the student.

"I shall be only too happy to have it shown," says Mr. Gladstone, in concluding his criticism of Dr. Ingram's "History of the Irish Union," which was reviewed a week or two ago in these pages, "that I go too far in summing up as follows on the work of Dr. Ingram:—In his loud and boisterous pretensions, in his want of all Irish feeling, in his blank unacquaintance with Irish history at large, in his bold inventions, and in the over-mustering prejudices to which it is evident they alone can be ascribed, in his ostentatious parade of knowledge on a few of the charges against the Union, and his absolute silence or perfunctory notices on matters that most profoundly impeach it; in all these things the work of Dr. Ingram is like a buoy upon the sea, which is tumbled and tossed about by every wave, but remains available only to indicate ground which should be avoided by every conscientious and intelligent historian."

There are many who do not believe in devotion for marriage but it cannot be filled without special protection from God. young men and women who take that step, bear well in mind that marriage is one of the most important in life. You have but one life to live and no earthly considerations can pay you for a life of unhappiness. A good wife is given to those who fear God.

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LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

St. MICHAEL'S PALACE, Toronto, 23th Dec., 1886.

GENTLEMEN,—

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

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

TORONTO, SATURDAY, NOV. 12, 1887.

We regret to state that His Lordship Bishop O Mahony still continues in a critical condition. The prayers of all devout Catholics should be offered for the intention that a life so precious to this city and diocese may be spared.

An Anglican paper declares that "the present bench of Bishops are half-heretics." Our friends, the Anglicans, may ask themselves whether that hyphen should be there or not, but it really don't much matter.

Cardinal Manning on the Irish people: "A more true, a more loyal, a more noble people never existed. They can be dealt with an uplifted thumb when kindly and justly dealt with, but they will never bow to force or wrong." (*Correspondence Baltimore Sun, Oct. 9, 1887.*)

We have received from "A friend" the sum of two dollars for the young man to whose sad case attention was called in these columns last week by a correspondent. We have handed the same to the friends who are interesting themselves in his behalf.

The following changes have been made in the Arch diocese of Toronto: The Ven. Archdeacon Cassidy from Dixie to Adjala; Rev. Father McSpirrit from Adjala to the Gore of Toronto; Rev. Father Harold from Niagara to Dixie; Rev. Father McMahon from Smithville to Brechin; Rev. L. Minehan from the curacy of Brockton to the chaplaincy of the Reformatory, Penetanguishene to succeed the late Rev. Philibert Rey; and Rev. Father Duffy, assistant to Archdeacon Cassidy, Dixie.

The Massachusetts intolerants declare parochial schools "un-American." Why so? Why should those bigots wrest the word "American" to their own narrow purpose? When it shall have become "un-American," to be God-fearing, to be law-abiding, to be, in short, a practical Catholic, then the schools and their supporters will have

become "un-American," and so much the worse for what will then be fit to be called "American."

Cardinal Taschereau's remonstrances against the immodesty which the world of fashion winks at, and his refusal to be present at the Hon. Mr. Mercier's reception in Quebec, on account of his objection to the fashionable indecency of feminine full dress, recalls the *bon mot* of Prince Talleyrand, uttered to a lady who told him at a fancy dress ball that she represented the sea. "At very low tide, madam," he replied.

The Rev. Parker is said to have severely criticised Rev. Mr. Spurgeon for his abandonment of the Baptist Union. Where is the right of private opinion gone to? Rev. Mr. Parker declares that Mr. Spurgeon has been guilty of a "libel on all Christians who claim the right of private opinion." Is he not likewise a Christian? Has Mr. Parker an unwritten law by which such as Mr. Spurgeon are excluded from the right of private opinion? The eminent Mr. Spurgeon has the eminent right, by all Protestant principle, to do just as he pleases, and what are you going to do about it?

