

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 checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Catholic Weekly Review.

JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite que sunt Cæsaris, Cæsari; et que sunt Dei, Deo.—Matt. 22: 21.

Vol. II. Toronto, Saturday, Mar. 17, 1888 No. 5.

CONTENTS.

The Passion Tide.....	G. M. Ward 50
Old Gossip.....	Old Mortality 51
Of the Gods.....	M. W. Casey 55
Local Notes.....	54
ARTICLES—	
The Holy Press and the Liquor Traffic.....	Rev. M. Foley 60
Of Orthodoxy.....	59
Coxe and the Jesuits.....	58
Foley's Letter.....	58
Holy Press and the Liquor Traffic.....	58
Causes in England's Parliament.....	59
McCarthy's new volume.....	59
Canadian Precedent.....	59
CATHOLIC THOUGHT.....	57
CHURCH NEWS.....	61
OPINIONS.....	61
St. Patrick's Day.....	M. F. Egan 61

NOTES.

...lede," in the "Ephemerides" column of the *Mon-*
ette, says of the controversy between "Bishop"
of Buffalo, and Mgr. Chatard, of Indiana, on that
saying imputed to the Jesuits, "The end jus-
means:"—"Of course the old chestnut of old Bu-
is again set forth: *Fimus determinat probitatum*
which whoso translateth into the saw aforesaid,
that he doth not understand the meaning of Latin
The great Daniel Webster was less squeamish and
learned when he graved upon his seal the last two
the distich: *Exitus acta probat.*" The President of
College in Buffalo drew the attention of the Rev.
Case, when that gentleman began to calumniate the
order, to the standing offer of the Faculty of the
of one or two thousand dollars to anyone bringing
support of such monstrous doctrine, a line from the writ-
any of the Jesuit theologians. "Bishop" Coxe
forward with the sentence above quoted. Evidently
is defective in honesty or in learning. In either case
choice is not flattering.

...ate English papers to hand contain the full text of the
address delivered by Mr. John Morley, at the Ox-
Union debate, on the 29th ultimo. The debate was
the previous week, it will be remembered, by Lord
Churchill, who opposed the motion "That to
the just aspirations of the Irish people it is neces-
that a statutory Parliament be established in Dublin."
Illogical nature of the position Lord Randolph
Churchill had taken in the debate did not take Mr. Morley
long to expose. Lord Randolph had defined the
question as arising from the fact that there could not
be obtained from Ireland the same reverence for the law, the
material prosperity, nor the same contentment and
quility there was obtained in England and Scotland, and
Morley accepted this at once as a fair statement of
question. What did Lord Churchill suggest in the
of improving so, in every way, unsatisfactory a con-
? Since on his own admission only so discredit-
deplorable a result has been the reward of their pre-
relations, did it not occur to them, Mr. Morley
that a statesman who made such an admission

should say, "Since the result has been such we must
change the system which has produced that result?"
That would have been a fair way of answering the ques-
tion as the noble lord had defined it. But did he so
answer it? On the contrary, what he said was, "Since
the result has been so discreditable, so deplorable, and so
unsatisfactory, therefore I urge you, gentlemen of the
Oxford Union, to maintain every jot and tittle of that
system exactly as it now stands." "I do not know," said
Mr. Morley, "how the school of logic goes in Oxford since
my day, but I think if theoretic logic had been dealt with
on the same principle as the noble lord does with ques-
tions of practical logic he would have come away from
the schools without a *testatur.*"

