

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

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. II.

Toronto, Saturday, Mar. 24, 1888

No. 6.

CONTENTS.

.....	65
.....	65
.....	66
.....	67
.....	68
.....	69
ARTICLE—	
.....	69
.....	70
.....	70
.....	70
.....	70
.....	71
.....	71
.....	72
CATHOLIC THOUGHT	
.....	69
.....	69
.....	73
.....	72
.....	73
.....	73

NOTES.

Thanks to the intelligence of Cleveland's citizens, not only tickets were purchased to the course of lectures so liberally and sensationally advertised by that slanderer, Rev. Justin Fulton.

A Catholic contemporary in this city says of a speaker at the recent Irish Protestant Benevolent Society dinner that he never speaks of Ireland without showing the "green flag." A year ago it said, with dramatic effect (the words of the very same speaker), "But now we have taken the mask from his face, and there is seen the cloven hoof."

The mission in progress at St. Michael's Cathedral, preached by Fathers Kenny and Jones, S. J. has been very successful. It will be ended on Sunday. The sermons of the Rev. Father Kenny are of the highest order of eloquence, and in point of thought, reasoning, and delivery very impressive. One must hear them to form an idea of the power and meaning of preaching.

On the new paper, the *Empire*, some quotations from we make elsewhere, it will be permitted us, we say that it is a pleasure to read it. It is written with conspicuous ability; there is behind it the hand of a trained public writer, and it does not lack the force of the country. The *Mail* has become little more than the Mantalini of the Canadian press, in that all it is going, in its judgment, to "the demerit of the *Empire*." As for the *Globe*, it has gone into railroad and is absorbed in watching the time made by a train from Toronto to London.

An appreciative and large audience heard the lecture

delivered in Shaftesbury Hall on Saturday evening last, in aid of the St. Nicholas Home, by Mr. J. J. Curran, M.P., of Montreal. Mr. Curran spoke on Ireland, and dealt in graceful words of her history and literature. We are unable to print, as we could wish, Mr. Curran's lecture in full and must be content with one sentence: "Plato has said that the most meritorious spectacle in the eyes of God was that of 'a just man struggling with adversity.'" What must it be when a whole nation offers to Heaven the most sublime virtues in the midst of the extremest trials? Yet, that in a nutshell is the history of Ireland.

The question of a "combine" of the Methodist and Presbyterian churches in Ottawa is being much canvassed in that city. The Rev. Mr. Carson, of the Dominion Methodist church, and the Rev. Dr. Moore, of the Bank St. Presbyterian church, express themselves in favour of a consolidation. "The only doctrinal differences," the latter gentleman says, "lie in the essential points of the Arminian and Calvinistic theologies, but it is largely open to question whether, great as these difficulties are, they are sufficient to justify the two bodies remaining separate, when they have so much else to draw them together." In the *Ottawa Journal* of the 13th inst., the Rev. Mr. Moore is reported as saying that one advantage of union would be that it would consolidate the congregations now "weak and struggling, through competition with each other," so that apparently the affair has a mercantile aspect. Again, he says, "people in our Church who do not wish, through ungodly living, to make themselves amenable to its law, will go to the Methodist Church to escape censure. They go there because it is so near their own form of worship. If the Churchies were united they could not do this, for there would not be another Church near enough to their views, and they would consequently stay in the new Church and do better." Efficiency of discipline would be increased by a sort of ecclesiastical cloture, so to speak. Since these opinions have been put forth, the opinion of Rev. Principal Grant, of Queen's College, Kingston, and Rev. Mr. Potts, of Toronto, have been drawn out. Dr. Grant is in favour of union, but Mr. Potts is opposed to it on the ground of impracticability. The doctrinal standards of the two Churches are so far apart from each other on several points considered vital by each section, that he does not consider organic union to be practicable. How, indeed, could the liberal interpretation put by Methodists on the doctrine of free will, for example, be made to square with that cardinal article in the Calvinists' creed, — predestination?

Principal Grant in his letter makes an amusing admission. "The Presbyterian and Methodist clergy," he says, "generally are not of the ecclesiastical type."

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.

FATHER LOUIS DELLA VAGNA, CAPUCHIN.

PASTOR OF ST. MARY'S CHURCH, TORONTO, 1856-1857.

(Condensed from a paper read before the American Catholic Historical Society of Philadelphia, February, 1885.)

I.

In the month of June of last year, while tearing down the walls of the old church of St. Mary, Bathurst St., Toronto, the workmen came upon a stone slab bearing the following inscription:

BENEATH ARE DEPOSITED THE REMAINS OF
THE VERY REV. FATHER LOUIS
DELLA VAGNA, OF THE
ORDER OF CAPUCHINS.
A NATIVE OF GENOA—HE LOVED
POVERTY, OBEDIENCE, CHASTITY—HE
LED A MORTIFIED LIFE AND WAS A
STRICT OBSERVER OF THE RULE OF ST. FRANCIS.
HE DIED ON THE 17TH OF MARCH, 1857.
JESUS AND MARY RECEIVE HIS SOUL.

As the excavations proceeded the stone was removed, and beneath was found the iron coffin in which the corpse had been interred. When the side had been removed the face was seen to be in precisely the state in which it had been buried. Intelligence of this discovery soon spread throughout the city, and multitudes flocked to view the remains. Early in the day His Grace, Archbishop Lynch, accompanied by his Lordship, Bishop O'Mahony, Very Rev. Father Rooney, V.G. (the present pastor of St. Mary's) and Very Rev. Father Laurent, V.G., of St. Michael's Cathedral, visited the chapel in which the coffin had temporarily been placed, and reverently looked upon the face of the priest, who, just thirty years before, had been laid to rest beneath the church over which he had, during one short year of his life, exercised pastoral control. Doctors Wallace and McConnell made an examination of the body and found it to be in a remarkably good state of preservation, there being little, if any, decomposition. It has since been re-interred in the vault prepared for it beneath the sanctuary of the new church, never again, perhaps, to be exhumed until it shall come forth at the last day. Among others, the writer of this paper was privileged to look upon the face of the dead monk, and, having regard to the circumstances of his life, an attempt to record which he has here made, he shall ever esteem it one of the greatest privileges God has permitted to him.

The priest whose body had thus been brought to light was at one time pastor of the church of St. Mary. Many old residents of Toronto remember him well. Although his sojourn amongst them was of brief duration, his character and his work were such as to leave an indelible impression upon all who had come in contact with him. But those who were in man's estate then, and still survive, are old and "full of years," and the children of that day are the men and women of this, so that, should no effort be made to preserve the memory of so remarkable a man as Father Louis della Vagna undoubtedly was, there is some danger of the dictum quoted by Mgr. Seton being found still to contain an atom of truth, i.e.: "There is no antidote against the opium of time, which temporarily considereth all things. . . . Gravestones tell truth scarce forty years." Recognizing, therefore, the necessity of doing something towards preserving to future generations the memory of this holy Franciscan friar, I immediately set about collecting all the information possible having the least reference to him, and when asked to prepare a paper for the American Catholic Historical So-

ciety of Philadelphia, on a subject of my own choosing, I determined to put together what I have been able to glean concerning this man. That his memory is worth preserving, the facts will show. In the words of the Bishop of London, who was his immediate successor in the pastorate of St. Mary's Church, "His memory has remained amongst his people like a sweet fragrance, 'like the good odour of Christ unto God.'"

According to a small anonymous pamphlet published at the time of Father Louis' death, and inspired, no doubt, by Mgr. de Charbonnel, at that time Bishop of Toronto, the subject of this sketch was a native of Genoa, the chief commercial city of Italy, where he was born in the year 1801. He came of one of those old merchant families whose spirit and enterprise raised Genoa to the proud position it occupied during the Middle Ages, the memory of which clings to it even yet. Louis himself was intended by his parents for commercial pursuits, and after he had completed his education under the supervision of the Christian Brothers, he was placed in a counting room on the Exchange. Here by his industry and probity he rapidly advanced himself until, at the still early age of twenty-one, he became principal of an extensive banking institution. This rapid promotion of itself affords abundant evidence of the great talents which he undoubtedly possessed, and had he remained in the world, it is not too much to assume that his career would have been one of great distinction to himself and of illustrious service to his native city. But God had other designs upon him. In his youth he had displayed a great liking for spiritual things, and although, as he became engrossed in worldly pursuits, he fell off from much of his former fervour, he never became actually irreligious. When, however, he had advanced to the position just mentioned, he gave up altogether the practice of his religion and devoted his energies solely to the acquirements of this world's goods. This continued until the year 1825, when, being suddenly aroused by the operations of Divine Grace, he placed all his affairs in the hands of his brother, and announcing his intention of quitting the world, he entered the Convent of St. Francis of Assisium. As formerly he had devoted himself with that vigour and energy characteristic of his nature to business affairs, so now he threw himself with his whole soul into the spirit of the Founder of his Order. Having been ordained priest, he continued for twenty-five years to perform the ordinary duties of his state as a Capuchin monk in Italy and the Southern Departments of France, when in the year 1850 he was ordered to the missions of the north-western coasts of Europe.

H. F. McINTOSH.

(To be Continued.)

THE BLESSING OF THE GOLDEN ROSE.

