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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. 19, 1887

No. 40.

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## NOTES OF THE WEEK.

The *Freeman's Journal* of Dublin announces that the government will drop the prosecution of Lord Mayor Sullivan for publishing in his paper, *The Nation*, reports of suppressed branches of the National League.

The queen has appointed the Duke of Norfolk special envoy to thank the Pope for sending Mgr. Ruffo-Scilla to London on the occasion of her jubilee. The Duke will start for Rome in December.

Speaking at Edinburgh on Monday last, Mr. John Morley referred to the improved prospects of the Liberal party. He ventured to predict that the Unionists would win no more seats. Where a year ago the Liberals were trying to reconcile the Unionists, they had since found out that the Unionists were trying to ensnare them and to find a pretext for knocking the bottom out of the Liberal policy. The Liberals, he declared, were many times more likely to win now than they were a year ago.

Government journals and supporters have been industrious in the endeavour to turn the disturbances in London, on Sunday last, to the political benefit of the Tories, by charging the Liberals with being the allies of lawlessness and disorder, and seeking to fasten upon them the responsibility for the conflict in Trafalgar Square between the police and the unemployed workmen. The holding of the meeting was prohibited on Saturday by the Home Secretary; the police appear to have acted with forbearance, the blame, in the opinion of journals even which do not attempt to justify the action of the paraders, resting with the authorities in precipitating a conflict by the invasion of the long cherished public right of free speech. Mr. Gladstone, re-

plying to the Secretary of the London Radical Club on the subject of the disturbances, and the legality of the action of the Home Secretary in preventing the meeting, declares the issue to be one of great moment to the inhabitants of London, especially to those unemployed and in distressed circumstances. The state of the law in regard to it should be promptly tested and ascertained, but until such decision can be had, it is the duty, he states, of every citizen to refrain from all resistance to the Government's administration of its understanding of the law. That much is due, Mr. Gladstone says, to the maintenance of public order, and the respect owing to the law, added to which there is this further and potential consideration, that an appeal to Parliament and the nation on the grave and solemn issues now raised by the proceedings of the government in Ireland would suffer disastrous prejudice were it to be associated in any manner with the metropolitan disturbances. Mr. Gladstone's sound advice, it is believed, will be powerful with the Radical Clubs, and will prevent threatened trouble.

We made the following extract from a recent circular of His Grace the Archbishop to the clergy of the Archdiocese:—

"All the Catholic dioceses of the entire world are sending their protestations of loyalty, love, respect and submission to their Holy Father who, in His sacred person, represents Christ on earth and is the centre of all unity in the Catholic Church. All are sending large contributions to enable him to discharge the duties of the most wide-spread government in the world, a government whose expenses are necessarily immense. He has to support no fewer than twenty-four congregations or committees for the examination of the many questions which arise the world over regarding faith and morals. Among these are two congregations for the appointment of Bishops, one for those of the older countries, the other called of the propagation of the faith, for the nomination of Bishops or foreign ministers; another for the examination of books, another for the interpretation of the council of Trent, a congregation of rites and ceremonies, another for the protection of ecclesiastical immunities, others for the examination of indulgencies and relics, for fostering ecclesiastical studies throughout the world, for the revision of Provincial Councils, etc. These congregations have large staffs of consultors and clerks. For instance, the Congregation of Propaganda has 19 cardinals, 23 consultors, 4 assistant secretaries, 6 interpreters and nearly 30 others employed in office work. The Pope must support and pension cardinals who have been chosen not for their wealth, but for their virtue and science, and it would be a great calamity were he unable to do so.

Now, being deprived of the temporal power which had been given him by divine providence as a provision for the expenses of this world-wide government, his faithful children all over the globe have stepped in and for the past 17 years have supported him voluntarily, and with large hearts have aided him in carrying the government of the church."

## WANTED—A PROTESTANT SAINT.

Among the many strange things which are done by Protestants, nothing has appeared to me more strange than their calling their churches by Saints' names. The "Church of England" retains a calendar of Saints, not the devotion to them, thus keeping the shadow without the substance, consequently, one may not at first sight feel surprised at the action of this "Church" in giving a Saint's name in the manner indicated. But for what purpose is the name given by this church? Not to honour the Saint, as the Anglican articles forbid this honour; not for the purpose of asking the intercession of the Saint as the Anglicans do not believe in prayers to the Saints, at least, some of the Anglicans do not. Then for what end? It seems to me but another instance of the many inconsistencies which mark that sect even more than other Protestant denominations.

But what shall we say of Presbyterian Churches bearing saint's names? "St. Andrew's," "St. Matthew's," "St. Paul's," etc., etc. This is, indeed, most extraordinary: where did the Presbyterians get these saints? And for what special purpose is one of their churches called by a saint's name? All these saints whose names are thus taken "in vain," are called so, on the authority of the Catholic Church, which, alone, is consistent in so doing, by giving them to us as our intercessors. Where in the whole range of ecclesiastical history should one find an Anglican Saint or a Presbyterian Saint thus honoured? Is it not a very remarkable fact that none of the Protestant denominations have canonized Luther? Why not St. Luther, if he were so holy a man? Why not St. Luther's Church, or the Church of St. Elizabeth, Queen of England, or the Church of Henry VIII., King of England? It is really "too amazing for anything," to see how Protestant denominations lay claim to the Catholic Saints in this manner, and have not been able to get up even one Protestant saint. Many of the ministers of these denominations, in their preaching are specially careful to say "Paul," instead of "St. Paul," "Andrew," instead of "St. Andrew." It would be too "papistical" you know, to say "St." Why then in the name of wonder say St. Paul's Church, St. Andrew's Church, St. Matthew's Church?

What denomination will dedicate a church to St. Luther? Hurry up, gentlemen, we want to see.

M. A.

## FRIENDSHIP.

## A CATHOLIC ANTHOLOGY.

For the CATHOLIC WEEKLY REVIEW, by J. M.

But give me for my friend one who will unite heart and hand with me, who will throw himself into my cause and interest, who will take my part when I am attacked, who will be sure before-hand that I am in the right, and if he is critical, as he may have cause to be towards a being of sin and imperfection, will be so from very love and loyalty, and a wish that others should love me as heartily as he.

Cardinal Newman.

If love be noble, silent, wise and strong,  
Yea, strong as Death, as life eternal long—  
If in thy love the heart its freedom keep,  
And own no claims but those which bind to God,  
Thou love and fear not, Saints this path have trod,  
What though all love be suffering, freely give  
Thy light, thy love; to love thus is to live.

Mother A. T. Drane in "SONGS IN THE NIGHT."

You will find men who will travel from Dan to Beer-sheba, from the cradle to the grave, and find all barren. They expect little because they are themselves prepared to give nothing. Friendship is a myth, affection a day-dream. Their neighbours are "poor creatures" because they cannot believe them to be better than themselves. What is the matter with these unhappy men whose life is a long disease? The matter is that they have no sympathy with the beings and things around them. They see in all the wide world only themselves. All the while the world they found so barren is free of interest, of

beauty, irrigated by streams that have their course in the very throne of God, bathed in sunshine, musical with song.