What was the goal of the cheerful policy Churchill had
out as the right one to follow towards Ireland, the alterna-
tive of the policy set out in the resolution before them?
The odious process of driving discontent under the surface,
of showing the majority of the people of Ireland that they
have nothing to hope for from the equity and common
sense of Great Britain, of shattering their belief in the
efficacy of parliamentary methods, and of reviving the old
party of violence, conspiracy and treason, a prospect and
policy that must fill all well-considering men with repug-
nance and horror. It was important that they should try
and realize what coercion meant in actual practice. Mr.
Morley went into, in detail, two or three cases, showing
the manner in which law was administered in Ireland.
Having dealt with the case of Mr. Blunt, he cited the cir-
cumstances of the conviction of an Irish member, Mr.
Sheehy. Mr. Sheehy was brought up for words spoken at
a meeting, and it was vitally important to know what were
the words spoken for which he was to receive severe pun-
ishment. Mr. Morley read a passage from the cross ex-
amination of the government reporter, an ignorant con-
stable: "Did you ever study shorthand?" "I did
not. (Laughter.) There was no constable in Trench
Park on the day of the meeting who knew shorthand.
The meeting lasted from 3 o'clock to 5, and Mr.
Sheehy was speaking most of the time. (Laughter.)
When Mr. Sheehy spoke a sentence or a sentence and a
half, I took down all I could remember at the time,
(Laughter.) I took no note of what he would be saying
while I was taking down the two sentences I remembered
at the time." (More Laughter.) "How many sentences would
he get ahead of you?" "Well, he might get two or three."
"Then would you skip over and catch him again?" "Yes
I would try and remember what he would say in the
meantime." "What do you mean?" "I mean that when
I heard a sentence or two I would take that down; and
pay no attention to what he would say in the meantime."
(Laughter.) Mr. Sheehy was convicted. "When you hear
such evidence as that, do you not think," said Mr. Morley,
"that you are listening to the proceeding of a court in a
comic opera." The case was brought up in the House of
Commons and no answer attempted by the Government.
The case of the printer of the *Cork Examiner*, who was sen-
tenced to two months imprisonment, was even more
scandalous, and this Mr. Morley also went into. "Imagine,"
he said, how the existence of such a state of things might
affect you who are Englishmen. What wonder that with
such circumstances, Irishmen don't respect the law and do
not revere the tribunals where law is administered?"

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.

LIST OF THE HIERARCHY OF CANADA.

(Continued.)

Translated from Abbe Gosselin's *Histoire de l'Église du Canada*, for the CATHOLIC WEEKLY REVIEW.

DIOCESE OF MONTREAL.—FOUNDED IN 1836.

Rt. Rev. Jean Jacques Lartigue,	Auxiliary Bishop,	1821-1836
“ “ “	1st Titular Bishop,	1836-1840
“ Ignace Bourget,	2nd “ “	1840-1876
“ Edouard Charles Fabre,	3rd “ “	1876-1886
Most Rev. “ “ “	1st Archbishop,	1886.

DIOCESE OF THREE RIVERS.—FOUNDED IN 1852.

Rt. Rev. Thomas Cooke,	1st Bishop,	1852-1870
“ Louis Francois Lafleche,	2nd “	1870

DIOCESE OF ST. HYACINTHE.—FOUNDED IN 1852.

Rt. Rev. Jean Charles Prince,	1st Bishop,	1852-1860
“ Joseph Laroque,	2nd “	1860-1866
“ Charles Laroque,	3rd “	1866-1875
“ Louis Zéphirin Moreau,	4th “	1875

DIOCESE OF RIMOUSKI.—FOUNDED IN 1867.

Rt. Rev. Jean Pierre Francois Laforce Langevin,	1st Bishop,	1867
---	-------------	------

DIOCESE OF SHERBROOKE.—FOUNDED IN 1874.

Rt. Rev. Antoine Racine,	1st Bishop,	1874
--------------------------	-------------	------

DIOCESE OF CHICOUTIMI.—FOUNDED IN 1878.

Rt. Rev. Dominique Racine,	1st Bishop,	1878
Died 27 January, 1888, aged 60 years.		

DIOCESE OF NICOLET.—FOUNDED IN 1885.

Rt. Rev. Elphège Gravel,	1st Bishop,	1885
--------------------------	-------------	------

PREFECTURE APOSTOLIC OF THE GULF OF ST. LAWRENCE.—FOUNDED IN 1882.

Mgr. Francois Navier Bossé	1st Prefect,	1882
----------------------------	--------------	------

DIOCESE OF OTTAWA.—FOUNDED IN 1847.

Rt. Rev. Joseph Eugene Bruno Guigues,	1st Bishop,	1848-1874
Rt. Rev. Joseph Thomas Duhamel,	2nd “	1874-1886
Most “ “	1st Archbishop,	1886

VICARIATE APOSTOLIC OF PONTIAC.—FOUNDED IN 1882.