It is on the Fourth Sunday in Lent that takes place the function of the "Blessing of the Golden Rose," by the reigning Pope. It is not very certain when this custom first originated, but certainly it was anterior to the Pontificate of Leo IX., (A.D. 1048), and a sermon by Pope Innocent III. (1198) on the subject of the Golden Rose is still extant.

In former times the ceremony was far more imposing than it is in the present day. The Pope, who then resided at the Lateran Palace, after having blessed the Rose, set out in great pomp with his mitre on his head and, bearing the newly blessed Rose in his hand, proceeded to the Church, where was the Station of the day, followed by an imposing cavalcade, including the whole Sacred College. This Station was at the Basilica of "Santa Croce in Gerusalemme," (The Holy Cross in Jerusalem), one of the seven principal Basilicas of the Holy City, which church contains many of the precious relics brought by the Empress St. Helena from Jerusalem, amongst others the title which was placed over our Saviour's Head on the Cross, and which relic is here venerated under the name of "The Title of the Cross."

Having arrived at this Basilica, the Pope pronounced discourse on the mysteries represented by the Rose, its beauty, its colour, its perfume. Mass was then celebrated, and on termination the Pontiff returned to the Lateran still carrying the Rose and followed by the same imposing cortege. On arriving at the portal of the Lateran Palace, if there was a distinguished prince present it was his task to hold the stirrup of the Pope's horse while His Holiness dismounted, and as

reward for his respectful courtesy the Blessed Rose was presented to him.

In the present day the function is not so imposing, though all the principal rites are retained. The flower itself too is changed, for it is now far richer than in olden time, when it was but a single flower of wrought gold, coloured red. After a time the custom commenced of decking the petals with rubies and other gems, and, finally, the form adopted was that of a thorny branch with several flowers and leaves and one principal flower at the top, the whole of pure gold.

It is now in one of the halls of the palace that the Pontiff blesses the Rose, making use of the following prayer: "O God, by whose word and power all things were created, by whose will all things are governed, who art the joy and delight of all the faithful; we humbly beg of Thy majesty to bless and sanctify this Rose, whose appearance and perfume are so agreeable, which we this day will bear in our hands as a sign of spiritual joy, so that Thy consecrated people, having, by the grace of Thy Divine Son, the glory and gladness of Israel, been freed from the yoke of Babylonian captivity, may with sincere hearts meditate on the joys of that heavenly Jerusalem, which is our mother. And as Thy Church, at the sight of this symbol, is filled with joy for the glory of Thy Name, so do Thou be pleased to bestow on her true and perfect happiness. Do Thou be pleased to accept all devotion, to remit sins, to increase faith; do Thou heal by Thy word, protect by Thy mercy; do Thou destroy all obstacles and grant all good things, so that that same Church may offer Thee the fruit of good works, walking in the odour of that Flower which sprung from the root of Jesse, is mystically called the Flower of the Fields and the Lily of the Valleys, and that, in company of all the saints, she may merit lasting and endless joys amidst heavenly glory, with that divine Flower who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen."

After this prayer, the Sovereign Pontiff anoints the Golden Rose with Holy-Chrism, throws on it a perfumed powder, according to the ancient rite, and when the time arrives for the solemn High Mass, he enters the Palace chapel bearing the mystical flower in his hand. During the Holy Sacrifice the Rose is placed on the altar on a golden rose-tree, which has been prepared for its reception, and at the end of the Mass the Rose is again handed to the Pontiff, who bears it back in his hands to the hall where he had blessed it.

It is customary for the Pope to send this Rose to some prince or princess whom he wishes to honour; sometimes it is sent to a town or church.

Among the recipients of the Golden Rose are many well-known names, such as Napoleon III., Isabella II. of Spain, Maria Theresa, Queen Mary of England. Henry VIII. also received it three times, in the days when he gloried in his title of Defender of the Faith. The Cathedral of Capua, the Lateran Basilica, the Sanctuary of Loretto, the Basilica of St. Mark's, Venice, have also been honoured by receiving it, as was also the Republic of Lucca.

G. M. WARD.

MONTREAL GOSSIP.

"Religious dissipation" ought to be, and is, the chief topic just now in our Catholic circles. Every Friday and every Sunday—

"Cymbals glorious, swinging uproarious,
In the gorgeous turrets of Notre Dame."

Summon the faithful, or those of them who understand French, to hear the eloquent sermons of Monseigneur Soulé, Bishop of Ile Bourbon, who has come all the way from Paris to preach the *Carême* in our great Parish Church. From ten to fourteen thousand people are generally present on the occasions upon which the French prelate speaks. These all listen with rapt attention; in fact, to use an old and homely comparison, you could hear a pin fall in the Church. Monseigneur Soulé is an impressive preacher, earnest and graceful, and gifted with a voice of rare beauty and sweetness. In his sermon of Friday afternoon, upon "The prayer of Jesus in the Garden of Gethsemane," he dwelt lovingly and long upon the sufferings of our Lord, and pleaded with irresistible force that we should make some return for the love that was so unsparing in its devotion to us. After portray-

ing each characteristic of that memorable prayer, he said, what is very true, that we, for whom it was offered, often do not even listen to ourselves praying but make intercession to God with our lips, while our heart is far from Him. Very gorgeous was the pomp and ceremonial at High Mass on Sunday, the 11th instant, when Monseigneur Fabre, Archbishop of Montreal, attended by his noble guard, proceeded in state to Notre Dame, to pontificate on the occasion of the solemnity of the Feast of St. Joseph, which was anticipated this year to avoid clashing with the office of Passion Sunday. The sermon *de circonstance* was preached by Monseigneur Soulé.

The old historical custom of holding a Novena to Saint Francis Xavier has been duly observed this year in the Church of the Gesù. No Lenten service is more popular. Night after night from the fourth to the twelfth of March the capacious church was well filled with a devout and attentive congregation, who, after listening to the practical and earnest sermons of the Rev. A. E. La Rue, S. J., the preacher of the Novena, knelt before the altar of St. Francis Xavier to receive the Benediction of the Blessed Sacrament. Very beautiful was the many coloured marble altar of St. Francis Xavier, during those days of the Novena. The statue of the apostle of the Indies stood in a bower of blossoms, radiant with fairy lights, which in their starry effulgence threw out the frescoes on the walls of the transept, and gleamed in pale splendour over the prostrate form of the Redeemer in the grand piece of modelling which portrays the agony of our Saviour in the Garden of Gethsemane. From the base of the altar where on a slab of lapis lazuli golden letters form the sentence, *Docete Omnes Gentes!* to the brilliant crown of the canopy suspended far over head, the decorations were in good taste and in keeping with the character of the church. The music was supplied by volunteer choirs, sometimes composed of men, sometimes of women, as the rules of the diocese do not permit them to sing together in the churches. On the last evening of the Novena I heard a musical director, who is usually occupied with a male staff of singers, ejaculate with a sigh: "*C'est bien difficile à conduire ces chœurs des femmes!*"

Those who have only seen or heard the Rev. Father Dowd in the pulpit, engaged in admonishing, reproofing, directing, or exhorting his large congregation, would scarcely have recognized him in the benign and fatherly old gentleman, who, laying aside the rigour of the disciplinarian on Friday last, lent himself to the enjoyment of a little festival provided in honour of his fête day, by his loving children of St. Patrick's School. The hall of the Academy on Alexander street was much too small to shew off the excellent programme to advantage; it is a great pity that some plan has not been devised whereby the sisters might have more room to devote to these exhibitions. Small as the hall is, it looked very pretty, on Friday afternoon. The daylight had been excluded and soft rosy gleams of shaded gas lit up the crimson Turkey rugs on the floor and the drapery of the windows. On a raised platform, at the feet of the statue of Mary Immaculate, chairs were placed for the Rev. Clergy, who shortly after two o'clock entered and took their seats. Rev. Father Dowd was accompanied by Rev. Fathers Toupin, McCallen, Quinlivan, James Callaghan, and Brothers Arnold and Narcisse of the St. Ann's School. The opening march of welcome owed much of its beauty to the admirable violin accompaniment of Rev. Martin Callaghan, an amateur of considerable skill. After a charming dialogue between five little girls, a magnificent floral offering was presented to him whom the children lovingly called their *Soggarth Mhor*, after which a tiny maiden tripped around with a basket containing the daintiest and most fragrant of *boutonnieres*; these, though accepted with grateful smiles, were not, I am bound to state, relegated to their destined resting place—probably because the soutane of a Catholic priest is not provided with the necessary piece of elastic which can accommodate any number of rose-buds on the breast of an Anglican parson. A very touching dialogue representing two emigrant children evicted from their mother's cabin and just arrived in Montreal, brought a tear of sympathy to many an eye. As I beheld the little maidens in their modest grey gowns and red *Collan Bawn* cloaks, and heard them sing a plaintive song of

Ireland's wrongs, I forgot for the moment that it was only what the children call "make believe;" my dream, however, was rudely dispelled, by a very matter of fact mamma, seated behind me, who I heard whisper audibly to her neighbour: "I wanted to get them green dresses but Mother Superior wanted grey." A very pretty effect was given by a sort of innocent ballet, wherein twenty-four tiny maidens, carrying garlands, danced to the music of a sweet song, and each in turn laid a floral offering at the feet of Father Dowd. I am taking for granted that every one knows that Father Dowd's name is Patrick, and that the day of his feast was anticipated in this celebration. His venerable confrere, Father Toupin, is called Joseph, and St. Joseph's day was very near, a fact of which we were reminded by a baby of about seven who stepped forward bearing a gorgeous basket of calla lilies, roses and smilax, which she presented to the sweet-faced old Canadian pastor, with an address in English, but which the mite finished with a few words in French—"C'est pour nous un grand plaisir." After another cleverly acted dialogue and some more good music, supplemented by many fine floral offerings, the Rev. Father Dowd rose to thank his "dear good children." Very gentle, very touching, was the pastor's speech, and very complimentary as well; for he told them that he had sent to a distinguished friend in Ireland the book lately published, commemorative of the Silver Jubilee of Father Toupin and himself, and that his friend had written back, that of all the pages contained in that fair volume, he considered the gem that on which was printed the address of St. Patrick's School, with its "Pinch of Snuff." At the close of Father Dowd's speech the choir rendered admirably the thrilling Irish National Song, "God Save our Native Land," composed by the bard of Tullamore, the music by Miss Winter, of Cork. I had often heard of the beauty and delicacy of these little entertainments at St. Patrick's academy—which by-the-by, is conducted by sisters of the congregation of Notre Dame—but I had never before been privileged to witness one. They are in every respect admirable and reflect much credit on the talented Superior, Mother St. Aloisia.