The Catholic Congress will do good. There are so many narrow minded Protestants who never see over their own gate-posts, who see only the struggling minority which Catholics form in Ontario, that it will be well to bring them into even a newspaper contact with the great Catholic laity of the world. These ignoramuses may in time begin to appreciate the depth and breadth and length of that mighty body of which they have heretofore encountered only a few scattered fragments.

The *World* sent a reporter half over town the other day to find a copy of the *Index*. It got it, and has not yet found room for any very villainous extracts from what Protestants have been taught to believe was the most enormous of all Popish enormities. When the *World* reviews the work will it do us the kindness of remarking that the *Index*, of which it has a copy, is not the only *Index* whose authority is felt in this country? There is a Protestant *Index* whose authority would, were its rules enforced, shame the Pope's best efforts. It is the prejudice of Protestants against everything in the shape of a Catholic book. We make a safe statement when we say that eighty per cent. of the Protestants of Ontario have never in their lives read a solid Catholic book. Yet they pose as well-read, as men conversant with what they are talking about, all the while ignoring the literature of that Church—which in point of numbers, influence, respectability, authority, everything, should be the first to invite their attention if they were what they pretend to be, honest searchers after truth.

"A New Theology," a "New Catholic Church," each a departure in a different direction. Protestants will soon be Arcopagites. These "employed themselves in nothing else than in hearing or telling some new thing." When St. Paul urged on them the necessity of recognizing the authority of the "Unknown God" whom they had worshipped without knowing him, they put him off, they evaded the issue, "We will hear thee again concerning this." Some other day. "Don't bother us at present with this God who is sole, supreme, who admits no Lord but himself." Protestants are setting up an altar to an "Unknown Unity," which, not knowing,

they worship. But if any Catholic philosopher or theologian, who knows in what that unity essentially consists, strives to enlighten them on its principles, they fly the question. They cry, "Leave us our 'Unknown God,'" though the idol itself be mixed iron and clay, as the statue of Daniel's vision, and the altar a heap of prejudices and human conceits.

The *Mail* continues to misinterpret the Separate School law in its own reckless fashion. A correspondent signing "James Smith, Toronto," has clearly shown that under the original law a Catholic who had been improperly entered on the assessment rolls had absolutely no remedy for that year at least, and therefore the amendments of 1877 were a strict necessity. Under the original law the time for appeal against the assessment expired before the date set down for the return of the rolls by which the Catholics' rating would be known. This was a manifest injustice, and any decent Government was bound to set the matter right. The *Mail* holds that under the present law the Court of Revision (by the ruling of Judge Sinclair, of Wentworth) has no power to vary or change the assessor's entries. How conveniently the *Mail* overlooks the fact that the Judge precisely stated that this was the case *when the assessed failed to make his appeal* as provided for in section 48 of the present Act. If the assessed is wronged in this, it is his own fault. He is to give notice of appeal within a certain time and in a certain form. If he fail to comply with the requirements of the court's procedure, how can he expect to enjoy the relief which the Court could give him? He simply puts himself, by his own neglect, out of court. Where is the injustice? His remedy is at hand, and he neglects or refuses to avail himself of it.

"You assert," says the *Mail's* correspondent, that "whether a Roman Catholic parent desires to support Separate Schools or not, his religion now makes and compels him to be a supporter of Separate Schools," and cite as your authority for this statement a section of the Assessment Act, that is "the assessor shall accept the statement of or on behalf of any ratepayer that he is a Roman Catholic as sufficient *prima facie* evidence for placing such person in the proper column of the assessment roll for Separate School supporters, or if the assessor knows personally any ratepayer to be a Roman Catholic this shall also be sufficient for placing him in the list mentioned." For your own argument you have chosen a very convenient point to cease citing the Assessment Act. The same Act goes on to state that "any person complaining of an error or omission in regard to himself as having been wrongfully inserted or omitted from the roll, he may personally, or by his agent, give notice in writing to the clerk of the municipality that he considers himself aggrieved for any of the causes aforesaid." Then the Court of Revision shall hear and determine all complaints of which notice has been given. So, although the placing of a Roman Catholic on the list as a Separate School supporter is *prima facie* evidence of his being such, it is not conclusive, and is subject to correction at the instance of the ratepayer himself or any other ratepayer. His being a Roman Catholic is *prima facie* evidence to the assessor by which he can place his name among the Separate School supporters; but the assessor cannot do so if instructed to the contrary." Where then does what the *Mail* grandly calls "Coercion by the State," come in—the coercing, as it claims, of Catholics into becoming *volens volens* Separate School supporters?