Rt. Rev. Narcisse Zéphirin Lorrain,	Bishop of Cythera and	1st Vicar Apostolic, 1882
-------------------------------------	-----------------------	---------------------------

NOTES.—The Hôtel-Dieu, of Montreal, was founded in 1642 by Mademoiselle Mance. The first Sulpician fathers—de Queylus, Souart, Galimer and Dallet—were established in Montreal in 1657. The Ven. Margaret Bourgeoys founded the Convent of the Congregation of Notre Dame in 1659. This admirable order, which now possesses more than 60 branches in the Province of Quebec alone, and educates at least 15,000 young girls, had a stable for its first habitation. The General Hospital of Montreal was founded in 1747 by Madame d'Youville. The College of St. Hyacinthe was founded in 1811 by Father Girouard; the College of Ste. Thereso in 1824 by Father Duclarme, and the College of Chambly in 1824 by Father Mignault. The Oblate Fathers of Mary Immaculate were established in Montreal in 1841, and the Jesuit Fathers returned to Canada in the following year.

In 1640 several persons of influence and well-known piety in France formed themselves into an association called “The Society of Notre Dame of Montreal,” for the purpose of founding on the Island of Montreal a colony consecrated to the Blessed Virgin. The following summer 45 recruits arrived at Quebec, and it was considered advisable to spend the winter

there. When spring arrived the little colony resumed its journey and landed on the 17th May, 1642, at a place called Pointe a Callières. Mass was celebrated by the Blessed Virgin, and the new settlement called *Ville Neuve* which was afterwards changed to Montreal. The following graphic description of the arrival of the colonists is taken from an article published by Francis Parkman, the historian in the *Atlantic Monthly*, June, 1867.

“On the 17th of May, 1642, Maisonneuve's little flotilla—a pinnace, a flat-bottomed craft moved by saits, and two boats—approached Montreal; and all on board raised their voices in a hymn of praise. Montmagny was with them to defend the island, on behalf of the Company of the Hundred Associates, to Maisonneuve, representative of the Associates of Montreal. And here, too, was Father Vimont, Superior of the Missions; for the Jesuits had been prudently invited to take of the spiritual charge of the young colony. On the following day, they glided along the green and solitary shores thronged with the life of a busy city, and landed on the site which Champlain, thirty-one years before, had chosen as the best fit site of a settlement. It was a tongue or triangle of land formed by the junction of a rivulet with the St. Lawrence, known afterwards as Point Callière. The rivulet was bordered by a meadow, and beyond rose the forest with its vanguard of scattered trees. Early spring flowers were blooming in the young grass, and birds of varied plumage flitted among the boughs.

“Maisonneuve sprang ashore, and fell on his knees. His followers imitated his example; and all joined their voices in enthusiastic songs of thanksgiving. Tents, baggage, arms, stores were landed. An altar was raised on a pleasant spot near at hand, and Mademoiselle Mance, with Madame Peltrie, aided by her servant, Charlotte Barré, decorated it with a taste which was the admiration of the beholders. At all the company gathered before the shrine. Here stood Montmagny, in the rich vestments of his office. Here were the ladies with their servant; Montmagny, no very willing spectator; and Maisonneuve, a warlike figure, erect and tall, with men clustering around him—soldiers, sailors, artisans, and labourers—all alike soldiers at need. They kneeled in reverence as the Host was raised aloft, and when the rite was over the priest turned and addressed them:—

“You are a grain of mustard seed that shall rise and till its branches overshadow the earth. You are few, but your work is the work of God. His smile is on you, and your children shall fill the land.”

“The afternoon waned; the sun sank below the western forest, and twilight came on. Fire-flies were twinkling in the darkened meadow. They caught them, tied them to threads into shining festoons, and hung them before the tent where the Host remained exposed. Then they pitched their tents, lighted their bivouac fires, stationed their guards, and down to rest. Such was the birth-night of Montreal.”

“Is this true history, or a romance of Christian chivalry? It is both.”

(To be continued.)

MONTREAL GOSSIP.

That no two persons ever view anything in precisely the same light is, I believe, an admitted truism. It is admirably illustrated here by the different construction which householders put upon the by-law regarding the removal of snow from our sidewalks. Rare indeed is the street on which you find the sidewalk a monotonous and dead level, with nursery babies in the immortal journey to “Banbury Cross.”