OLD MORTALITY.

HOLY WEEK.

The latter part of the Lenten fast is consecrated to the contemplation of the Sorrows and Sufferings of our Divine Lord, and the nearer we approach to Easter the more are we called on to place the great drama of Calvary constantly before our eyes. The services of all this great week are made up of psalms, prophecies and recitals concerning the great event of Good Friday. So abundant are the riches of this season that no human pen could do justice to them, and any succinct recital of them is necessarily imperfect and but superficial. To do justice to them requires long study of them at the fountain-head, the Liturgy, or in some of the deeply-reflected works that the saints have given to us.

This week has been differently named in different times. It has been called the Great Week, the Week of Suffering (*pœnosa*), the Week of Indulgence, and, lastly, the Holy Week, by which name we now know it. The rigour of the fast is increased nearly everywhere, and in olden times it was carried to the verge of what nature could resist, there being record of some who did not break their fast from the Monday morning till cock-crow on Easter morning. Doubtless there were but very few physically capable of such prolonged fasting, but others passed two, three or four days fasting, and it was by no means rare for many of the faithful to remain from Thursday evening until Easter Matins without tasting food. Prolonged watching in the churches was likewise a characteristic mark of this season, but in the present day these great austerities are not practised, except, perhaps, by some few holy souls, unknown to the world.

More abundant almsgiving and more numerous acts of mercy and charity are, or ought to be, another characteristic of this week.

The first day of Holy Week is called Palm Sunday, but it has also been called Hosannah Sunday, Flowering Sunday, and also, in some parts of England, Fig Sunday. Of this latter appellation I can give no account. The name of Flowering Sunday, in French *Pagnes Fleures*, is given it for various reasons, among which is that of the celebrant's palm, borne during

the Procession, being ornamented with flowers. It was in remembrance of this appellation that the Spaniards, having discovered the large tract of land which borders on the Gulf of Mexico on Palm Sunday, gave the State the name of Florida. The name of Hosannah Sunday is easily understood to have arisen from the frequent reiteration of that word during the offices.

The function on Palm Sunday is divided into three distinct acts, the Benediction of the Palms, the Procession and the offering of the Holy Sacrifice, during which is sung the recital of our Saviour's Passion as given by St. Matthew.

The Palms (or small branches of trees which are often substituted), which receive the Church's blessing, are carried in remembrance of those which the people strewed before our Saviour, and this ceremony is of very ancient date, probably dating in the Latin Church from the 6th or 7th century, and even earlier in the Eastern Church. The Procession which follows the Blessing represents our Saviour's journey to Jerusalem and His entry into the city. The Blessed Palms are carried during this Procession, and during the Middle Ages in many churches the Book of the Gospels was also borne in solemn pomp. Formerly, and even now in some places, the faithful followed in this procession, but now more usually the clergy and their attendants alone leave the church, and on their return, finding the doors closed, strike the portals of the sacred edifice with the stem of the cross three times, and demand readmittance in the name of the Lord.

This ceremony has varied much in different times and in different countries, but its object everywhere is that of recalling our Saviour's entrance into the earthly Jerusalem and typifying His entrance into the heavenly Jerusalem. During the Mass on this day is sung the recital of the Passion to a kind of recitative of very ancient date, and of most pathetic intonation. This Passion is usually sung by three priests, and the faithful hold their palms in their hands during its chanting.

It would take us too long were we to enter into all the beauties of the function of this day and speak of all the great events, which are commemorated or typified. We will therefore now continue the week.

On Holy Monday our Saviour is represented as again going to Jerusalem and passing a great part of the day in the Temple, where He conversed long with the princes and ancients of the people. The details of this discourse may be found in the 21st and 22nd and two following chapters of St. Matthew. The office of this day consists in psalms, etc., all bearing on the coming tragedy.

On Holy Tuesday our Saviour again directed His steps to Jerusalem, and it was on His way thither from Bethany His disciples were struck with the sight of the fig-tree which He had cursed and which stood there completely withered and dead. Our Saviour profited by this circumstance to impress on their minds how completely physical nature is subordinate to the spiritual element. Having arrived in the Temple the princes and scribes questioned Him, asking by whose authority He did what He did? His reply may be read in the Gospels.

On Palm Sunday the Pass on by St. Matthew has been sung or read; on this day that by St. Mark is given. The Gospel of St. Mark was written after that of St. Matthew and the recital of the Passion is shorter, a sort of abridgment of the other, but it contains some few details not given by St. Matthew. During the reading of all the "Passions" a solemn pause is made when the moment of our Saviour's death arrives and every one kneels or prostrates, and, in many places, kiss the floor, in token of their solemn mourning for their Saviour's death.

On Holy Wednesday the princes, priests and ancients met in the Temple for their last deliberation on the means of putting our Saviour to death. It is in the remembrance of this being the day when this horrible plot was ripened that the Holy Church has, from the very earliest times, looked on Wednesday as a penitential day, and has thus shown her execration of the fearful deed consummated on it, and offered reparation then for the offences committed against the Son of God. On Holy Wednesday is read the Passion according to St. Luke. This Evangelist gives many details which the two others have not given and, so to speak, gives us still further insight into the Man-God's Sorrows and Sufferings.

On this and the two following days the Church anticipates the morrow's office and celebrates the function in the afternoon known as Tenebræ.

G. M. WARD.

(To be Continued.)

Current Catholic Thought.

THE FEAST OF ST. PATRICK.

The feast of St. Patrick is not a holy day of obligation, but every Irishman and descendant of Irishmen should keep it as one. The Irish welcomed this Roman Prince—who had been a slave—sent by Pope Celestine, as no other people ever welcomed an apostle of Christianity. The emblem of the Trinity—the shamrock—grew in their own soil; it needed only the touch of the sacred water from the Roman See to make it cover the land. It was an emblem of the faith that sprung from the Irish soil.

And so, when England and Scotland and Wales swerved from the Church, Ireland remained faithful. The time-serving counsels of English kings and nobles were laughed at. The Irish had found the faith they longed for, and they clung to it. Force made them firmer, starvation confirmed them in their alliance with Our Lord, and fever and death were but the messengers to them of admission to His Kingdom.

To-day they are as faithful as ever. An Irishman who has strayed from the teachings of St. Patrick seems only half an Irishman. And it is to the honour of this most faithful land that when the name Irish is mentioned it seems also to imply the word Catholic!—*N. Y. Freeman's Journal.*

WE CATHOLIC'S

The *Christian Register* has the courage to say: "Nothing is clearer than that our Catholic brethren are enjoying in this country to-day fruits they could not have enjoyed had not Protestantism ushered them into the freedom of American institutions." Your Catholic brethren owe nothing to Protestantism. But for the fact that in the War of Independence the Colonies sought the aid of Catholic Canada, Catholic France, Catholic Spain, and Catholic Ireland, the infamous Protestant blue laws that stained their statute books would probably still be in force, for they were abrogated not from a sense of moral justice, but out of political expediency. We Catholics, who framed Magna Charta and who in Maryland taught you Protestants how to respect liberty of conscience, have nothing to learn from you of American institutions. Those institutions are ours, as much to the crossing of the last t and the dotting of the last i in the Constitution, as they are yours. We are not here by your favour or your sufferance. We are in our father's house, children of liberty, of pure blood, to the manor born.

EXIT FULTON.

It was our intention not to say anything more about Fulton, his book, or his clique. In our last number we spoke in words of praise of the Rand Avery Company's printing establishment for refusing to print this ruffian's book. Since then we find that the above firm has printed this dirty book, *Why Priests Should Wed*. It appears as though the letter, refusing to print this book, which appeared in the daily papers, was braggadocio of the purest kind, and that these printers were also looking for gratuitous advertising. The only reason they give for changing, what seemed to be their original intention, is that the book was revised and several objectionable features struck out. This is a pretty lame excuse, for to have anything left out viler than what is in the book, as it now appears, would be impossible, and is to one who reads it, another base falsehood. We learn that the Rand Avery Company, and the "Syndicate," are badly stuck on the vile thing. The girls who protested against setting Fulton's manuscript had the alternative left them, to work on it or be discharged. Not being able to get along without working, they had to submit. Three young women, employed as "feeders" on the presses, refused to handle the leaves on Fulton's book, and left the place.