Rev. J. Farrell.

We call the person who has lost his father, an orphan; and a widower, that man who has lost his wife. And that man who has known the immense unhappiness of losing his friend, by what name do we call him? Here every human language holds its peace in impotence.

Abbe Roux.

I have frequently noticed that young men abandoned to their passions are, as it were, incapable of feeling and even of understanding friendship. Love of the same sex necessarily implies purity, because there is behind this love nothing to attract the senses. This is the reason why real friendship is so scarce a thing. I am now thinking about death and I imagine nothing can be sweeter in death than to be assisted by a priest who is our friend. Friendship so greatly facilitates openness, humanity and candour. What a grace to die in the arms of a man who has always the same faith as ourselves, who knows our conscience and loves us.

Lacordaire.

The truth is, friendship is a romance that has been written and spoken a thousand times among men, but never spoken unless in a dramatic way. Thus we pray proverbially to be saved from our friends, and we say that a man who has many acquaintances and few friends, is at once the happiest and safest of mankind. There have hardly been a dozen friendships since the time of Jonathan and David, which could bear the weight of an awkward-looking circumstance, or a decently attested report. And friendship at its height in the fervour of its fever fit, what is it but a tyranny? Our friends think themselves gods, not men, and as their instruments the profitable implements of their feature, their ambition, and their will. Friendship is not consecrated by a sacrament as marriage is, yet we must have a friend. We shrink from unbenefitted solitude. But there is no real friend but God.

Father Faber.

## SAINT AUGUSTINE ON PRAYERS FOR THE DEAD.

Funeral pomp and show, a costly tomb, and the erection of rich monuments, solace the living if you will; they profit not the dead. But there is no sort of doubt that the dead are helped by the prayers of Holy Church and the Sacrifice of salvation, and by alms, that God may deal more mercifully with them than their sins have deserved. For the universal Church carries on the tradition which has been handed down by our fathers, that of praying for those who have departed hence in the communion of the body and blood of Christ by commemorating them at a particular place in the sacrifice itself and by remembering to offer it also for them. Who indeed may doubt that works of mercy which are offered up in their memory relieve them for whose sakes prayer is not vainly made to God? Most surely these things profit the departed, but such among them who have lived so as to deserve this succour after death. Thus it is vain for the relations of those who have departed this life without that faith which works through charity and without its sacraments, to offer up for them these acts of piety. Whilst here on earth they had not the pledges of that faith, or they did not receive the grace of God, or received it in vain, and laid up for themselves treasures of anger, not of mercy. It is not then that new merits are bought for the dead, by their friends doing some good work for them, but these acts follow them in consequence of their own previous actions. It was in the flesh that they merited any succour which might be applied to them after they had ceased to live in the world. And, therefore, at the termination of his mortal life, a man can only receive that which he has merited for himself during its course.

Kind hearts then may be allowed to sorrow in moderation over their dear departed ones, and to shed peaceful tears by reason of their mortal condition. The joy which comes of faith should quickly dry them up, for [by this joy the faithful believe that when they die they leave us

for a short time and pass to better things. Let them take consolation even from the sympathy of others, as exhibited either at funerals or by mourners, lest the complaint of those who say, *I waited for one who would sorrow with me, and there was nobody, and for consolers and I found none*, should be true. A proper care should be shown for the tomb and the burial, for such care is reckoned in Holy Scripture amongst good works; nor is the praise bestowed upon it confined to those who buried the bodies of patriarchs and other holy people or corpses in general, but it is extended to those who performed the same office for the Body of Our Lord himself. Then let men carry out these last offices for their dead and solace their human grief in so doing. But let them who have a spiritual as well as a natural affection for the friends who are dead according to the flesh, though not according to the spirit, show a far greater solicitude and care and zeal in offering up for them those things which help the spirits of the departed—alms, and prayers, and supplication.

*From Miss Allies' "Leaves from Saint Augustine."*

### THE POPE.

"There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of fable. The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared to the Papacy; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antiquity, but full of life and youthful vigour. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age.

"Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which a century hence may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions, and it will be difficulty to show that all other Christian sects united amounted to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot in Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul."

Again he writes:

"Four times since the authority of the Church of Rome was established in Western Christendom has the human intellect risen up against her yoke. Twice that Church remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her. When we reflect on the tremendous assaults she has survived, we find it difficult to conceive in what way she is to perish.—*Extract from the Protestant Historian Lord Macaulay's Essay on the Pope.*

## 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.

### UNDER THE FRENCH REGIME.

From the discovery of Canada, or rather from the foundation of Quebec, the spiritual care of the French settlers and of the aborigines, was entrusted to the Archbishop of Rouen. Quebec dates back to 1608, and is associated with the name of Champlain. Many other discoverers had touched at several points in the Gulf of St. Lawrence from the time of Jacques Cartier over seventy years before. To Pontrecoart is ascribed the honour of bringing the first missionary, in 1610, to this shore. As appears by the ecclesiastical records in Quebec, on the 12th of June, 1611, two Jesuit Fathers arrived from France, to begin the work of implanting the faith in the New World. One of these remained about two years, and then returned to France. His confreres, after thirty-five years of missionary life, ended his days peacefully with the people he had come to serve. Not alone, however, during all this time; for in 1615, four Recollets reached Quebec, and every second or third year afterwards these orders reinforced their brethren, as death or other causes thinned their ranks.

The tenth name on the list is Jean de Br. beuf, a martyr in 1649. While not a few are set down as "drowned" or "frozen," there are over twenty on the same glorious roll with the illustrious Jesuit. Later, many are reported as lost—unheard of. In 1620 the Recollet convent was founded on the St. Croix River, the name was afterwards changed to St. Charles, and five years later the Jesuit establishment of Notre Dame des Anges. The year previous St. Joseph had been chosen patron saint of the country. In 1689 the Ursulines and Hospitaliers commenced their labours at Sillery. Within this period is to be found the names of Lalomant, Brebeuf, Maiso, Jogues, and other missionaries.

Shortly after Ville Marie, (Montreal) was founded, and churches were built there as in Quebec. The Sulpicians arrived and with them M. de Quoylus, in his quality as Grand Vicar of the Archbishop of Rouen. In 1658, however, Mgr. de Laval was named Bishop of Petraea *in part. in fid.*, and Vicar Apostolic of New France, and the Grand Vicar retired from the country. It was not until 1674 that he was named Bishop of Quebec, and immediate suffragan of the Holy See. This was by bull of Clement X., dated 1st. October of that year.

To Mgr. Laval must be ascribed the position of father of the Canadian Church. In 1669 he founded the seminary of Quebec, which was confirmed by letters patent from Louis XIV., and three years later he consecrated the parish church of Quebec. On the occasion of his visit to France in 1674, he was named Bishop of Quebec and immediate suffragan of the Holy See, in 1684, he established a chapter in his Episcopal City, and four years later retired, leaving the Abbe de Valier as his successor. On the day after Mgr. Laval had retired his successor was consecrated, though the bulls for his appointment, and the letter patents confirming it, had been issued some months prior to that time. These letters, issued in 1687, confirm the creation of the diocese of Quebec.