“Here you go up, up, up,

And here you go down, down, down.”

And you are pretty lucky if, in addition, you don't suddenly go “round, round, round,” as well, where a sudden descent imperils your balance. Some conscientious persons, probably of a temperament prone to worry, have had the pavement in front of their doors scraped to its normal baldness. Others, again, have contented themselves with removing the snow and leaving a *sub stratum* of ice, upon which, if they are good Christians,—they sprinkle ashes, or sawdust, and they be not you run a risk of concussion of the brain. Others of our householders have only coquetted with

snow drifts by using a broom which has taken off simply enough snow to form a pathway; while again there are those, and their name is legion, who have shovelled off irregular quantities, so that between different houses steps have been cut up which you climb, and down which you scramble and slip, and slither the best way you can. Woe be to the luckless wight who, late for dinner, tries in the winter twilight, what is called in railway parlance, "cooking time," over our streets. Verily for him "the way of the transgressor is hard."

Will Lady Stephen forgive a crusty old bachelor, who, by the very fact of his being such, could not have expected an invitation to her recent luncheon, if he tries to give the readers of the Review some idea of that unique and dainty entertainment? The guests, of whom there were twenty-one, were divided into two bands, one formed of married, the other of unmarried ladies. The matrons, presided over by the gracious hostess, were seated at a table which had an entire service of yellow. In the centre was a large basket of yellow flowers, hyacinths, jonquils, narcissus, tulips, and other golden blossoms. Flowers of the same tint were scattered over the table cloth, while at the place of each guest was laid a posy of three Marechal Niel roses. The yellow tinted china and amber glass, yellow fruits, and yellow *bon-bons*, carried out the quaint conceit perfectly. On the table of the maidens, presided over by the most popular unmarried lady in Montreal, everything was pink—pink flowers in the basket and on the cloth, pink rose buds, pink china, pink glass, pink fruits and *bon-bons*, formed a charming *tout ensemble*. That the party was enjoyable goes without saying.

The unexpected news of Lord Dufferin's resignation of his position as Viceroy of India is the subject of much comment here. Whatever may be His Excellency's reason for the step he has taken, the decision was a sudden one, for I lately saw a letter from Lady Dufferin to a friend of hers in Montreal, wherein she speaks as if they had still some time to spend in India, and alludes to Lady Helen Blackwood's recent arrival from England, where she had spent last season with relatives.

Lord Stanley, of Preston, is of course the man of the hour. When I saw him in England many years ago, he was a fine looking man, with a long, rich brown beard; there is nothing whatever of the *petit maitre* about him. He is popular among the townspeople of Liverpool, much more so than his phlegmatic and somewhat eccentric elder-brother, the Earl of Derby. His wife, the beautiful lady Constance Villiers, of bygone days, can scarcely fail to win golden opinions in Ottawa. Let us hope that the good feeling with which the incoming Governor-General is regarded may be like the family motto of the Stanleys, *sans changer*.

There is something incongruous to the mind of the average English speaking Canadian in the idea of a Vicomte peddling paving stones, yet in a recent number of the *Star*, he who runs may read that the Vicomte de la Barthe waited upon the officials of the Road Department, one day lately, and placed before that august body samples of grit stone paving blocks from Bologno. These stones are pronounced to be very beautifully cut, and to quite eclipse those hitherto provided for the city. The Vicomte suggests that they should be cut and shaped in France and sent out here as ballast. Surely such a proceeding would be at variance with the spirit of the N. P., even though it does facilitate the tramping underfoot of a good commodity.

Lent is not so far advanced but that the following delicious Ash Wednesday story may be considered seasonable. A lady friend of mine had engaged a French Canadian charwoman to come on the day sacred to sack-cloth and ashes for the causing of some mysterious kitchen cupboards. The appointed time came, but the appointed woman did not. On the following Friday she made her appearance. My friend's daughter questioned her as to the cause of her absence, and Madame gave for excuse that she had been at the christening of a baby grandson. "What did you call him?" Whereupon came the answer, which I regret is not translatable. *On etait pour l'appeler Edouard, c'est un si beau nomme, Made-moiselle, mais suffit qu'il est né le jour des Cendres, on l'appellé*

Alexandre!" I trust that the readers of the Review will be able to supply the emphasis required for the pun.