It was stated on circulars, distributed on the streets, and in a newspaper advertisement, that the book could not be sold, and would, therefore, be given away at the two meetings to be held in Mechanic's Hall. People were asking if Fulton had been forbidden to sell his book, but the answers to their queries were indefinite, as nobody seemed to know. There

was a scheme behind all this, and this it was: Fulton believed there would be a great desire, on the part of the people, to secure a copy of his book; he wanted to have large meetings, too, and he thought the best way to appease the people's curiosity, and to get a big crowd at Mechanics' Hall, was to charge \$1.00 admission fee, and give a book to each person attending—hence the announcement that the book could not be sold. At the first meeting there were about 2,000 persons present. In the news columns of a daily paper these figures were given, while in the advertising columns of the same paper, it was stated in conspicuous figures, that 10,000 copies of the book were given away, representing, of course, that that number of people were at the meeting. At the first meeting complimentary tickets were given to those present, good for the second meeting on the following night. This was done, and can be seen, to draw a large crowd. On the second night there was a smaller crowd present than on the first night, notwithstanding the free distribution of tickets. Many persons went out at both meetings, it evidently being worse than they had bargained for. To the good sense of the great majority of the people of this city be it said, Fulton left Boston with little of the people's money, which he was looking for first, last, and always. He has now gone to other places where he intends shooting off more of his filthy epithets against the Catholic Church.

The book, like the lectures, was a complete failure. Fulton succeeded in bringing to his meetings, to a large extent, lowest elements of humanity from the slums of Boston. It was announced that a syndicate was to publish one hundred thousand copies of *Why Priests Should Wed*, but it is given on the strength of good authority, that the Rand Avery Company supplied about 10,000 copies for this city, and the demand for them was so small that they will be sent along with their author for other places, but eventually they will be left on this syndicate's hands, and will, most likely, wind up in a junk shop. The reason of Fulton's great failure here can be accredited to the respectable people of our city regardless of creed. The Rand Avery Company played a contemptible part in the Fulton episode, to say the least, and certainly no Catholic will so far forget himself as to ever patronize this establishment.

This foul-mouthed ruffian has left Boston, we sincerely hope never to return, not because we fear him, but because we loathe and despise him. Fulton's lecture in New York was attended by less than three hundred persons, and in Brooklyn fewer still. In speaking of his lecture in the latter city, the *Brooklyn Citizen* says it was heard by not more than one hundred persons. Speaking of the book, it remarks: "The material, in a word, is gathered from the foul and discredited sources that have come into the twilight of private circulation within fifty years. The work, in general, is just such a filthy production as a filthy mind would put into circulation, and a filthy person approve."

Had Fulton come to Boston at the time when Know-Nothingism was flourishing, it not improbable that he would have succeeded in causing great trouble. But to-day, things have altered, and the people are more liberal in their views, and do not show that narrow-minded disposition so conspicuous in Fulton and his followers. How mad Fulton must have been to find that no Catholic priest paid any attention to him! In this the priests but followed the example of their Master, when taunts, abuse and outrage were heaped upon Him.

And yet Fulton said he wanted to convert the Roman Catholics! The way he goes about this absurd mission is to reproach them with every crime, and call them every opprobrious name within his well stocked and dirty repertory of vituperation. Alas! his latest freak is the most absurd thing of all the things he has ever taken up, or is ever likely to. He soon will give it up as a bad job, for he may continue thrusting his insults on the Catholic Church, and others after him, but it will not injure the Church a particle.

"Spotless without, and innocent within,
She fears no danger for she knew no sin."

Donahoe's Magazine.

The *Catholic Weekly Review* of Toronto, began its second volume upon Feb. 18th. It comes to us in an enlarged form, beautifully printed and containing an interesting illustrated life of Pope Leo XIII. The *Review* is one of our favourite exchanges.—*C. T. A. News, Philadelphia.*

The Catholic Weekly Review.

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

Published Every Thursday.

Offices: Bon Accord Building, 324 Church-street, Toronto.

Gerald Fitzgerald, - - - Editor.

H. F. McIntosh and A. C. Macdonell, - - Associates.

J. C. Sullivan, Business Manager

Terms: \$2.00 per annum, payable strictly in advance. Advertisements, unexceptionable in character and limited in number, will be taken at the rate of \$2 per line per annum 10 cents per line for ordinary insertions. CLUB rates: 10 copies, \$15.

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

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

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.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1887.

MY DEAR MR. FITZGERALD,—

You have well kept your word as to the matter of style, form and quality of the REVIEW, and I do hope it will become a splendid success. Believe me, yours faithfully,

JAMES J. CARRHY,
Bishop of Hamilton.

TORONTO, SATURDAY, MAR. 24, 1888.

In common with all friends of Mr. Henry Nolan, and with many who had not the honour of his intimate acquaintance, but who had come into contact with him in one way or another, whether as a business man, or as a large-hearted friend of the poor, or as a devoted Catholic, we greatly regret his death. Mr. Nolan had more friends than most men are blessed with, and enjoyed a measure of esteem and popularity which it is quite within the mark to say falls to the lot of very few. The nature of his business brought him into contact with men of every class and creed, and to all he was the same genial, warm-hearted character, ever ready to do a kind act, or to relieve distress. By all these he will be greatly missed, but by none more than by his fellow Catholics, among whom he was always conspicuous for his good deeds. As a member of the Separate School Board, and of the Society of St. Vincent de Paul, he rendered great service to the cause of Catholic education and Catholic charity—services which should not permit his memory soon to pass away. During the illness which at length brought his earthly career to an end, he had the happiness of a personal visit from His Grace the Archbishop, who had a high regard for him, and as a last tribute to his good Catholic qualities, His Grace preached the funeral sermon over his remains. May he rest in peace.

It is also our sad duty to have to chronicle the death of Mr. Charles Joseph Cruise, who, though by reason of

his retiring disposition was known by very few outside of his own family circle, we have in him to lament the departure from amongst us of a Catholic young man who has only too few counterparts in this age and country. Since his conversion to the Catholic faith some years ago his religion was always uppermost in his mind, and he had hoped, had he lived, to become a priest. But God decreed otherwise, and after a lingering illness he succumbed on Thursday, the 15th inst. On his death bed he had the great consolation of being attended by his brother, the Rev. Father Cruise, and by his sister, a member of the Community of St. Joseph. *Requiescat in Pace.*

Mr. Goldwin Smith's letter to the *London Times* of the 27th February, on "Canada and Commercial Union," signed by him as "President of the Commercial Union Club, and Irish Loyal and Patriotic Union, of Toronto," is a characteristic production. Professing, as of old, to treat of public affairs from an altitude far removed above politics, he affirms that Commercial Union, the shibboleth which serves to represent his rehabilitated annexation proposals, is a movement having absolutely no connection with politics, but elevated, "natural, and spontaneous," in the highest degree. As a matter of fact, as the *Empire* pointed out in a very able review of this letter, the campaign to Americanize Canada has lacked the element of spontaneity beyond everything else. "It has been purely artificial, a carefully nursed, cultivated, organized affair, having its headquarters in New York, with Mr. Goldwin Smith as one of the joints in the tail of the Wiman-Butterworth ring, aided and promoted by systematically prepared telegrams, speeches and newspaper articles and reports, clubs and committees. It may gratify Mr. Smith's vanity to place him, or to place himself, at the head of a Commercial Union Club or to regard himself as the leader of the movement, but it would be quite as proper to treat a jack-in-the-box as a living personage or one of Mr. Wiman's typewriters as Mr. Wiman himself."

That is a perfectly true statement. The use made by Mr. Wiman, an American citizen, of the Canadian telegraph system, which he unfortunately controls, for the furthering of his agitation by means of dead head telegrams and concocted reports to the press, conveying the idea that the country was unprosperous and that the people of Canada were pronouncing for changed commercial relations, is perhaps as strong an argument as could be adduced for the assumption of telegraph control by the Government. Mr. Smith's letter is well calculated to mislead English public opinion. "I am out of politics," he says "and unconnected with any party;" yet his whole letter is a decrial of the country, and a narrow partisan attack on the administration, its policy, and individual members of the government. Sir John Macdonald, he says, "seeing the series of Home Rule resolutions in the Canadian legislatures," although it is well known that these resolutions were introduced by private members, and although no one came in for more abuse at the time than did the Opposition leader, Mr. Blake, on the head of them. The *Empire* does not hesitate to declare many of Mr. Smith's statements untruthful, his suppression of truth in one instance "turning his statement into a falsehood of extraordinary proportions." "It is about time,"

the *Empire* adds, "that the dissemination of false statements of Canadian political affairs, under the pretence of circulating correct information for English readers, was abandoned. The use of Mr. Goldwin Smith's name for this improper purpose does not reduce, though it may not increase, the extent of the injury done to Canada by such ignorant deliverances. Mr. Smith is no authority on Canadian politics. Here there are none so poor as to do him reverence. If English opinion requires educating and enlightening from this side of the water, let us hope that information will proceed from some one who is not impelled to sustain a cheap notoriety in order to keep the English people from forgetting him. Writers for the English press on Canadian affairs should be at least truthful and impartial, not given to self-laudation; not consumed by literary vanity; not seeking every, even the slightest, opening for puffing themselves at the expense of the country; not disposed to abuse English confidence by posing as leaders and great men among us ignorant Canadians. Such writers are only mischief makers, and sooner or later they are certain to be stripped, and their arts and tricks exposed to public view."