The Church, then, in Canada, began under the protection of the Archbishop of Rouen, and for nearly fifty years was under his charge. A Vicar Apostolic was then put over the country, the Archbishop lost all control of the ecclesiastical affairs, and Quebec became immediately dependent on the Holy See. Prior to this time Cardinal Richelieu took charge of the colony.—*Condensed from Dr. O'Sullivan's articles in the American Catholic Quarterly Review.*

On Monday, 21st inst., the eve of the Feast of St. Cecilia, a grand musical and dramatic entertainment is to be given at the Seminary of St. Hyacinthe. Moliere's "*Le Malade Imaginaire*" is to be rendered by the students, and the St. Cecilia Choral Society, with band and full orchestra, will assist. It will be a notable event.

## Correspondence.

(American and Canadian Papers please copy.)

### SHRINE OF OUR LADY OF KNOX.

Knock, Co. Mayo, Nov. 1st, 1887.

To the Editor of the CATHOLIC WEEKLY REVIEW.

DEAR SIR,—Although the Knock of 1887, has not been the Knock of 1881, in the hundreds of thousands who thronged to our Lady's shrine, yet it has not been without its features of interest. There have been steady if diminished streams of pilgrims, and some of these pilgrims have been of eminent ecclesiastical rank. The anniversary of 1st August was celebrated with much *clat*, and amongst the pilgrims who walked in the torchlight procession, of 5000 strong, were Father Peter Gallway, S.J., London, and Father Wellesby, S.J., Provincial of the English province. Only last week, there left here after a sojourn of some weeks, an American Priest, the Rev. Father Pavilln, Minnesota, U.S., who was en route to his paternal home in Austria, and as in former years, so also in this, letters have reached Archdeacon Cavanagh, recording the cure of clients of our Lady of Knock. A remarkable instance was the letter of the Archbishop of Toronto, published in some home and foreign journals, and many pilgrims, sore in body, and ill at ease, have testified that at Knock they have found bodily health and mental peace.

I have little doubt, Mr. Editor, that your readers will regret to learn that since the beginning of the present year the Pastor of Knock has been invalided, and is not yet recovered. It can hardly be a source of solace to him that the painting and decoration of the Sanctuary of his Church has had to be deferred, and that the gable of the apparition, with its wonderful garniture of crutches, splints, etc., etc., is not yet made sufficiently worthy of its venerable character.

Although Archdeacon Cavanagh has enlarged, renovated, and beautified his Church, and has built besides an excellent presbytery which would accommodate, with ease, ten or twelve priests, he has never yet appealed for pecuniary sympathy, either at home or abroad. But his non-obtrusion of his works and his needs, furnishes all the more reason why the sympathetic Catholic public should be informed of the fact that the erection of the presbytery, coupled with that of some parochial schools, has not only cleared him entirely out of money, but has besides left him well dipped in debt. Except the rooms occupied by himself, and which his invalid health has compelled him to make comfortable, the presbytery with its twenty or more apartments remains to be furnished, and as it is destined to be the residence of a community of priests, who will not only supply the needs of Knock Church, but be a missionary community for the entire diocese in which Knock is situated, it is truly a work of more than parochial magnitude. I am sure that Archdeacon Cavanagh's many friends, both at home and abroad, but above all in the greater Ireland beyond the seas, will have only to know that his church, presbytery, schools, and his own invalid health have so straitened his resources, that with his limited parochial revenues he can never hope to cope with such difficulties. I am quite sure that his friends have but to learn this when they will hasten to lighten his burdens.

I write this from intimate personal knowledge of Archdeacon Cavanagh's straitened circumstances, and although I could not think of apprising him of my dispatch of this letter, otherwise it might never be sent, I am quite sure that he would accept the benefactions of his generous friends, and repay them a hundred fold in his masses and prayers. As he has never appealed for himself let me be permitted to appeal for him.

Yours most truly,

A SEVEN YEAR PILGRIM TO KNOCK.

### CATHOLIC AND LITERARY NOTES.

A branch of the Catholic Mutual Benefit Association is being formed in Pembroke.

The parishioners of St. Patrick's Church, Ottawa, have a very successful bazaar in progress.

Burglars entered St. John's Church, Quebec, on Wednes-

day, broke open the poor box and stole therefrom about \$50.00.

The parishioners of St. Jean Baptiste parish Ottawa, have organized a Mutual Benefit organization.

Cardinal Langenieux, Archbishop of Rheims, is called the "Father of Workingmen" in his diocese.

Bishop Racine, of Chicoutimi, is seriously ill, and confined in the Marine Hospital, Chicoutimi.

Rev. Father Hamel has been appointed to the place of Father Hudon, as Superior General of the Jesuit Order in Canada.

Cardinal Gibbons celebrated high mass the other day at San Antonia, Texas, the most ancient church on this continent.

The Right Rev. Edward Fitzgerald, D.D., bishop of Little Rock, Ark., has been appointed administrator of the Archdiocese of New Orleans.

A new Catholic schoolhouse to cost \$15,000, is to be erected in Halifax. Archbishop O'Brien has already accepted a tender for the work.

Chief Justice Dorion in discharging the grand jury at Montreal, denounced the wholesale manner of granting liquor licenses in vogue in Montreal.

Father Paradis, of Gilmour-Paradis fame, passed through Hull last week for Quebec, where he will reside in future. His successor at the Desert has not been made known.

A concert in aid of St. Helen's Church, Brookton, took place in the Brookton Town Hall on Tuesday evening. A good programme of vocal and instrumental music was rendered.

It is proposed to hold a solemn requiem mass in Notre Dame Cathedral, in Montreal, on the 22nd inst., in commemoration of the fiftieth anniversary of the rebellion of 1837-38.

At St. Joseph's Church, Leslieville, on Wednesday, Mr. P. Bonner was married to Miss Pape, eldest daughter of ex-Ald. Pape. His Grace the Archbishop officiated, assisted by Rev. Fathers O'Reilly and Hand.

Rev. John M. J. Cruise, was ordained Deacon by his Grace the Archbishop on Sunday, at the Church of Our Lady of Lourdes, Sherbourne St. Mr. Cruise will be raised to the sublime dignity of the Priesthood on Sunday next.

The collection for the Pope in St. Stephen's Church New York, last month amounted to \$1,108.47. Last year the collection in that Church was only \$860.24. Dr. McGlynn's "boycott" of the Pope is not being very energetically enforced.

The address to the Holy Father from the Catholic Total Abstinence Union of America, which has been prepared by Rev. S. Fitte, of Notre Dame University, and printed at the *Ave Maria* office, is now being artistically illuminated by Signori Gregori.

Rev. Father Du Mortier, S. J., who has laboured in the neighbourhood of Guelph, for about 25 years, has become so feeble through increasing age that he has been obliged to relinquish the charge of the mission at Acton. He has been succeeded by Rev. Father Kieley, S.J.