The amendments remedied, it is true, what under the old law amounted to a very serious injustice; but as between Separate and Public Schools they do not in strict fact deprive the Catholic of individual option.

We have now in Ontario an amateur School Parliament and its work is of the amateurs, amateurish. The Association of Public School Trustees has been in session in Toronto for the last few days under the protecting wing of the Toronto Public School Board. We don't know how many of our Catholic Public School Trustees honoured the meeting with their presence, but we beg to remind them that they have every right and serious reason to be there. The Public Schools of the Province are our property quite as much as that of our Protestant friends. We have in these schools some 55,000 children and four or five hundred teachers, and their interests require that their legal representatives, the Catholic Trustees of the Province, should be in any assembly assuming to deal with the schools of the country.

We have observed in some of our exchanges, notices of a new work put forward by a Mr. Philips Thompson, of Toronto, bearing the title of "The Politics of Labour." It is said to be a well written book, and to state the case of labour against capital clearly and in good language. The author agrees, we believe, in many respects, with the ideas of Mr. Henry George, and with the programme of the more moderate socialists, advocating among other things the theory of what is called the nationalization of land, that is, the abolition of all private ownership in property, and the vesting it instead in the community or Government. Further than this, he argues for Governmental control of railroads, telegraphs, and insurance companies, that it settle the question of wages, and regulate the hours of labour, and that over any department of business it, itself, may not enter, it at all events exercise very close supervision. Grain elevators, wharves, warehouses, express companies, steamboat lines, mines, steel and iron works, locomotive factories, and the like, all these similarly he advocates should be absorbed by the government, and nationalized, the gold standard abolished, and paper money issued instead by the state, sufficient to satisfy the necessities of commerce. Things are to be radically reconstructed. The world is to be managed by new methods, and the managers are to be elected by manhood suffrage most simply.

Let anyone reflect seriously for a moment on the possible benefits of so bureaucratic a system of administration. The Toronto Waterworks, for example are under municipal management; for a year past they have been under, besides, judicial investigation. The result shows that so great has been the corruption and incompetency and extravagance of the management that the powers placed in the hands of the corporation, must be taken from them, the judge recommends, and placed in those of commissioners. In what could the extension of that system to government management of everything, result, with the enormous expenditures and election interests the adoption of such a system would involve, but in Tweedism, bankruptcy, or mayhap civil war? Moreover, the ideas advocated by the writer are false to the truest principles of political economy, and in practice would be fatal to the progressiveness of a people. "A government" says John Stuart Mills, a name, as a political economist at least, not to be mentioned without respect (*Essay on*

Liberty, ch. 6), "cannot have too much of the kind of activity which does not impede, but aids and stimulates individual exertion and development. The mischief begins when, instead of calling forth the activity and powers of individuals and bodies, it substitutes its own activity for theirs; when instead of informing, advising, and, upon occasions, denouncing, it makes them work in fetters, or bids them stand aside and does their work instead of them. The worth of a state in the long run is the worth of the individuals composing it, and a state which dwarfs its men in order that they may be instruments in its hands for even beneficial purposes will find that with small men no great things can really be accomplished; and that the perfection of machinery to which it has sacrificed everything, will in the end avail it nothing, for want of the vital power, which, in order that the machine might move more smoothly, it has preferred to banish."