The *Empire*, in its recent complimentary notice of the successful law examination passed by Mr. Frank Anglin, makes a slight mistake as to the fountain from which Mr. Anglin imbibed his knowledge. It is quite true that he took his degree from the Ottawa college, but he had previously made his course of studies at St. Mary's College, Montreal. St. Mary's College is, unfortunately, not licensed to give degrees, but it was the diploma awarded to him at St. Mary's which obtained for Mr. Anglin his degrees in Ottawa.

OLD MORTALITY.

FICTION OF THE GODS.

III.

In considering the first rude essays in fiction made by the nations of old, I am tempted to draw a partial parallel between this favourite branch of their literature on the one hand, and their national architecture on the other. The two are sister arts, and the comparison naturally suggests itself from this affinity; while it will serve the important purpose of stating succinctly what would otherwise require several pages to explain. In architecture, then, the Egyptians had a column and simple chapter supporting masses of horizontal stone, and the effect produced is the impression of solemnity and strength. By the Greeks the column was thinned, and the chapter varied; and solemnity was replaced by lightness, and strength by grace. The Romans borrowed somewhat unskillfully and inharmoniously from their more tasteful subjects and instructors, but furnished their own quota of the floral scroll.

As it was with the architecture of those celebrated nations, so also was it with their literature. In all probability the first effort in literary composition was made in the depth of some Asiatic forest, by a wandering savage, who, seated in the shadow of the green fans and sword blades of the lofty palms, etched with a thorn on a leaf rough images of the beasts he hunted or the birds he shot with his feathered arrows. But leaves were too perishable to long preserve the records of a tribe. Altars, cairns, knotted cords, strings of different colours, were each used by different nations, occupying widely separated localities, to record some great event in their history or the careers of their chiefs or kings. The superior intellect of man soon perfected more convenient means of preserving the materials of their history. The primitive bark of lush leaves was soon exchanged for a volume of touch bark, which, in time, was replaced by tablets of thin wood, and those, in turn, by engraved slabs of rock, or plates of metal or ivory. The most famous recording material of all was brought into use when the inhabitants of a town in Asia Minor, deprived of their supply of papyrus by the jealousy of the Egyptians, tanned the skins of their sheep into parchment, and the skins of various animals into smooth leather, thus affording a durable substance for their documents and books. The papyrus plant flourished on the muddy banks of the Nile, and out of it the Egyptians manufactured the first paper. Such were the principal materials out of which ancient books and manuscripts were made; and the means of symbolizing ideas on the sheets of vellum or papyrus or tablets of stone was produced by as strange an evolution. Drawing and painting were the earliest methods of conveying ideas on paper or stone. The figures on the first material were carefully outlined and then filled in with the primary colours—red, yellow, and blue. The hieroglyphics of Egypt furnish the link between those picture-writings and the modern alphabetic lettering. On walls of palaces and of pyramids, on shafts and massive pillars, on the faces of noble monuments and the limbs of huge images, the Egyptians, by their hieroglyphics, recorded many tales of love and woe, of triumph and defeat, of national vigour and national decadence. More important still, they confided to those strange characters the biographies of their kings, and breathed through them fervent adoration for their multitudinous deities. Just as the Greeks had beautified and chastened the Egyptian pillar, so they built up from those snatches of stone-chisel'd devotion the germs out of which their genius warmed into life and growth that mighty tree of mythology, whose branches, heavy with rich poetic fruit, spread themselves over the Grecian States, and thence from end to end of the Roman Empire.

The study of the fabulous accounts which the pagans have given of their gods is called Mythology, which title is derived from a word signifying a fictitious tale. The most ancient stories that have come down to us in their entirety are those myths. The ancient pagans never thought of worshipping a supreme Creator at all, but they deified every part of the universe that appealed to their awe or their admiration. It was for this reason that the apostle Paul, in the Epistle to the Romans, said they worshipped the creature instead of the creator.