Hon. J. A. Chapleau, secretary of state, Canada, has been made one of the three honorary presidents of the movement made by the Papal Zouaves throughout the world to present to Pope Leo on Christmas day an address and a gold crosier studded with diamonds. Collections will be taken up in Canada.

The Irish National Burial Association of Chicago has purchased a large plot of ground in the new Catholic Cemetery for the free interment of the deserving poor of the Irish race who die in that city without funds or friends. Archbishop Feehan subscribed \$100 for the purchase of the lot.

M. Louis H. Fréchet writes from Paris that M. Francois Coppée and perhaps M. Jules Claretie, are about to visit Canada. It is reported that M. Fréchet is to be called to the Legislative Council to fill the vacancy caused by the death of M. Couture. He has a new book in press entitled "*La Légende d'un peuple.*"

Lambilotto's "Messe Solennelle" in E flat was given for the first time in Toronto by St. Basil's choir on Sunday last. The soloists were, Miss Bolster, soprano; Misses Ormsby and Nichol, altos; Mr. Kirk, tenor; Rev. P. Challandard, bass. The offertory piece was sung by Miss Bolster, with a violin obligato by Prof. Boucher.

The parochial schools of New York city are attended by forty thousand children. It takes thirty dollars a year to keep a child in the public schools. At least it costs the taxpayers that much. The parochial schools save the public treasury over \$1,000,000 a year, and the Catholics still pay their proportion of the school tax!—*New York Freeman's Journal*

Rev. Father McEvay was presented last week, at Fenelon Falls, with a purse of money and an address. The pleasing ceremony took place at the priest's residence on Fidler's hill, and we need scarcely add that the kindly and affectionate sentiments expressed in the address were warmly reciprocated by Father McEvay in his brief but appropriate reply.

A cablegram from St. Mary's Priory, Cork, brings the news that Bishop Carbery, who was lately reported to be much improved in health, is now dangerously ill, and prayers for his speedy recovery were asked in the churches of his diocese on Sunday. No news has been received since the first cablegram, so it is expected that at any rate he is not worse.

Prior to leaving for St. Paul, Minn., Rev. L. A. Dunphy, late pastor of St. Mary's Church, London, was made the recipient of a neatly worded farewell address on behalf of the children of the Separate School connected with the Sacred Heart Academy, and also with a well filled purse from a number of his parishioners, who assembled previous to his departure. The rev. gentleman was very popular.

The Archbishop of Santa Fe, New Mexico, announces his intention of presenting, as a jubilee gift to the Holy Father, a work of art and literature, still unpublished, entitled, "The Colonization of the Spanish Provinces of America, and the Establishment of Catholic Missions among the Indians," by Prof. Adolph F. Bandeller, of Santa Fe. This is a production that shows vast erudition, and the gift cannot fail to be justly appreciated.

The Abbe Lafamme, Professor in Laval University, recently visited New York with the intention of inspecting the electric machinery at the American Institute, but owing to the delay in completing the arrangements for the exhibition, he was forced to leave without carrying out his intention. He, however, visited the Museum of National History and the electric works of M. David Rousseau, a French Canadian resident in New York.

One of the chief difficulties experienced by missionaries among the Indians is the want of books. Father Lacombe, O.M.L., turned his talents to the supplying of this want, and after twenty-five years' labour, with no materials but the sounds of the words as he heard them spoken, he composed the first dictionary and grammar of the Cree language. The same zealous missionary is now in Manitoba, preparing a dictionary of the Blackfoot dialect.

The Ladies' Sewing Society of St. Michael's parish held

their annual meeting in St. Nicholas' home on Wednesday of last week, and elected as officers:—President, Mrs. W. A. Murray; Vice-President, Mrs. McConnell; Secretary and Treasurer, Miss O'Keefe. Hereafter the meetings will be held on Thursday of each week at 8 o'clock in St. Nicholas' Home, Lombard street. Donations of clothing or money will be thankfully received by the ladies.

The establishment of the Catholic Publication Society Company, New York, was burned on the evening of November 9th. The stock of imported books, which Mr. Lawrence Kehoe had labouriously gathered in Europe, was destroyed. But a cablegram to London will replace them, if possible, before Christmas. Mr. Kehoe's loss is great, and to a man of ordinary abilities it would seem ir retrievable. It will, however, occasion him only a temporary inconvenience. All orders sent to the usual address will be filled as soon as possible.

The Church in Japan is in a flourishing condition, and the wonderful labours of St. Francis Xavier are bearing fruit in our time. In Southern Japan there is one Bishop, thirty-two European missionaries, fifty catechists, thirteen nuns of the Holy Child Jesus, and fourteen Sisters of St. Paul of Chartres. The mission comprises sixteen districts, eighty-seven Christian settlements, forty-one churches or chapels, a seminary with twelve pupils, nineteen schools, with six hundred and eight pupils, six orphanages, seven girls' schools, and three pharmacies; 1007 baptisms, of which 989 are adults, have been administered during 1886-7.

Cardinal Manning, in acknowledging the receipt of a copy of a book of sermons by the Rev. P. O'Keefe, C.O., of Borrisoleigh, County Tipperary, says:—"I thank you much for your solid and practical 'Sermons,' which I will make known to my priests. They will be useful in carrying out what I wish—namely, five minutes after the Low Masses. A page or two would be very much to the point, for they are in plain and intelligible language. I am wickedly in the habit of saying that the three maladies which hinder piety are fanciful books of devotion theatrical music in church, and pulpit oratory. Your little book has the *virtus simplicitas* of St. Charles."

Powderly, in his opening speech at Minneapolis said: "I am called a crank on this question, but I am not ashamed to say that I would far rather see a man a sober man than a drunkard. It is better to educate our children to be temperate than to be drunkards. There is not a man living who will say that it is right to bring into the home that which damns the head of the family. There are those who have threatened to leave the order because of my position on this question. I say to all who would withdraw for such a cause, 'Go.' I'll trust the fate of this nation with sober men and women. I'll never take back one word of what I have said on the temperance question, so help me God."

The Catholic clergy of Ottawa celebrated last week the 12th anniversary of the elevation of Archbishop Duhamel to the dignity of the episcopate. It was in 1875, after the demise of the venerable Bishop Gignee, that, in accordance with the wishes of the late Bishop, the Rev. Father Duhamel was appointed his successor. Since then the event has been commemorated annually by a grand mass at the Basilica.

The church was crowded, the pupils from the various Catholic institutions of learning being present with their teachers. The Christian Brothers with their pupils, the sisters from the Water street academy with their pupils, the orphans from St. Joseph's home accompanied by the sisters, the convent faculties and their pupils, all marched into the cathedral shortly before ten and were shown to the seats allotted for them by the usher.

His Grace occupied his usual chair and was attired in his golden robes. On his right sat Rev. Father Campeau, on his left Vicar-General Routhier and Rev. Father Rouillon, while Rev. Father Plantin officiated, assisted by a deacon and sub-deacon. Rev. Father Dowdall and several priests from the college were present and occupied seats on either side of the altar. The Archbishop received the congratulations of many friends during the day.