In our issue of the 10th inst. we drew attention to the article of Mr. Goldwin Smith in the *New York Independent*, in which Commercial Union is urged as a means unto the destruction of French and Catholic influence. In the House of Commons on Wednesday Mr. Curran, M.P., quoted from another of Mr. Smith's published letters as follows: "In truth, our only chance of modifying the French element and arresting its growth into an alien nationality, appears to be to open it to the full influence of the English-speaking continent. . . . The very reason which makes the ecclesiastics of Quebec recoil from Commercial Union ought to make us more ready to embrace it." Such, Mr. Curran observes, was the patriotic appeal of the great apostle of the new movement towards a million and a quarter of Canadian subjects. And so it turns out that the campaign of the President of the I. L. P. U., *alias* the Orange Society, has a religious complexion. We take him at his word. If Mr. Smith is content to fight it out on those lines, we Catholics in Canada have not the slightest objection. We recognize in him an absurd, however inveterate, enemy. We do not follow him, and we do not fear him. His advocacy of any measure makes the success of that measure impossible. He is not dangerous, although he can of course create a good deal of mischief among us.

Of all the notable events that transpired during the recent celebration of our Holy Father's Golden Jubilee in the City of Rome, none, we think, is worthier of note than the reception in particular audience of the Scottish pilgrimage, headed by the Archbishops of the two ancient and illustrious Sees of Edinburgh and Glasgow. Ever since that deplorable event called the "Reformation," Scotland has been a by-word in men's mouths for intolerance towards Catholics and the Catholic religion. In no country, it has somewhere been said, has the "Reformation" been more disastrous or far-reaching in its effects than in that beautiful land, hallowed by the preaching of so many saints, and the blood of innumerable martyrs. It seemed almost as if the grace of God had been utterly withdrawn from her, so sudden and complete was the destruction which came upon her. But, though Scotland, as a nation, proved faithless to her trust, and the place she

had occupied in the Church was thenceforth for a time to know her not, still there were not wanting the faithful few, who, distinguishing between the sanctity of the Church and the unworthy acts of some of her children, preferred rather to shed their blood than to turn against the Mother who bore them. And the reward of their fidelity has been that in spite of persecution and deprivation, in spite of poverty and distress, yea! in spite of the fact that in many districts of Scotland they were doomed for three long centuries to the deprivation of the Sacraments, yet they have kept the Faith free from the contamination of heresy, until, in our day, they have been blessed with the "Second Spring," and the Church has come forth from her hiding place to enjoy once more the light of day. It was most fitting, therefore, that the present glorious Pontiff who, in his universal beneficence, gave back to Scotland her hierarchy, should, upon the occasion of his fiftieth anniversary in the priesthood, receive the congratulations of the land of which he has been so great a benefactor. The deputation from Scotland, as we learn from European papers, consisted in all of upwards of 150 pilgrims, one of them, Mr. McDonald, of Fort William, being in full Highland costume. The Holy Father having entered the audience chamber, and seated himself on his throne, an address was read by the Archbishop of St. Andrew's and Edinburgh, and this was followed by another, read by the Archbishop of Glasgow. Finally a third address was read by the Marquis of Bute, representing the laity of Scotland. To these several addresses, after receiving individually each one of the pilgrims, and presenting them each with a beautiful silver medal as a memento of the occasion, the Holy Father delivered an impressive address, of which the following is a translation:

Beloved children, whom united affection has conducted hither from Scotland, in order to congratulate Us on Our having, through the help of Him who rules all, lived to complete the 50th year since Our elevation to the Sacerdotal Dignity, your presence here to-day increases and perfects that unrestrained joyfulness which was already vivified in Our hearts by the presence of fervent Catholics from England and Ireland. This extraordinary and noble sign of devotion which you have just manifested has been most gratifying to Us, and we accept with special good will the sincere and grateful sentiments you have expressed for the restoration of the Catholic hierarchy in Scotland ten years ago, on which occasion We were made partakers of an indescribable happiness in being enabled to auspiciously inaugurate Our Pontificate by that beneficial and ever memorable act the very remembrance of which invigorates and consoles Us; for with the blessing of God, results very highly adapted to the eternal salvation of souls have been fully realized, which are, moreover, admirably calculated to advance the splendour of your renowned race, to whose name and glory the Catholic religion has added so much lustre.

It gives Us great pleasure to recall to mind the well-known and ancient piety of the Scots, as well as their deeds of renown, men who were certainly distinguished for their piety, sanctity, and learning, and more especially those who first announced the glad tidings of Salvation in your country, amongst whom St. Ninian and St. Paladius hold a pre-eminent place. Worthy of mention also are your once celebrated monasteries, from which in different ages issued forth zealous priests, who by the greatest exertions laboured unceasingly towards the propagation of Christian perfection amongst your ancestors, towards which also the great merits of King Malcolm III., and especially of his saintly spouse, Queen Margaret, had no small influence.

This, however, is of all most pleasing to remember, that the Roman Pontiffs have never been wanting in their solicitude and watchfulness with regard to their Scottish children. Examples of this you have in the very providential establishment of Episcopal Sees in Scotland by their authority; also, of later date, the zeal displayed by them in seasonably repairing the injuries brought about in Ecclesiastical matters, and likewise the opening of a college in this city, where youths from Scotland receive a liberal education and are trained for the Sacred Ministry. To embrace all in a word, illustrious and honourable is the title conferred on Scotland by Our Predecessors the Roman Pontiffs, namely, that of *Special Daughter* of the Holy See.

These facts, beloved children, excite in Us more and more Our good will, already favourably inclined towards you. Our fraternal

care and solicitude towards Scotland will persevere in the future as they have in the past. Our patronage will be ever extended to you on each and every occasion which We may judge to be beneficial to you, while on the other hand We expect of you that you may zealously persevere in your religious piety and accustomed obedience to the Holy See.

In the meanwhile invoking an abundance of heavenly blessings upon you, We impart with affection, as a pledge of Our good will, the apostolic benediction to yourselves who are present, to your families, friends and relations, as well as to the whole Scottish race."

Every Scottish Catholic will devoutly second the Holy Father's prayer that Scotland may yet become once more what she was in days gone by: "*The favourite daughter of the Holy See*," and evidence is not wanting that such a destiny is in store for her. Witness the marvellous growth of the Church in Scotland within the past fifty years, a growth which we, as Canadians, should rejoice has been greatly fostered by a native of our own land, the late lamented Bishop Gillis.

The unspeakable Fulton has turned up in Toronto, and if he got his deserts would be ducked in a horse-pond. "The notice of his appointment (to speak here) is so short," wrote the Orange Hughes to the *Mail* on Wednesday, "that I fear many who would be delighted to hear him may not realize in time that he is Justin D. Fulton, of Brooklyn, New York, who for nearly 40 years has been the most outspoken opponent of Romanism in the United States. . . He easily takes rank as the bravest and most eloquent defender of Protestantism in America." Then may God help Protestantism. Men of the Hughes breed, "who will be delighted to hear him," may not realize in time that he is the notorious Justin D. Fulton, co-adjutor to Chiniquy, Achilli, Maria Monk, and Edith O'Gorman, a peripatetic anti-Popery agitator, going about the country giving lectures against Catholics, filled with vile slander and viler indecency! That he is the writer of an obscene book, a filthy collection of falsehoods, the horrible nature of whose contents was such that the female printers in the employ of the Rand Avery Co., of Boston, refused to handle the language! That he is the Justin D. Fulton of whose book the Rand Avery Co., over the signatures, John C. Rand, Pres.; Moses King, Treas.; Thomas W. Lawson, Manager, declared. "The book is not only unfit for us to print, but it is unfit for any establishment in America to print!" That he is the Justin D. Fulton who, in New York, dare not sell his lewd publication, and who, to evade the provisions of the law, has adopted a system of distribution, which amounts to cognizance of his liability legally! That he is the Justin D. Fulton who insults the Little Sisters of the Poor, the reviler of the religious life as it is understood and practised by Catholics, the Fulton, in a word, whose lectures the *Boston Herald*, among other papers, protested against as an outrage on public decency, as injurious to public morals, as corrupting to youthful minds, and as delectating only to the depraved and the filthy-loving!

From the boards of the Jarvis street Baptist Church in this city on Wednesday, with the recognition, we regret to say, of the grave Dr. Castle as Chairman, Fulton held out on the subject of the "Overthrow of the Papacy." He hurled at the Holy Church all the old-time falsehoods and fables, he blasphemously claimed—it is approximate blasphemy—that we Catholics who, during this holy season of Lent commemorate the Passion and Death of our most Holy Redeemer, are kept in ignorance by priestcraft of even a knowledge of the place of our Saviour

in the divine plan of Redemption. He levelled revolting insinuations against the conventual life, that perfection of the Christian life which they attain whose state is in retirement from the world; whose ways are spent so much in ways of gentleness; whose occupation is prayer, fasting and meditation; who have neither hope nor fear of anything below; and whose lives are spent "in daily prayer and daily work, one day being like another except that it is one day nearer than the day before it to that great day which, will swallow up all days, the day of everlasting rest."