Very beautiful are those ancient myths, when considered as the expressions of ideas so poetically graceful or sublime, that all modern nations have contributed to their boundless fame. Nor are they undeserving of this general favour. The great imaginative thinkers and writers who wove garlands of immortelles around the brows of the gods were the greatest geniuses the world has ever seen. Their literary work is commensurate with their surpassing endowments, and for originality, colour, subdued passion, and pantheistic devotion, these fables defy the blighting disapproval of frigid criticism. Like the fabled fountain of the Azores, but with a more various power, the magic of their art, by interpreting to us the lessons and the mysteries of nature, leads us in higher and healthier ways than those of the world. Although mythology apparently dealt with deified personages, in reality it was only a system of Pantheism. But no sooner was the darkness of paganism dispelled by the light of Christianity, than those ingenious "hymns to the gods" lost all claim on human reverence except what they still retained as glowing descriptions of the earth and the heavens, or as unintentional tributes to the one true God.

The many attributes and properties of the sun and moon as might be expected, gave rise to various and special divinities. The heavens, that is, the atmosphere, the sky, were worshipped under the title of Zeus, or Jupiter, sometimes called Jove. They worshipped the earth under the title of Demeter, or Cybele, and the sea under the title of Neptune. The sun was worshipped by many different nations under half a hundred names, with none of which shall I cumber the text. The moon was worshipped as Diana, Juno, Athene, Luna, Io, Venus, Astarte, and various other titles. This kind of religious homage reached its climax in ancient Egypt, where almost everything was worshipped, from the bountiful Nilus to the meanest of quadrupeds. Man is a being born to believe. Voltaire, for once, spoke a profound truth when, in a burst of inspiration, he said that if we had no God we should have to invent one.

If ancient mythologies were thoroughly examined, they would, for the most part, resolve themselves into a simple, beautiful and elevating adoration of the great powers of nature; which is an indirect adoration of Almighty God. Next to Christianity, those old religious romances contain more devotional poetry than any other system of faith, to which great multitudes have rendered themselves amenable. But, as the allegory is not always perceptible to the casual glance, it may abuse no leisure if we briefly dwell upon one or two of the most remarkable myths with a view of demonstrating the intellectual quality and tenor of the whole.

The spread of corn, its mysterious growth, the constantly recurring deaths and resurrections of the flowers and foliage, as described with exquisite grace and sweetness in the tales of Ceres, Proserpine and Pluto. The amours of Jupiter and the Mountain Nymphs express, in playful and elegant terms, the condensation of vapour on the tops of hills, and the swelling of waters in the mountain streams. The fairies are striking emblems of conscience, or remorse, and very edifying figures they are. The twins that live and die by turns are only stars that rise and set alternately. The bow shape of the wandering moon made of Diana a huntress, and the cold purity of the planet connected the idea of chastity with the goddess. Apollo slaying the great serpent emblemizes the purifying powers of sunlight. The twelve labours of Hercules figure the sun passing through the twelve signs of the Zodiac, by which journey he produces the fruits of the earth. Jupiter descending in a shower of gold perfectly symbolizes the showers of sunlight falling on the willing soil. Danae is but an epithet of the earth. The Isis, whose veil may never be uplifted, and the shifting Proteus on the brown sea sand, are the figures of Nature, whose secret no wisdom or curiosity will ever resolve, and whose swift subtlety no ken of human intelligence will ever follow. All this, as we have said, is the worship of the Creator in His works, and a fitting satire on our age, wherein the greater

number of fictions that daily issue from our press are sent from expressing devotion to the Almighty that they reveal materialism, sensuality and infidelity.

M. W. CASLEY

LENT AND PASSION TIDE.

It is now more than four weeks since we entered on the penitential season of Lent, and as that holy season progresses and we approach nearer and nearer to the great feast for which we are preparing, the scenes of our Lord's Passion and Death are represented to us more vividly until we arrive at the great week (Holy Week) when every day is, so to speak, taken up with the last and most touching scenes of the great drama of Calvary.

Before Lent began, during the preparatory season of Septuagesima as well as during the Lenten season, the Church set before our minds the various stages of our Saviour's sufferings by commemorating one of them weekly. Commencing on the Tuesday (or Friday) at Septuagesima we have the "Prayer of our Lord" (in the Garden of Gethsemane) The Tuesday (or Friday) at Sexagesima, the "Sufferings of our Lord;" on the five Fridays in Lent, respectively: the Coronation of our Lord; the "Piercing of our Lord" (with the spear and nails); the "Enshrouding of our Lord" (in His most holy winding sheet); the "Wounds of our Lord," the "Compassion of our Lady." The sixth Friday of Lent is Good Friday, and of this we will speak when treating of Holy Week.