We published, a week or two ago, the important letter addressed to the League of the Cross by that great upholder of the total abstinence movement, the Cardinal Archbishop of Westminster. By reason of his high position in the Church, and his life-long labours in the cause of the poor, the weak, and the suffering, not to speak of his rank as one of the foremost men of the age, the words of Cardinal Manning are entitled to the thoughtful consideration, not only of the members of his own Church, but of every man who has at heart the well-being of the masses and the best interests of society. There can be no question but what much of the evil under which modern society groans is due to intemperance. It invades the sanctuary of the home and, without respect of persons, leaves ruin and desolation in its train. As has been stated by an observant writer, the havoc caused by war, famine, and pestilence combined is not to be compared in point of magnitude to that caused by the sin of drunkenness, and this being so does it not call upon us, as Christians, as Catholics, and as men, to set ourselves with all the energy and fervour at our command to stamp it out, or, that being impossible, to curtail it and render it as harmless as possible? Many have been the remedies proposed for the lessening of the evils of the drink traffic, and in many cases these supposed remedies have either been wrong in principle or defective in design, and therefore not commending themselves to the consideration or advocacy of Catholics. But Catholics have a vital interest in this question, and in the long run it will be found, even by those who do not profess our faith, that the settlement of the liquor question rests mainly with the Church. The only true means of curing the evil of drunkenness is religion and every effort, no matter how zealous or disinterested, which ignores this fundamental truth, is wholly thrown away. It is an old and perhaps a threadbare saying, that it is impossible to make men sober and virtuous by act of parliament, but it contains a truth too often lost sight of by the advocates of temperance outside of the Church. Much valuable labour and whole-souled zeal is lost by men making the mistake of looking to legislation for relief in this crisis, while the influences of religion are left in the background if not ignored altogether. This is where it becomes apparent even to the thoughtful non-Catholic that it is the Church to whom we are to look if any headway is to be made against the curse of intemperance. Without the grace of the sacraments there is no hope for the man who has once allowed liquor to get

the mastery over him, and if we are to save our boys from surrendering their souls to the demon of drunkenness it is by surrounding them with the influences of religion, and encouraging them in the faithful observance of the laws of God and the precepts of the Church. It goes without saying that if all men were good Catholics there would be no such thing as drunkenness. But we have to deal with things as they are, and since intemperance has in our age grown to be such a gigantic evil, the foundation of societies or confraternities for the express purpose of encouraging men in the practice of temperance, and by the force of good example raising the drunkard from the degradation of his position, have become practically a necessity. It was in the recognition of this fact that Cardinal Manning found the inspiration to the great work which has in England become almost identified with his name. Total abstinence and the frequenting of the Sacraments he has found to be the only safeguard, hence the foundation of the now world-wide League of the Cross. It is not our purpose here to elaborate any argument in favour of the principle of total abstinence. The fact that it has approved itself to such a multitude of prelates the world over; to Cardinal Manning and the Bishops of England, to the Bishops of Ireland, to the Father of the Third Plenary Council of Baltimore, and to the Bishops of our own country, is sufficient to prove its usefulness and its necessity. It has received the blessing of Pius IX. of holy memory and of our present Holy Father, Leo XIII., whose words: "Nor can it at all be doubted that this determination (to totally abstain) is the proper and the truly efficacious remedy for this very great evil," have stamped it for ever with Apostolic sanction. Since the weighty utterances of the Plenary Council of Baltimore on the subject a new impetus has been given to the temperance cause in the United States, as is evidenced by the great increase in the number of Total Abstinence Societies and their membership. To those laymen, whose zeal has been so ardently devoted to this work, it cannot but be a source of great consolation and joy to see their efforts so blessed by the Church and encouraged by her prelates. Under such happy auspices the cause must flourish, and we look forward to seeing in a few years the dawning of a new era. God grant it may be so, as thus shall be removed one of the greatest obstacles to the progress of the true religion, and the source of destruction to innumerable souls.

CATHOLICS AND THE THEATRE.