Hard words rise to the lips, but it is not a time for invective. The slanders of such a man cannot hurt Catholics half so much as his advocacy must Protestantism. Against the Church, whose founder is the eternal God, the gates of hell shall not prevail. "Heaven and Earth shall pass away, but My word shall not pass away." Let her alone; for if her work "be of men it will come to nought, but if it be of God you cannot overthrow it lest perhaps you be found even to fight against God."

CATHOLIC AND LITERARY NOTES.

A sister of Miss Caldwell has given \$50,000 to the funds of the Catholic University.

An article from the pen of Cardinal Newman will appear in the forthcoming number of *Nineteenth Century*.

Mr. P. V. Hickey, editor of the *Catholic Review*, has returned from Rome, much improved in health.

Cardinal Newman's eighty-seventh birthday was celebrated on Tuesday, February 21, at the Oratory, Birmingham, in the usual manner. The Cardinal, who was in excellent health, said an early Mass, and later attended High Mass in the churoh.

The *Western Watchman* mentions that Gen. Low Wallace was a warm friend of the late Archbishop Lamy. He was a constant visitor to the archiepiscopal library during his official stay in New Mexico, and it was there he imbibed the spirit and inspiration to write his famous "Ben Hur."

A new book by the Prig has just made its appearance. It is described by a non-Catholic journal as "clever and droll in its comic exposition of Anglicanism from a Catholic point of view, with plenty of those delicately smart hits which have gained the former productions of this author their popularity." The book is called "The Chur-Gress."

Cardinal Manning will contribute to the next number of the *American Catholic Quarterly*, in compliance with an urgent request, an article on social political economy based on the teachings of St. Thomas Aquinas and St. Alphonsus Liguori on the rights of the starving poor.

Don Bosco, of Turin, the St. Vincent de Paul of Italy, died on the 31st January. He was the founder of Homes for neglected boys, many of which houses have since been established over the world. The news of the death of this venerated servant of God will come as a shock to the Catholics of all lands, by whom his person, his labours, and those of his spiritual children, have long been recognized as one of the purest glories of the Church of these times. The venerable founder of the Salesians was struck by paralysis, and never recovered consciousness. His death-bed was surrounded by many priests of his Congregation.

A Rome despatch, on Monday, said that the Holy Father had been indisposed for two days. No serious symptoms manifested themselves, but a certain degree of apprehension existed in consideration of his age and the lassitude caused by the exertions he was subjected to during the jubilee festivities.

BOOK REVIEWS.

MELANGES, or a collection of studies—Religious Social, Political and Literary,—by I. P. Tardivel, editor of *La Verite*.

This interesting volume of nearly 400 pages, and which is the first of a series which Mr. Tardivel intends publishing, contains the more important articles which he contributed to *La Verite* during the first year of its existence, 1881-82.

Although many of them refer to burning questions which agitated our co-religionists of the Province of Quebec some half dozen years ago, and which are now at rest, they will bear re-perusal, and will also prove a valuable contribution to contemporary history. We may not agree with him on every point, but we cannot but admire the clear and vigorous style in which his opinions are expressed, and the truly Catholic spirit which they breathe. It is this latter characteristic, no doubt, which has suggested, in certain quarters, the comparison between the editor of *La Verite* and his great prototype of the French Catholic Press—the late Louis Veuillot. No stauncher defender of the rights and honour of Mother Church and of her religious orders can be found, than the Louis Veuillot of the French Canadian Press.

Some of the most interesting studies in the volume are collected under the headings of "Critiques Littéraires" and "Ca et La." Amongst others there is a lengthy and not very flattering review of Frechette's historical drama, "Papineau," and several papers on Mr. Parkman as a historian and a bigot.

Such of readers as desire to keep posted on the religious and social questions that interest our neighbours, should not fail to procure Mr. Tardivel's series of *Melanges*. The volume just issued is published in paper, at the office of *La Verite*, Quebec, for one dollar.

BAKING POWDERS.

THE LATEST OFFICIAL TESTS AS TO THEIR RELATIVE PURITY.

The recent official tests in the States of various articles of food have attracted much attention from the public and caused a wide discussion in the newspapers. The frauds in the manufacture of baking powders, and the determined efforts to force various brands of alum powders upon the market, have caused the authorities of several of the States to look particularly after this class of goods. The Ohio State Food Commission has examined thirty different brands, and of these found twenty made from alum. Such a large number was not suspected, nor was it supposed that some of the cream of tartar and phosphate powders, whose manufacturers are representing them to the public as pure and wholesome, had become so deteriorated as they were found to be from the use of impure ingredients in their compounding. As many of these adulterated brands are sold in the Dominion, the report possesses a local interest.

The Ohio Commission made tests for strength and purity, and declared that baking powder the best—as it was of course the purest—which, being of effective strength, contained residuum in smallest quantities. In the baking powders named the following percentages of residuum or inert matter were found:

NAME.	RESIDUUM, ETC. PER CENT. OF
Royal, (Cream of Tartar Powder).....	7.25
Cleveland's.....	10.18
Zipp's Crystal (alum).....	11.99
Sterling.....	12.63
Dr. Price's.....	12.66
Jersey (alum).....	16.05
Forest City (alum).....	24.04
Silver Star (alum).....	31.88
De Land's.....	32.52
Horsford's (Phosphate).....	36.49
Kenton (alum).....	38.17

The nature of the residuum bears directly upon the question of health. That in Royal is declared to be perfectly harmless. In the case of the alum powders it is considered hurtful, yet the amount found in three of the cream of tartar

powders—Cleveland's, Dr. Price's and Sterling—averaged more than that in the Crystal, an alum powder.

The importance of the information conveyed by these figures can be best understood by a simple comparison. Take for instance the two first named powders—the Royal and Cleveland's. The inert matter or residuum found in Cleveland's is seen to be about 3 in 7 more than in the other, which is a difference of 40 per cent., the Royal being purer than Cleveland's by a corresponding figure. The relative purity of all the brands can be computed in like manner.

CANADIAN CHURCH NEWS.

Rt. Rev. Ronald Macdonald, Bishop of Harbour Grace, Newfoundland, assisted at High Mass at St. Michael's Cathedral on Sunday.

Premier Mercier, of Quebec, while in Rome had a long private interview with the Pope, who evinced deep interest in Canadian affairs and presented the Quebec Premier with several valuable souvenirs.

A THOROUGHLY WELL DESERVED REBUKE.

Dr. A. Cleveland Coxo, Episcopalian "Bishop of Western New York," is notorious for being afflicted with an irrepressible fondness for appearing in print, and just as notorious for almost invariably "putting his foot in it" whenever he indulges in his unfortunate propensity. Quite recently, as our readers have already been made aware, he vented his spleen upon Catholics and the Catholic Church in this country in some exceedingly malicious and untruthful remarks respecting them, heedless of the fact that on a number of previous like occasions he had been thoroughly exposed.

Had he known what was in store for him on this occasion he would probably have repressed his rancour and kept silent. Right Rev. Mgr. Corcoran's reply to him in the *American Catholic Quarterly Review* we have already adverted to as well as reproduced; and now the Right Reverend Dr. Chatard, Bishop of Vincennes, has answered him in a letter to the *Independent*, and seldom have we seen the lash applied with better effect. As regards the loyalty of American Catholics to their country, and the relation of the Church to our political institutions, Bishop Chatard puts the matter in a nutshell. In vigorous English he says to Dr. Coxo:—

"Next to her fidelity to God, all the affection of that Church is for this, our country. And while the rest of you look hopelessly around on the surging masses, powerless to control them, with no Church authority to speak in the name and with the truth of God, she alone gives the word of safety, curbs passions, lays down the law of social life, and the masses hear her, for they know she is their adviser, their mother. You know as well as I do that the property holders of America at this moment regard the Catholic Church as the bulwark of society, the only influence capable of resisting the flood of Socialism, and this through the charity she has from God, which loves the poor as well as the rich, while her temples, thank God, are the homes of the poor."

Bishop A. Cleveland Coxo and Senator Blair should go together. They are *par nobile fratrum*. It seems strange that persons occupying as prominent positions before the religious and the political public as they respectively occupy should be so lacking in common sense, not to speak of moral principle, as to give expression to statements so stale and preposterous as they indulge in. They ought surely to have sufficient intelligence to understand that their outrageous untruths obtain credence with none except the ignorant, the credulous, and the already hopelessly prejudiced.

"Could I stand beneath the dome of St. Peter's at Rome," said the British historian and statesman, Lord Macaulay, "and read with the faith of a Catholic, the inscription that runs around it, 'Thou art Peter, and upon this rock I shall build My Church and the gates of hell shall not prevail against it,' then indeed I could understand more clearly many pages of history that are now quite dark to me."

SILK RIBBONS!

Those of our lady readers who would like to have an elegant, large package of extra fine, Assorted Ribbons (by mail), in different widths, and all the latest fashionable shades; adapted for Bonnet Strings, Neckwear, Scarfs, Trimming for Hats and Dresses, Bows, Fancy Work, etc., can get an astonishing big bargain, owing to the recent failure of a large wholesale Ribbon Manufacturing Co., by sending only 25 cents (stamps), to the address we give below.

As a special offer, this house will give double the amount of any other firm in America if you will send the names and P.O. address of ten nearly married ladies when ordering and mention the name of this paper. No pieces less than one yard in length. Satisfaction is guaranteed, or money cheerfully refunded. Three packages for 60 cents. Address, LONDON RIBBON AGENCY, JERSEY CITY, N. J.