## The Catholic Weekly Review.

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

Published Every Thursday.

Offices: Hon Accord, Building, 22 1/2 Church street, Toronto.

Gerald Fitzgerald, . . . . . Editor.

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

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. (Can 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., 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 hailed 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 enterprising

I am, faithfully yours,

JOHN JOSEPH LYNCH,  
Archbishop of Toronto.

TORONTO, SATURDAY, NOV. 19, 1887.

His Lordship Bishop O'Mahoney, has been gaining strength since Sunday.

Is the *Mail* trying to hedge on the Separate School question? It has for weeks told us that recent legislation made it impossible for a Catholic to send his children to any school he chose. We now learn that the amendments to the school law have simply made it "more difficult and dangerous." Even this proposition is not true, yet it differs vastly from its cousins-in-law of a month ago.

The London *Times* wastes good paper and ink in solemnly telling the world that the Pope disapproves of lawlessness in Ireland. The Church has never approved of lawlessness in any land. But the object of the paragraph is to have the world believe that the Pope is adverse to the Irish people in the present struggle. From the *Times'* point of view opposition to the coercion policy of the British Government is lawlessness. It might as well call *lawless* the locking up of an insane man. Coercion in Ireland is legislation gone mad.

The Anglican bishops of Lichfield and Salisbury have been seeking communion with the German "Old Catholics," and are said to have reached such a *consensus* as may make inter-communion possible. Small matter. Any compound of the kind will be ever what it was at its inception, a matter of superficial compromise. If they want to make an orphan asylum of the Anglican Church we can have less objection than we would have to their recent efforts to make it, by ritualism on the one side and infidelity on the other, a home for incurables.

At the recent church conference in Louisville, Ky., one of the speakers put himself boldly on record against Apostolic succession. We have a right to alter existing forms, even to annihilate them. The real question is not

what the Apostles did in Judea, but what is best for us to choose in the nineteenth century and in the United States. The whole theory is a fiction." Some of his more "advanced" brethren find no difficulty in sustaining the proposition that all Christianity is little more. What the Apostles did in Judea, or what Christ said in Galilee certainly concerns them little if only they can make a name or draw a salary.

Mr. Froude, "the historian," has written a letter, in which he says: "Any form of self-government which might be conceded to the Irish people, whether it be local councils or a parliament, would be used to increase England's difficulty in keeping Ireland attached to the Kingdom. The Irish can be governed more easily than any other people in the world under military or quasi military rule. The police are uniformly faithful and loyal. England has never yet succeeded in governing Ireland constitutionally, and never will." Precisely; she has never had the will. Left to herself she would never rule Ireland constitutionally. To perceive this we have no need of the testimony of a writer whose enemies would ironically have nick named "the historian" had his friends forgotten to do it.

The *Mail* has the following: "A leading Roman Catholic gentleman in Ottawa, discussing the proposal of the Provincial and High School trustees that the school law should be amended so as to make all ratepayers primarily liable for Public School taxes, and that the assessor shall so place them on the assessment roll, unless the ratepayer shall himself declare that he wishes to be rated as a Separate School supporter, says: 'As the law stands at present, all Roman Catholics in Ontario are supposed to be Separate School supporters unless they expressly declare to the contrary. The effect of the proposed amendment would be to precisely reverse the order of things, obliging ninety-nine out of every hundred Catholic ratepayers to announce their will regarding the disposal of their taxes.' The law is, therefore, just as the *Mail* has said. The mere fact that a ratepayer is a Roman Catholic is sufficient warrant for the assessor to transfer him from the Public to the Separate School column." And rightly. Any one claiming the right to call himself a Catholic is to be supposed willing to undertake the obligations which his profession of Catholicity implies. It would be unreasonable in any man to claim the privileges of a society without acting up to the obligations it imposes. The Catholic Church, the authorized interpreter of the divine law, declares the obligation on every parent to see to the good education of his child, and prescribes Catholic schools, where they are possible, as the best means to that end. A Catholic has logically no alternative. He should practice what he believes, or not believing, say so. We don't understand compromise where faith is at stake, and if the *Mail* were willing to write all it knows about the word "Catholic," it would admit that its synonyms are reasonableness and consistency.

Emilio Castelar thinks that the policy of Leo XIII. tends towards the submission of the Church to the Italian Government. The eminent Statesman and Freethinker has not been able to find in the utterances of Leo XIII. any direct grounds for his contentions, but "in recent pamphlets and public propositions by theologians, more or less intimately connected with the Vatican" he finds enough to persuade him that, in short, the Pope is seeking an honourable occasion of abdicating all right to his terri-

torial supremacy in Italy. In his New Year allocution to the Sacred College His Holiness precisely declared the contrary, and has since repeated it, and we readily grant his enemies all the consolation they can pick out of the dissertations of the politico-religious rabble who go to Rome to write thence what their paymasters dictate. They are about as intimately connected with the Vatican as are the pebbles on the streets which lead from it, and of even less importance. But the Statesman theorizes. "When this (the abdication of the temporal power) shall have come to pass, the Christian Church and Christian civilization will be one and the same thing; religion will be science felt in the heart, and science will be religion, thought out and proved by the intellect." An eminent Statesman, it would seem, need not be a theologian or even a decently good philosopher. "Science will be religion." When science shall have become religion we shall all be materialists. When mud, even good mud, becomes gold we shall all be rich.

The major proposition of Signor Castelar's argument is that the temporal power is wholly unnecessary to the spiritual power of the Pope. This is a condemned proposition (*Alloc. Quibus quantisque*, 20 ap. 1849), and in the Catholic Church when a proposition is condemned it stays condemned.

*We don't pay it*  
A number of eastern papers, the *Montreal Gazette*, and the *Citizen and Journal of Ottawa*, among others, are much exercised over what purports to be a report of a recent address by the Bishop of Kingston, in which the deportment of Canadian girls is denounced in terms of extraordinary severity, as immodest and boisterous. We are of opinion that the report as it reads is a gross fabrication, and that the language is not that of the Bishop of Kingston. Whatever reference may have been made at Napanee to the subject, we refuse to believe that his Lordship has been correctly reported.