There are two important problems which are not discussed on the surface of social life, but which demand the serious attention of parents and teachers. These are the position of literature and the stage in the process of *unconscious* education. Unconscious education is like the azure in the air, or carbonic acid gas, for it may be either good or bad. Now, outside of school, outside of the home circle, this process of education goes on continually, and it is more subtle, more influential, more penetrating, more pervasive than that open and palpable means by which, we flatter ourselves, our young people are made strong and virtuous.

Literature, represented by novels and the newspapers, has a terrible weight in this world. It gradually makes or unmakes the man and the nation. A corrupt literature is the fatal sign of a decaying nation; and the expression of that other influence which is also most powerful on the manners and morals of a people—the theatre—is the expression of a condition of strength or weakness; for the stage and literature reflect as well as influence, express as well as guide, the morals of a people. The theatre *per*

It has never been disapproved of by the Church, which is the highest interpreter of the will of Christ on this earth. It was even utilized by the Church, as well as the arts were, to bring the Christian mysteries realistically before the people; and as an amusement it has never been condemned. But it has in all ages been so abused, so appropriated by what Mathew Arnold calls the "the spirit of lubricity," that the scent of corruption still clings to it; and there are many good people who never enter a play-house without certain qualms of conscience, even when the play is an innocent one, as some of the pleasant comedies which Mr. Augustine Daly has of late introduced to us, or as pure as Mary Anderson's "Daughter of Roland."

It is time that parents should boldly consider whether they will pretend to look coldly on the theatre and find themselves forced by the pressure of the time to let their children frequent it, or discover some means by which they can know a bad play from a good one. A false liberality in regard to the stage is as bad as that out-and-out hatred of it which invariably produces reaction. It is a crime to permit a young girl to see such plays as "La Belle Russe," or Mrs. Langtry's "Wife's Peril," or "As in a Looking Glass." The French, with all their supposed freedom of action and opinion, would be horrified were it suggested that a young daughter of respectable parents should be present at either of these plays. Again, the influence of decent people should be brought to bear against such erotic exhibitions as Emma Abbot's "Kiss" or John A. Steven's suggestive gymnastics in "Passion's Slave." We Catholics know the difficulty of keeping that control of our thoughts that the mind may not be soiled by even an instant of voluntary sin. There are passions more or less developed in every human breast which are like slumbering lions. Grace from God is the *Una* that subdues them; but they are capable of being aroused to fury at a flush of temptation. We cannot disguise this truth. As concerns the young especially, parents are almost criminal if they ignore the fact that the Christian's motto must be *en garde*. On the other hand, a good play is a gift of God. It teaches good manners and encourages good morals. Take "Virginius," for instance. Its morality is pagan, but no man of sensibility can fail to gain high thoughts from it. We must discriminate; we must, with all our power, praise what is of use in the theatre, and condemn what is useless and vile. — *Baltimore Mirror*.

THE ANGELUS BELL.

Under the golden cross it swings,
Swags and rings in the belfry high,
The billows bow as the salt breeze flings
The thrice-told tale to the sea and sky:
Angelus Domini! hear it swell—
'Tis the rhythmical chime of the convent bell.

The convent cradled upon the sand,
The cote of the doves of the Sacred Heart,
Whose black veils flutter along the strand,
Or in or out of the chapel dart.
Ecce Ancilla Domini;
The silvery strains float over the sea.

Hidden below in its altar shrine,
The Sacred Heart of the Saviour glows;
Where the lillies bloom, where the tapers shine,
He rests in the calm of His meek repose.
Et—verbum—caro—factum—est!
Pulses the bell in the belfry blest.

O, sweet, sweet chime! while the surging tide
Of thoughtless worldlings throng the walk—
The spell of thy music seems to glide
Like a seraph's tone through their careless talk;
And souls are lifted from earth apart
By the Angelus bell of the Sacred Heart.