THE POPE ON HIMSELF.

AN INSCRIPTION WRITTEN ON ONE OF HIS OWN PORTRAIT BY LEO XIII.

Justitiam colui. certamina longa, labores, Ludibria, insidias, aspera quaeque tuli. At fidei vindex non flector: pro grege Christi Dulce pati, ipsoque in carcere dulce mori.

TRANSLATION.

Justice I sought; and toil and lengthened strife And taunts and wiles and every hardship, life Have burdened; I, Faith's companion, do not bend, For Christ's flock sweet the pain, sweet life in bonds to end.

Bishop Ryan, of Buffalo, is travelling in the Holy Land Archbishop Ryan is on his way home.

KNOWLEDGE FOR THE MILLIONS.

The fourth volume of Alden's Manifold Cyclopaedia contains 122 illustrations, and extends from Baptism to Bilberry—637 pages, large type, handsome cloth binding, for 50 cts., or in neat half Morocco binding for 65 cts.! Postage 10c. Is not that, truly, bringing knowledge within the reach of the millions?

The great merit of the Cyclopaedia is its adaptation to practical use, giving under each proper head the information most likely to be needed, and in concise, easily available form. Careful examination impresses one with its accuracy, as well as the remarkable fullness of its information. For actual use it abundantly answers the needs of all save those whose pursuits require exhaustive study of certain subjects. The combination of Unabridged Dictionary and Cyclopaedia is a very great convenience. Each volume, as it comes to the reader's hands, invariably renews the surprise felt that a book so well got up can be afforded for a price so low. Whoever wants a Cyclopaedia—and who does not?—would do well to order at least a specimen volume, which may be returned if not wanted. Reduced prices are offered to early subscribers for complete sets, which are to consist of 30 or more volumes, the volumes being issued at intervals of about a month. The work is not sold either by agents or booksellers, but only by the publisher direct, which in some measure accounts for the wonderfully low prices. Specimen pages, also \$4-page descriptive catalogue of choice books, sent free. John B. Alden, Publisher, 393 Pearl St., New York, or 218 Clark St., Chicago.

\$9,999.00 IN GOLD TO BE GIVEN AWAY

In order to introduce my Nursery stock through out the United States and Canada, I will give away \$9,999 in gold as follows, to the parties mentioned in the enclosed Circular, or 21 Two Cent American Postage Stamps for any one of the following collection of plants or bulbs, which will be sent by mail (postpaid), in April next, and guaranteed to arrive in good condition:

- No. 1.—2 Hardy Roses.
2.—2 Everblooming Roses.
3.—2 Hardy Climbing Roses.
4.—2 Dahlias.
5.—5 Gladiolus.
6.—3 Hardy Grape Vines.
7.—8 Exotic: ricas, danch, black and red.
8.—20 Strawberry Plants, 4 choice kinds.

All letters with stamps enclosed and requested amount for plants, will be numbered as they come to hand, and the senders of the first thirteen hundred letters will receive gifts as follows:

Table with 2 columns: Letter number and Gift description. 1st - \$250, 2nd - 100, 3rd - 50, 4th - 30, 5th - 20. The next 20, \$10 each, The next 40, 5 each, The next 40, 2 each, The next 80, 1 each.

After 50 thousand letters have been received, the senders of the next eleven hundred letters will receive gifts as follows:

Table with 2 columns: Letter number and Gift description. 1st - \$225, 2nd - 125, 3rd - 75, 4th - 50, 5th - 35. The next 10, \$15 each, The next 15, 10 each, The next 40, 5 each, The next 40, 2 each, The next 50, 1 each.

After 100 thousand letters have been received, the senders of the next one thousand letters will receive gifts as follows:

Table with 2 columns: Letter number and Gift description. 1 and 2, \$100 each, 3 and 4, 50 each, 5 and 6, 25 each, 7, 10, 11 and 12, 25 each. The next 3, \$20 each, The next 12, 10 each, The next 20, 5 each, The next 20, 2 each, The next 23, 1 each.

After 150 thousand letters have been received, the senders of the next eleven hundred and nine letters will receive gifts as follows:

Table with 2 columns: Letter number and Gift description. 1, \$100 each, 2, 100 each, 3 and 4, 50 each, 5 and 6, 25 each, 7, 10, 11 and 12, 25 each. The next 10, \$20 each, The next 12, 10 each, The next 20, 5 each, The next 20, 2 each, The next 23, 1 each.

Any person may send any number of times for any of above collections.

If three cents extra is sent, I will send in April printed list of the names of all persons who are entitled to the gifts.

As a direct investment this will not pay, but is object is to introduce my stock, and build up a trade by mail. I employ no agents, but deal direct with customers, and can sell and deliver stock to any part of the United States or Canada, either by mail express or freight, at about one-half the price charged by other Nurserymen through agents. Send me a list of wants and I will quote you prices. Mention this paper, and address all letters—

J. LAHMER,

ROBERTMAN, TORONTO, CANADA

M'CABE & CO., UNDERTAKERS.

305 Queen Street West, Toronto. Telephone 1406. Embalming a Specialty.

DANCING.

Those wishing to be taught properly and quickly will register at

Prof. Thomas' Academy, 77 Peter St

Finest class-room and floor in Toronto Reception, Ladies' and Gentlemen's dressing rooms in connexion.

New classes are continually forming. For particulars apply to

PROF. THOMAS, Principal. Note—New and original dances will be introduced.



BUCKEYE BELL FOUNDRY. Rolls of Pure Copper and Tin for Churches, Schools, Fire Alarms, Fences, etc. FULLY WARRANTED. Call on our Sales Free. WROUZEN & TIFT, Cincinnati, O.

Spring Importations, 1888.

P. F. CAREY,

Merchant Tailor

Has a well selected stock of Finest Suitings. The latest, noblest and choicest patterns in Trussings to select from, which for price, style and quality can't be beat. Superior workmanship and a good fit guaranteed.

16 KING STREET EAST,

10 per cent. discount to the clergy and students.

JOHN McMAHON

MERCHANT TAILOR,

39 King Street West, - Toronto



DOMINION
Stained Glass Co.,
 FACTORY:
 77 RICHMOND ST. WEST
 TORONTO.
MEMORIAL WINDOWS
 ART GLASS
 and every description of
Church and
Domestic Glass.
 Designs and Estimates
 on application.
 WJ WAKEFIELD & HARRISON
 Proprietors.

ORNA-MENTAL
STAINED GLASS
AND
WALL PAPER
 SUPERIOR DESIGNS AT ALL PRICES
MCCANSLAND & SON
 Show Rooms 72 to 76 KING ST. W. TORONTO

ST. JEROME'S COLLEGE,
 BERLIN, ONT.
 Thorough Classical, Philosophical and
 Commercial courses. Special facilities
 for learning German. Terms, \$141 per
 annum. For further particulars address,
 REV. L. FUNCKEN, C.R., D.D.,
 President.

STAUNTON & O'HEIR.
 BARRISTERS, SOLICITORS IN SUPREME
 COURT, NOTARIES PUBLIC.
 Office—Spectator Building, 18 James St. south
 HAMILTON, CAN.

Geo. Lynch-Staunton. Arthur O'Heir.

W. J. WARE,
 REAL ESTATE & COMMISSION BROKER
 4 King St. East, Toronto.
 Rents Collected. Valuations Made.

FREDERICK C. LAW,
 ARCHITECT.
 Office and Residence—168 Sherbourne St.
 TORONTO.

D. A. O'SULLIVAN,
 BARRISTER, ATTORNEY, SOLICITOR, & C
 NOTARY PUBLIC.
 Offices—Nos. 18 and 20 Toronto Street.
 Toronto.

FOT & KELLY,
 BARRISTERS, SOLICITORS, & C.
 Offices—Home Savings and Loan Co's Building
 74 CHURCH STREET
 Toronto.
 J. J. FOT, Q.C. H. T. KELLY.

N. D. BECK,
 BARRISTER, ATTORNEY, & C
 Solicitor for the Credit Foncier Franco-Canadien
 114 McDermott Street East
 WINNIPEG, CAN.

BOOK Canvassers, Catholic,
 for new book, endorsed
 by Archbishop Lynch, Bishop Walsh,
 Archbishop Duhamel, Father Dowd, of
 Montreal, and all the clergy. Large per-
 centage of proceeds of sale donated to
 leading Catholic institution. A great
 bonanza. Sure sale to every member of
 the Catholic Church. State canvassing
 experience on applying for agency. THE
 PEOPLE'S PUBLISHING CO., Toronto, Ont



U. S. Address—P. O. Box 1
 Fort Covington, N.Y.
 Canada Address—
 40 Hurony St., Montreal
Castle & Son
 STAINED GLASS
 For CHURCHES.

Sacred subjects and symbols a specialty. De-
 signs free. Correspondence invited

SPILLING BROTHERS,

Manufacturers of

FINE CIGARS,
 115 Jarvis St., Toronto, Ont.

Grand Trunk Railway.

The Old and Popular Route

TO

Montreal, Detroit, Chicago,

And all the Principal Points in Canada and the
 United States. It is positively the

ONLY LINE From TORONTO

Running the celebrated Pullman Palace Sleep-
 ing and Parlor Cars.

SPEED, SAFETY, CIVILITY.