A correspondent of the *Brooklyn Catholic Review* calls attention to this felicitous Chinese translation: "The account given in your paper of the 14th inst., of the difficulties experienced in translating Christian terms into Chinese reminds me of a curious incident having connection with the subject and reported in the *Independent* shortly after it occurred. Dr. Storrs, at the meeting of the American Board of Foreign Missions, at Springfield, in a speech said that a Protestant Episcopal clergyman at the last General Convention had given as one reason for changing the name of the Protestant Episcopal Church that it could not be translated into some foreign languages. For instance, in Chinese, the only possible translation is: THE CHURCH OF THE CONTRADICTORY BISHOPS. Well, that comes pretty near to 'The Church of Contradictions,' which conveys an excellent and accurate description of the institution in question. Quite a *curiosa felicitas*, in this instance, of the resources of Chinese expression!" Our Protestant Episcopal friends will no doubt chafe under this discovery, but to the minds of most people it will, we fancy, be suggested that it would be an advisable idea to submit the entire system of Protestantism to the investigation of Chinese philosophers. They are wonderfully accurate sometimes. A Protestant "Confession of Faith" would read well in Chinese

— The average English Tory is a strange being. Making great pretensions to culture and refinement, even to phil

anthropy, and yet withal bearing himself as if conspicuous superiority to the rest of mankind were a self evident constituent of his being, which men must shut their eyes not to see, he is yet singularly incapable of entering into the thoughts and feelings of other men. This has been the characteristic of England in Tory hands, in her career as a colonizing and conquering nation. It was so in the days of the American Revolution, and it was so likewise in Canada in the days of the Family Compact and in our own day it is especially so in her dealings with long-suffering Ireland. Not a word about the sufferings of the people, not a thought as to the eternal principles of truth and justice—all must give way to the majesty and might of England. And if this is true of those at present in high places it is none the less true of the rank and file of English Toryism. We received, a day or two ago, a letter from a young English gentleman of Tory instincts and Tory breeding which affords a striking confirmation of what we have been saying. The young gentleman in question is one of more than average intelligence; warm-hearted, honourable, and of a religious temperament. But when he comes to speak of Ireland he loses himself in an avalanche of contempt and repugnance at the idea of Irishmen presuming to aspire to rights and prerogatives, which, for his own part, he would rather die than surrender the possession of. "Ireland," he says, "is still a great source of trouble to us, and I am of opinion nothing can be done unless the Government mean to be firm—very firm too." And he continues: "Has Mr. Gladstone yet sickened you? He has, I think, stooped as low as he possibly can stoop, and I think it is high time respectable people should quit his ranks. Fancy a man with Mr. Gladstone's powers and abilities associating himself with men of the Parnellite stamp." Exactly, there's just where the trouble lies! Fancy an Englishman, one of that superior race which, at the bidding of a licentious King and a tyrannical Queen, chose to throw off the "Yoke of Rome," associating with members of that other race, which, rather than prove recreant to their God and their Church, surrendered themselves to long centuries of persecution and sorrow! Fancy, how low an Englishman must have fallen before he could stoop to degradation like that. The very thought makes one shiver with horror and disgust. Thus English Toryism, lost to all considerations of the happiness and well-being of others, congratulates itself that it "is not as this publican." But while it is lost in self complacency, true Englishmen, in common with true hearted men the world over, love and admire Mr. Gladstone for his determination to spend the rest of his life in endeavouring to undo the work of past years, and to extend to his brother, the much-despised Irishman, a like liberty and dignity with himself.

A second pastoral letter from his Lordship Bishop Cleary was read in the churches of Kingston on Sunday last, on the subject of the expulsion of Catholic children from the Public Schools of that city. The position of the Bishop of Kingston appears to be so misunderstood in respect to the recent Kingston school matters that we make room for the following extract, which, in the form of an analysis of the *Mail's* editorial articles, clearly defines Bishop Cleary's ideas and should suffice to correct any misconception there may be current respecting them.

His Lordship says:—

1st. The one and only issue existing in the case between us and the Public School Board, which we plainly and



definitely stated in our Pastoral Letter delivered to you this day fortnight, has not been presented to the readers of the *Mail*, formally or virtually, in any paragraph or sentence, nor is the remotest allusion made to it, throughout the three editorial articles published on the subject in that journal on the 25th, the 26th and 28th of October.

False issues are raised to blind the eyes of unintelligent readers; but the complaint made by us against the Board and studiously limited to a single point, is nowhere stated or anywise referred to. 2nd. It is untrue that in Kingston there are any children sent to the Public schools because their parents, both being Catholic, "know their children would receive a better education in the Public Schools than in the Separate Schools." (*Mail*, Oct. 25th). On the contrary, every such parent in Kingston has distinctly and with repeated asseveration declared to us their absolute and unqualified preference for the education imparted in the Separate Schools, and their regret at the impossibility of availing themselves of it for their children because of the distance of their residence from the Separate School, or some other imperative exigency. 3rd. It is untrue that the Bishop of Kingston has in the present conflict with the Public School Trustees or on any other occasion declared "Public Schools to be perilous institutions, and dangerous alike to both religion and morality," or that he ever said or hinted that "if a Roman Catholic parent contribute to the Public Schools or sent his children thither, he is a wretch." (*Mail*, Oct. 25.) Neither we nor any of the Bishops have ever uttered such sentiments. On the contrary, there are thousands of our little ones in this diocese attending Public Schools with our free consent; and throughout the Province of Ontario there are 50,000 of them, the Bishops knowing the fact and concurring in it. Were Public Schools *per se* "dangerous alike to both religion and morality," it would be Our duty to take steps at once for the withdrawal of Catholic pupils from the gravest of all dangers. Happily for the Catholics of Ontario, the Public Schools attended by them are not generally, nor anywhere, like those of the City of Kingston, administered by men whose chief recommendation for Trusteeship is intensest Orange hatred of the faith and religion of the Catholic pupils. 4th. It is not true that We ever said or wrote a word directly or indirectly at variance with the proposition: "It is only just that those who contribute to the support of one class of schools should not be entitled to use freely the other (*Mail*, October 28); and consequently the following comment of the Editor-in-Chief is unwarranted and unjust, *viz.* :—"How any individual, to say nothing of a Bishop, can think it reasonable that the money should be taken by one School Board and the work for which that money is paid be done by another, it is impossible to conceive."

His Lordship bears testimony to the courteous demeanour of the Public School teachers, and there seems no reason for any doubt that the unfortunate quarrel has been forced upon the Catholics of Kingston, and that it has had its origin in the animosities of the Orange trustees of the Public schools of that city. His Lordship relates that, on notice of a priest's visit to a school being given, for the purpose of imparting religious education, after school hours, to the Catholic children of that school, a right accorded the clergy of any denomination under Regulation 7 of the Education Department, a number of these gentlemen hastened there to obstruct him in the discharge of his duty. One of these men behaved in a grossly offensive fashion, frequently interrupting, carping, contra-

dicting, and in divers ways worrying the young and timid clergyman, whose gentle remonstrance and final appeal to his rights under the Regulations of the Department of Education, (the copy of which he produced) was met by the answer:—"That's only an electioneering sheet; we don't acknowledge it."

#### WEEK-DAY MASS.

Every Catholic knows that he has to hear Mass on Sundays and Holidays of Obligation; it is a strict rule of the Church, to disobey which is a grievous sin; and only those who are very careless will stay away without serious hindrance from a Mass of obligation.

But going to Mass every day is a different matter. About this there is no rule but such as our own devotion may make; and there are many people, who would on no account whatever neglect Mass on Sundays, who yet never think of daily Mass as a part of their lives; and this, even though they may live so close to a church that they could enjoy the privilege with no real inconvenience at all.