Long may the music haunt the sea;
Long may thy message thrill the sands;
The waves are crooning thy melody,
As they lift to heaven their long white hands,
Turning the shells 'mid the drifting weeds,
Like grave nuns telling their rosary beads.

The white-veiled ships in the morning mist
Salute the song thro' the haze afar;

The sailors, at noon and eve, shall list
For the voice of thy praise 'neath sun and star:
Ave Maria! it fills the air—
Star of the sea! receive our prayer!

ELEANOR C. DONNELLY.

The convent at Atlantic City, whose Angelus bell inspired the above beautiful lines, overlooks the sea.

COLOURED MISSION OF WINDSOR, ONT.

The mission given during the first week of October, by the celebrated missionary, Father Weninger, S. J., for the benefit of the coloured people of Windsor and neighbourhood, has produced the most consoling results. Ten adult converts have been added to this growing (coloured) congregation, and quite a number of fresh scholars have been inscribed on the school-roll. This mission has been, on the part of the venerable missionary, a real act of heroic charity. The good Father offered, of his own accord, to give the mission, free of expense; and, notwithstanding his 83 years, he has been able to preach two grand sermons every day, to spend long hours in the confessional, to give private instructions to the Neophytes, in a word, to do himself, all alone, the whole work of the mission, and this without any apparent fatigue. Truly God is admirable in His saints. That the work of the mission might be continued after his departure, the good missionary distributed, free of cost, fully a hundred dollars' worth of books of controversy and religious instruction. These will, no doubt, in time produce fruits of salvation in the hearts of these poor people, and when, upon Dean Wagner's return from his voyage to Europe in the spring, the renewal of the mission will be given, it is expected that a still greater number of them will be gathered into the fold of the Church.

PROTESTANT EXPLORERS ON CATHOLIC MISSIONARIES.

On several occasions already we have quoted the outspoken and striking testimonies of the most recent African explorers, in all cases Protestants, or at least non-Catholics, to the unique and remarkable efficacy of the Catholic missionaries. To the testimonies of Oscar Lenz, Dr. Juncker, Dr. Wolf, Mr. Dennett, and others, we are now able to add that of Baron von Schwerin, the eminent geographer of the University of Lund (Sweden). In an interview accorded to the representative of the *Journal de Bruxelles*, von Schwerin, who is a Lutheran, was exceedingly plain spoken and detailed on the question of the missions. "The Protestant missionaries," he said, "are men of faith, but they are without education. It is not enough for a missionary to be a man of faith. He must also be a chosen man. Now, the greater part of the Protestant missionaries have no education, and scarcely any teaching.

"How can you expect machine-tenders and bootmakers to preach a faith they do not understand?" He then said: "If I were not a philosopher I should be a Catholic, after what I have seen in Africa. I am a believer, but not a Catholic. I feel a lively admiration for Catholic missionaries, especially for those of the Congregation of the Holy Ghost. They are doing immense good. As for the Protestant missionaries, they are a disgrace to civilization. They are preparing the ground admirably for renegades. I met on the Kasai an unusually excellent missionary, Father Sand, a Luxemburger. He is doing great good. The motto of the Congo State ought to be: *Tam Marte quam Minerva*. Mars is the State, Minerva the missionaries." The Baron warmly encouraged the idea of sending out many Catholic missionaries to the Congo.—*Tablet*.

Father Hecker tells this little anecdote in the *Catholic World* for October: "I once heard Dr. Brownson say that he and Daniel Webster, with whom he was well acquainted, happened to meet in a Boston book store. Brownson picked up a book and began looking through it. Webster glanced at it and saw that it was a defence of the Catholic religion. 'Take care,' said the statesman to the philosopher, 'how you examine the Catholic Church, unless you are willing to become a Catholic, for their doctrines are logical.'"

Current Catholic Thought.

TRUE RELIGION NECESSARILY EXCLUSIVE.