Toronto to Chicago in 24 Hours
 Best and Quickest Route to Manitoba, British
 Columbia and the Pacific Coast.

FOR FARES, Time Tables, Tickets and genera
 information apply to the Union
 Depot, City Ticket Offices, corner King and
 Yonge, and 20 York Street, or to any of the Com-
 pany's agents.

JOSEPH HICKSON, General Manager.
WM. EDGAR, General Passenger Agent.

CHURCH PEWS.

SCHOOL FURNITURE.

The Bennett Furnishing Co., of London, Ont.,
 make a specialty of manufacturing the latest
 designs in Church and School Furniture. The
 Catholic clergy of Canada are respectfully in-
 vited to send for catalogue and prices before
 awarding contracts. We have lately put in a
 complete set of pews in the Stratford Catholic
 Church, and for many years past have been
 favoured with contracts from a number of the
 clergy in other parts of Ontario. In all cases the
 most entire satisfaction having been expressed
 in regard to quality of work, lowness of price,
 and quickness of execution. Such has been the
 increase of business in this special line that we
 found it necessary some time since to establish
 a branch office in Glasgow, Scotland, and we are
 now engaged manufacturing pews for new
 churches in that country and Ireland. Address

BENNETT FURNISHING COMPANY,

London, Ont., Canada
 References.—Rev. Father Bayard, Sarnia,
 London, Stratford, Melbury, Ingersoll, Toron-
 ran, Parkhill; Thomas Kingston and Wm. Hro.
 Arnold, Montreal.

John L. Blakie, Esq.,
 Vice-Pres.

THE BOILER INSPECTION
 And Insurance Company of Canada.
 Consulting Engineers and
 Solicitors of Patents.

HEAD OFFICE:

QUEBEC BANK CHAMBERS, TORONTO
 G. C. Robb, Chief Engineer. A. Trauer, Sec.-Treas.



Extension of Time.

THE time for receiving tenders for the
 construction of the New Departmental Build-
 ing, OTTAWA,
 is hereby extended to THURSDAY, 5th April
 By order, A. GOFFIN,
 Secretary.

Department of Public Works,
 Ottawa, 17th March, 1888.

HOLY WEEK BOOKS

Book, 1 1/2 in. edge, ea h 70c
 do Red do 75c
 do Black do 75c
 French Morocco, black, do \$1.00

Real Palms for Palm Sunday. \$7.50
 For 100 lbs. The average is 100 lbs. a pair 100 lbs. per lb.

Paschal Candles.
 All sizes from 1 to 20 lbs each
 Pure Wax, quality guaranteed 80c per lb
 do richly ornamented 80c per lb

Wax Tapers.
 1, 2, 3, 4, 6, 8, 10, 12 & 15 to the lb.
 Pure quality 75c per lb
 Medium 75c per lb
 Common 60c per lb

Moulded Bees-wax Candles.
 1, 2, 3, 4, 6 & 8 to the lb
 Pure quality 75c per lb
 richly ornamented 80c per lb

Stearine Candles.
 Hydraulic pressed, 4 & 6 to the lb 50c per lb

Paraffine Candles.
 Six to the lb. 15c per lb

Olive Oil
 For Sanctuary lamp use, quality guaranteed
 per Gall. \$1.10
 Floats for Sanctuary lamps 75c per doz

Just Published.
 The Office of the "Globe" translated into
 modern notation from the Gregorian chant
 by Rev. James A. McCool, S. S., St. Patrick's
 Church, Montreal, 1 vol in cloth, price \$1.50

D. & J. SADLIER & CO.

Catholic Publishers, Booksellers and Sta-
 tioners, Church Ornaments and
 Religious Articles.
 115 Church Street, TORONTO. 162 Notre Dame Street
 MONTREAL.

**TEETH WITH OR
 WITHOUT A PLATE**

Best Teeth on rubber, \$4.00; on celluloid, \$10.00
 All work absolutely painless. Vitalized Air,
 C. H. BIGGS, 10, B.S. South east corner King
 and Yonge streets, Toronto. Telephone 1476

ST. MARY'S COLLEGE, MONTREAL, CA-
NADA. Under the direction of the Jesuit
 Fathers. Best Classical and French education.
 Board, tuition, washing, per year, \$190. For
 full particulars address REV. A. D. TURGEON,
 S.J., President.

MISS BONDIDIERS Minerva Shoul-
 der Brae combines ease with ele-
 gance of fit and improves the figure.
 30 Shuter street.
 French Corsets made to order.

M. FOLEY,
UPHOLSTERER

558 1/2 Yonge Street, Toronto.
 The latest designs in Drawing-room
 Dining-room and Parlor Suites.
 Also in Lambrequins and Curtains.
 Carpets made and laid, and old suites
 renewed.
 The patronage of the clergy is respectfully
 solicited.

ROYAL BAKING POWDER



Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitudes of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, N.Y.

The Father Mathew Remedy.



Radical and speedy cure for intemperance
Destroys all appetite for alcoholic liquors.
For sale by all druggists. Price 5¢.
Agent for the Dominion.

S. LACHANCE,
1538 St. Catharine St., Montreal.
J. H. LEMA-TRE & CO.,

Artists and Photographers,

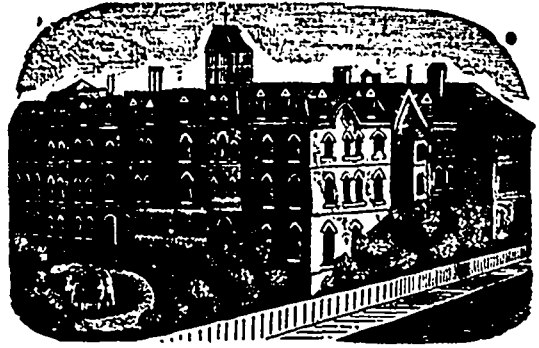
324 Yonge Street.

Largely patronized by the clergy and religious communities.

E. G. LEMAITRE,
Druggist and Dispensing Chemist
226 QUEEN STREET WEST, TORONTO.

—Telephone 1033.—

Liberal Discount to Religious Communities.



ST. JOSEPH'S ACADEMY, ST. ALBAN STREET, TORONTO

This imposing Educational structure is quite in keeping with the noble work to which it is dedicated. It is pleasantly situated near the Queen's Park, in the neighbourhood of the University and St. Michael's Col. go.

For particulars call at the Academy or send for a prospectus.

Address, MOTHER SUPERIOR, St. Joseph's Convent, Toronto.

Nervous Debility.

Pelitics, Neuralgia, Catarrh, Indigestion, Rheumatism, and all Nervous Diseases are immediately relieved and permanently cured by

NORMAN'S Electro-Curative BELTS.

which are warranted to be the best in the world. Consultation and Catalogue free. Batteries, Suspensories, Shoulder Braces, and Crutches kept in stock. A. NORMAN, 4 Queen street E., Toronto, Ont.

30 CHURCH PEWS

With Iron Ends and Extension Seats, all in nice order.

For Sale at a Bargain.

For further particulars apply to

GEO. F. BOSTWICK

56 King Street West - - - - Toronto

Manufacturer of
CHURCH SEATING, PULPITS,
And other Church Furniture.

CARSWELL & CO.

BOOKBINDERS

26 & 28 ADELAIDE ST. EAST,
TORONTO, Ont.

Telephone No. 451.

GEO. GUEST

Practical Plumber

GAS, STEAM AND HOT WATER FITTER

Dealer in Hot Water, Steam and Gas Fixtures and Hydraulic Machinery,
59 & 61 Queen Street East
TORONTO (opposite Metropolitan Church).

CANVASSERS

FOR THE

CATHOLIC WEEKLY REVIEW
WANTED

In all towns and districts of Canada.

Liberal Commissions to reliable men. Address, CATHOLIC WEEKLY REVIEW, Toronto.

For 1888.

NO family should be without the Catholic Home Almanac for 1888. A large supply has been received at this office. Send 25 cents in stamps to THE CATHOLIC WEEKLY REVIEW OFFICE.

W. K. MURPHY
House : and : Sign : Pain

IMPORTER WALL PAPERS

353 Queen Street West - - Tor

JAMES BYRNE,

MERCHANT TAILOR

Latest styles in

ENGLISH AND SCOTCH GOODS
always on hand.

288 1-2 YONGE STREET

Opposite Wilton Avenue, Toronto.
Special discount to the clergy.

COSTERTON & SULLIVAN

Insurance Real Estate

QUEBEC BANK CHAMBER

TORONTO STREET, TORONTO.

Loans Negotiated.

BONNER'S

Gents' Furnishing Store

Dealer and Importer of

English, French & American Goods
Furnishings

Cor. Yonge & Richmond Sts., Toronto

CALDWELL & HODGINS

248 & 250 Queen St. West

Sacramental Wine

T. MOCKRIDGE

The Technical Tailor.

35 ADELAIDE ST. WEST, - - TORONTO

is determined not to be outdone, and is now offering a special line of

\$5.00 Trousers for \$3.50.

A Perfect Fit Guaranteed.

EPACK'S
THE ONLY GENUINE
LIQUID GLUE

Used by thousands of first-class Manufacturers and Mechanics on their best work. Its economy has brought a lot of imitations copying out in every way possible. Remember that THE ONLY GENUINE is Epack's Liquid Glue is manufactured solely by the RUSSIA CEMENT CO., GLOUCESTER, MASS.