Why is this? It can only be because these people do not understand—have never really thought—what Mass is. They are good enough Christians to do nothing wilfully which would actually risk their souls, but not earnest enough Catholics to have considered the real meaning of what they do, or to have tried to find out what solid help they may get out of the treasures of the Church.

Let us, then, in this paper, consider shortly two points which may serve towards a right understanding of this practice: first, *what is the actual thing we are neglecting* when we lose opportunities of hearing Mass; secondly, *what special benefits to ourselves* we may gain from hearing it as often as possible.

#### 1.

Suppose yourself for a moment to know that in some one particular place on earth our Lord was going to be crucified again, as He was on Calvary eighteen hundred years and more ago, for our sins: would you be content with *knowing* it? Would you not do your very utmost, sparing no trouble or cost, to get to that spot? And, were you so happy as to be there, would you not unite yourself wholly and entirely as far as your nature was able, with the offering that you saw Christ making for you on that Cross, and with every intention He had in making it? Whereas, if you were kept away from the spot, would you not deeply grieve, and earnestly try to join at least in spirit with the Sacrifice which you were unable to behold bodily? Most certainly, even as the most ordinary Christians, we should all act in such a way.

And yet it is exactly *this*, only in a different form, which is happening every day when Mass is said. Our Lord, as we know, can never be crucified again *in the flesh*, for He is, with His glorified Body, in Heaven, and will not return visibly to the earth till He comes to judge it. But He comes down again on our altars, by His own Divine power and will, when the priest consecrates the Host at Mass; and there He *mystically* dies again; that is, under the form or figure of the bread and wine, which are called the "sacramental species," He is offered to God as a Victim by means of His minister.

Therefore, if we wilfully lose opportunities of hearing Mass, we do just what we should if we stayed away on our own accord from, or forgot to think about, our Lord's Crucifixion, supposing that it were taking place on earth during our life-time; while, if we here it devoutly, we are actually joining in offering *Christ Himself* to God. Now, in doing this, we pay to our Creator the very highest kind of worship we can; for it is to pay due honour and homage to God that the Sacrifice of the Mass is firstly and chiefly offered, and to thank Him for His benefits, in a way that no creature can worthily do.

But Christ offers Himself on the altar for our needs, as well as in homage and thanksgiving to God. We will therefore go on now to see what are the personal benefits that we can gain by joining in this great Sacrifice.

## II.

The chief thing we all desire in this world is for God to hear our prayers, no matter what they are for. Every one who knows himself knows how poor and feeble, and often only half in earnest, his own prayers are; and, besides, all Christians know that whatever power there may be in their prayers to make God hear them, only comes from the Sacrifice of Christ's Precious Blood on the Cross. And even if we gave all that we possessed as an offering to God, in order that He might, in return, grant us what we desire, we know very well that it would be of but little value. If, however, we can present to Him His own beloved Son, even as He gave Himself on the Cross to get pardon and blessing for us, we can indeed offer Him a Sacrifice worth making, and one that must get a return. Each one of those who really hear Mass properly joins in the great Act, as well as the priest: and when God the Father sees us offered up with Christ upon the altar, as living members of His Body, and therefore part of the Sacrifice, it is impossible for Him not to give us what we ask. It is not then we, but our Lord Himself, who is asking, and God cannot and will not refuse anything to His Divine Son.

And, next, what particular benefits may we ask for when we hear Mass? We may ask for anything, for ourselves and others. But there are two things, of chief importance, which shall be mentioned here as special blessings to be obtained through it.

First, those who are living in some mortal sin which they find it very hard to repent of and give up, but who still are religious and devout enough to hear Mass well, may through it get the greatest of all graces—that of conversion to God. We are taught by the Church that no one in mortal sin can merit salvation by anything he does while he is in that state; but we are also taught, for our consolation, that good works done while we are in sin, though they cannot help to save our souls, may help to win God's compassion, and move Him to give us the grace to turn again to Him. The three great "good works" before God are, as we know from the Catechism, Prayer, Fasting, and Almsdeeds: Mass is the highest form of Prayer: and therefore, surely, the sinner may have more hope of conversion from the work of hearing Mass than from any other he could do.

Moreover, Mass is not only the highest form of prayer, but has in itself a peculiar power of obtaining from God the grace of repentance, and thus leading to forgiveness.

Secondly: in the same way, though in a less degree, the Holy Sacrifice is of the greatest importance to those of us who, though we are, by God's grace, happily not in mortal sin, are nevertheless so wanting in real love and fervour as to be frequently committing venial sins. Spiritual teachers tell us that, though venial sin cannot kill the soul, yet it so stains and disfigures it that it is as hideous before God as a body covered with some frightful sores would be to us; and yet we contract these terrible stains, by our own fault, every day of our lives. From the moment we get up in the morning till we go to bed at night we may be disfiguring our souls by our cowardice and indifference to perfection: an act of sloth—an act of selfishness—an act of falsehood or unfaithfulness—many other such-like acts—committed deliberately, with the prick of conscience against us, are enough to put our souls in this diseased state before God. And what can we do of ourselves to cleanse them; what can we offer as reparation for our frequent falls? Nothing. Now just as the Sacrifice of the Mass appeases the Divine Justice, and obtains for the sinner repentance and pardon, so also it prevails with the Divine Goodness and Mercy to grant the just man those richer graces which, through his daily falls, he would have forfeited. Thus, by hearing it faithfully, we may be very sure of winning both pardon for our daily offences, and light and courage to help us in overcoming the self-love which makes us commit them; and so we may reach by degrees to a higher and purer life before God.

Repentance, forgiveness, and purity of soul, then, are three of the great blessings we may all hope to gain by means of the Holy Sacrifice. There are many others; but

enough has surely been said here to show that no earnest Catholic, who is not hindered by some circumstance which is really not in his own hands, ought to neglect the daily use of so great a practical help and comfort as that of hearing Mass, or to be satisfied with only sharing in this sublime Sacrifice when it is a matter of obligation.—*Catholic Truth Society.*

## Current Catholic Thought.

### MAKING THE IRISH ENTHUSIASTICALLY LOYAL.

A psychological analysis of folly seems to be the first step necessary to arriving at an understanding of the genius of the play-statesmen who pretend to govern Ireland.

Contemplate the brazen stupidity of the person called Balfour, as exhibited in his "predicting that a steady application of the present policy of the government would result in the Irish becoming enthusiastic and loyal supporters of an empire which they, by their virtues, were fitted to adorn."

Police murders, plank beds, jails, manacles, press censorship and espionage as methods of working up the enthusiasm of Irish people have been tried too long.

History fails to testify that the execution of Robert Emmet fired the Irish people with love for the Empire. There is no evidence that the famine of 1874 made the starving tenantry exuberant subjects of Queen Victoria. The recent police murderers at Mitchellstown have not turned the Irish people away from the fallacies of Home Rule, nor has Mr. Balfour begun to rely so much on their growing enthusiasm as to venture out anywhere in Ireland without a strong body guard.

In effect, the officers of the Empire are a besieged garrison in the country whose enthusiasm they pretend to cater to.