That the Catholic religion is exclusive; that it will not recognize any other religion as the true religion is certainly the fact. But this is not unreasonable, nor does it make Catholics bigots, but just the contrary. It is contrary to the reason of things that there can be more than one religion. For truth is one and ever the same. Whatever varies from the truth must necessarily be false to the exact extent of its variation from the truth. This the reason of man teaches must be the fact in very form and relation of truth. It is true in physical science. It is an axiom in physics that two bodies cannot occupy the same space at the same time. It is self-evident truth that there cannot be more than one straight line between the same two points; that every curve that is not equally distant from a common central point is not truly circular; that a true square cannot have more nor less than four sides, each of which must be equal, and each of the angles that they form must be right angles; and that it is impossible that any other figure can be a true square.

So, too, mathematics comes in with its positive testimony to the same truth, and is equally exclusive and is entirely intolerant of what contradicts its established principles and truths. It acknowledges but one multiplication table. The relation of numbers are fixed and unchangeable. The numerical sum of two and two must be four and cannot be anything else. The numerical difference of seven and four is always three, and cannot be any

other number. Are, then, the physicist, the geometrician, the arithmetician, *bigots* because they insist upon and act upon these truths, and refuse to acknowledge any variations from them. They would consider, and the whole world with them would consider, the man a fool who found fault with them for so doing. Now, thus it is with Catholics. They are *exclusive* in their religious belief, but they are not therefore *bigots*. They are firm, unchangeably firm, in their adherence to the Church, because those teachings are infallibly true. They will not acknowledge or recognize as true opinions or beliefs that contradict those teachings, because what contradicts truth is necessarily untrue. They are not *unreasonable*, because highest reason demands that truth shall always be accepted, believed, embraced, and that what contradicts it should be rejected. They are not *blind* because their adherence to the truth they believe is founded on sound reason and is the result of intelligent conviction.—*Catholic Standard, Philadelphia.*

PRACTICAL CHRISTIANITY.

The charity of Catholics, their hospitals, their orphan asylums, their homes for the aged, their religious orders composed of men and women who are strangers to what the world calls pleasures, and have banded together for the glory of God and welfare of souls, cannot fail to win the attention of honest non-believers, who from these evidences of devotion and supernatural grace are moved to seek the road to truth. Truly men do not live for themselves alone, but by their conversation and their examples they are moulding the opinions of their associates. This thought should be an incentive to every Catholic to practise his religion if he were otherwise unfortunately careless in its observance.—*Church News.*

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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 applica-
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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, 14th 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. Fowle & 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 declining the contract or
fail to complete the work contracted for, and
will be returned in case of non-acceptance of
tender.

By order,
A. GOBEL,
Secretary.

Department of Public Works,
Ottawa, 21st October, 1887.

Notice to Contractors.

SEALED TENDERS, addressed to the
undersigned, and endorsed "Tender for
Post Office at Trenton, Ont.," will be re-
ceived at this office until THURSDAY, 17th
November, for the several works required in
the erection of Post Office at Trenton, Ont.
Specifications can be seen at the Depart-
ment of Public Works, Ottawa, and at the
office of G. W. Ostrom, M.P.P., Trenton, on
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supplied, and signed with actual signatures
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Department of Public Works,
Ottawa, 26th Oct., 1887.

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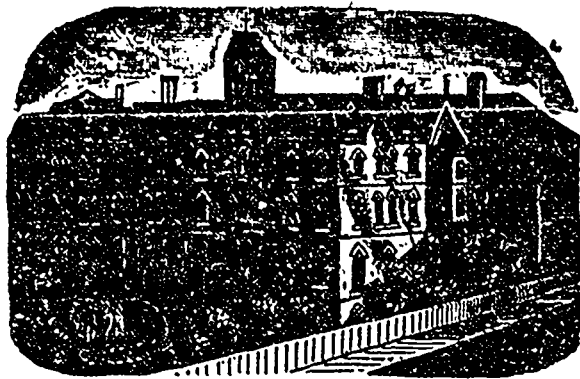
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