The stupidity of a government that will come before the British people flaunting a lying prospectus of this nature, is only exceeded by the superior stupidity of the classes who voted them in power.—*Catholic Citizen, Milwaukee.*

### YOUR CATHOLIC PAPER FIRST.

The Bishop of Goulburn, New South Wales, speaking lately at a banquet, said that it was his desire to see a Catholic newspaper in every Catholic home throughout his diocese. It was only in the thoroughly Catholic journal that all events and circumstances connected with our religion and our institutions, and the general progress of the Church, were fully and accurately chronicled and, while he did not wish to offer one word of complaint against the local press, he certainly wished it to be known and wished it to be published that he considered it was the duty of every Catholic who could possibly afford it to take a Catholic paper and pay for it.

It was necessary, even for the purpose of religion itself, that they should have a Catholic press in their midst, so that the affairs of the Church in the Colonies should be placed properly before the world. He did not object to Catholics taking good papers of any kind; but he would repeat his opinion and give it as a piece of earnest advice as their Bishop, that they should take a Catholic paper and pay for it. His Lordship emphasized the justice and necessity of Catholics paying regularly for a Catholic paper when they received it.

It was unreasonable to expect that they could go on reading and profiting by their Catholic paper without paying their bills when they were sent to them. It was right that the Catholic press should be supported, for it was doing a great work, and every man that took a Catholic paper should make a point of honestly discharging his financial obligation to those who publish that paper, so that the Catholic press might flourish and prosper as it deserves.—*Northwest Review, Winnipeg.*

FOOTBALL.

OTTAWA COLLEGE VS. MONTREAL.

*Sport*, a Montreal paper whose criticisms are always very impartial, thus refers to the late football match between the above clubs:—The Ottawa College team, by defeating the Montreal football club, have won the championship of Canada. They deserved it, for they were the better team last Saturday. They are heavy, well-trained, determined and clever, but better than all, they played the game like men and gentlemen. When we compare their fair game and their silence on the field with the offside play of Louison and W. Cleghorn, the language and quarrelsome tendencies of R. Campbell, and the unnecessary talk indulged in by H. Cleghorn and certain other members of the Montreal club, we congratulate them not only upon their splendid victory but upon the men who won it.

DEATH OF THE FLOWER.

BY FATHER RYAN.

I love my mother, the wildwood,  
 As I sleep upon her breast;  
 A day or two of childhood,  
 And then I sink to rest.

I had once a lovely sister—  
 As she was cradled by my side;  
 But one Summer day I missed her—  
 She had gone to deck a bride.

And I had another sister,  
 With cheeks all bright with bloom;  
 And another morn I missed her—  
 She had gone to wreathe a tomb.

And they told me they had withered,  
 On the bride's brow and the grave;  
 Half an hour and all their fragrance  
 Died away, which heaven gave.

Two sweet-faced girls came walking  
 Thro' my lonely home one day,  
 And I overheard them talking  
 Of an altar on their way.

They were culling flowers around me,  
 And I said a little prayer  
 To go with them—and they found me—  
 And upon an altar fair,

Where the Eucharist was lying  
 On its mystical death-bed,  
 I felt myself a dying,  
 While the Mass was being said.

But I lived a little longer,  
 And I prayed there all the day,  
 Till the evening Benediction,  
 When my poor life passed away.

Mr. Chamberlain arrived in New York on Monday. On being asked for an expression of opinion on the Irish question, he refused to say a word on the subject, and announced his resolve to offer no opinion on any affairs of home politics during the continuance of his mission.

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TERMS.—Full boarders, \$12.50 per month  
half boarders, \$7.50 per month; day pupils, \$2.50  
per month; washing and mending, \$1.00 per  
month; complete bedding, 60c per month; sta-  
tionery, 30c per month music, \$3 per month;  
painting and drawing, \$1.50 per month. Books  
and doctor's fees in cases of sickness form extra  
charges.  
N.B.—All fees are to be paid strictly in ad-  
vance, in these terms: At the beginning of Sep-  
tember, 10th December, and 20th of March.  
Defaulters after one week from the first of the  
term will not be allowed to attend the college.

Address, D. OUBING,  
President of the College



**Notice to Contractors.**

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

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



**Oxford and New Glasgow Railway  
Sections.**

- 1st—Birch Hill Road to Pugwash Junction, 13  
miles.
  - 2nd—Pugwash Junction to Pugwash, 5 miles.
  - 3rd—Pugwash Junction to Wallace Station, 7  
miles.
  - 4th—Wallace Station to Mingo Road, 17 miles.
- Tenders for Grading, Bridge and  
Culvert Masonry, Fencing, &c.**

**SEALED TENDERS** addressed to the  
undersigned, and endorsed "Tender for  
Oxford and New Glasgow Railway," will be  
received at this office up to noon on Friday,  
the 18th day of November, 1887, for the grad-  
ing, bridge and culvert masonry, fencing, &c.  
Plans and profiles will be open for inspec-  
tion at the Office of the Chief Engineer of  
Government Railways at Ottawa, and also at  
the Office of the Oxford and New Glasgow  
Railway, at Wallace, Cumberland Co., Nova  
Scotia, on and after the 10th day of November,  
1887, where the general specification and  
form of tender may be obtained upon appli-  
cation.  
No tender will be entertained unless on  
one of the printed forms and all the condi-  
tions are complied with.  
This Department does not bind itself to  
accept the lowest or any tender  
A. P. BRADLEY,  
Secretary.  
Department of Railways and Canals,  
Ottawa, 20th October, 1887.

**Notice to Contractors.**

**SEALED TENDERS**, addressed to the  
undersigned, and endorsed "Tender for  
Hospital at the Royal Military College, King-  
ston," will be received at this office until  
MONDAY, 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. Power & Son, Architects,  
Kingston, on and after Tuesday, 25th October  
Tenders will not be considered unless  
made on the form supplied, and signed with  
the actual signatures of tenderers.  
An accepted bank cheque payable to the  
order of the Minister of Public Works, equal  
to five per cent. of amount of tender, must  
accompany each tender. This cheque will be  
forfeited if the party decline the contract or  
fail to complete the work contracted for, and  
will be returned in case of non-acceptance of  
tender.  
By order,  
A. GOBEIL,  
Secretary.  
Department of Public Works,  
Ottawa, 21st October, 1887.

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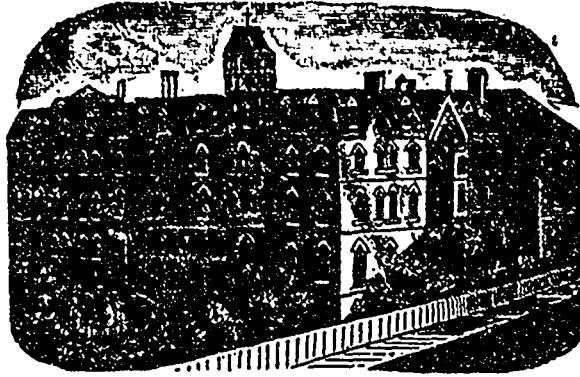
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