Similar to the other penitential seasons of the year there is a great divergence in the customs observed in the various parts of the world concerning the fasting during Lent. Our modern ideas and sensitiveness would be shocked if anything approaching to the fasting and abstinence formerly practised were even suggested. For many centuries the use of flesh-meat, even on Sundays, was wholly forbidden, while eggs and milk, as well as fish, were most sparingly used, on some days not at all. The use of wine was also forbidden for many centuries.

In primitive times the sole meal was taken at sun down and even Mass was not celebrated till after the canonical hour of None (3 o'clock p.m. of our time). Gradually however, this rigour was relaxed and in the present day Mass is said at the customary hour and the one full meal may be taken at midday or even a little earlier. In our day the regulations as to the quality of the food differ in different countries and dioceses, but are so much modified that any one in ordinarily good health can easily comply with them. For the sick, weak, and hardworking dispensations can be obtained, for the Church is a mother and not a tyrant, and while all are called on to do penance for their soul's sake, none are called on to injure their health and disable themselves from performing the duties of their state of life.

The number of fasting days in Lent is forty, in imitation of our Lord's forty days fast. This number has been arrived at in different ways at different periods and in different countries, but the present universal custom is to take the forty week days immediately preceding Easter Sunday, commencing on the Wednesday of the seventh week before Easter. This Wednesday is now universally known as Ash Wednesday on account of the ceremony on that day, when all the faithful approach the altar to have the sign of salvation marked on their foreheads with ashes by the priest, who bids them remember that they are but dust and unto dust shall return. On the Thursday after the Third Sunday, the twentieth fast day in Lent, is the quasi feast of *mi-carême*, a break in Lenten austerities observed in many Catholic countries, but not recognized by the Church, which postpones till the following Sunday that momentary pause in the penitential career which is intended to give a fresh impulse to the piety and devotion of the faithful, but in no way to invite them to indulgence in worldly amusements and dissipation.

The name applied to this Fourth Sunday in Lent by

(1) This is very seldom done now, in this country I never saw it done. This Sunday is a sort of departure for greater strictness and recollection, for we are approaching the awful days of Calvary.

Current Catholic Thought.

THE JEWELS OF THE MASS.

We are now arrived at a grave and truly important passage of the Mass, wherein vast interests are involved. This is the recollection and commemoration of the dead and of our departed friends. It is a solemn, serious moment indeed; there is a stillness, with a concentration of faculties; for here, in proportion to this earnestness, we may really *do* much to help the dear loved ones who have travelled away from us, far out of this earth. Perhaps not very many think how irresistible a prayer or pleading becomes at such a moment, when we can join with the priest, his head bent down reverently to the living Body of our Lord; or who then feel how irresistible is any request made in obedience to the direction, "If you ask the Father anything in *My name*, He will give it you." It seems unkind, cruel, unfeeling even, to neglect such an opportunity, or to be careless at such a moment. One might recall the image of those poor far-off, imprisoned souls who left us years and years ago, and who ever since have been working out their weary servitude. Their wistful eyes are turned eagerly to earth, longing, praying that those who loved them should, at so slight an expense of trouble, or even of recollection, use this precious opportunity.

Our own great poet, who has touched all things, and the Catholic mysteries above all, with an unerring knowledge that is almost inspired, has left the best and most piteous image of the poor purgatorial soul and its sufferings. Says the Ghost of Hamlet's father:

"My hour is almost come,
When I to sulphurous and tormenting flames
Must render up myself.

I am thy father's spirit,
Doomed for a certain term to walk the night;
And, for the day, confined to fast in fires,
Till the foul crimes done in my days of nature
Are burnt and purged away.

Cut off even in the blossom of my sin,
Unhousel'd, disappointed, unaneal'd;
No reckoning made, but sent to my account
With all my imperfections on my head.
O horrible! O horrible! most horrible!"

"Unhousel'd" means without having received the Holy Eucharist, *housel* being the Anglo-Saxon substitute for the Eucharist, "disappointed," that is, unappointed, not fitted out for the last journey; while "unanealed" was "unoiled," or unanointed. "No reckoning made," that is, unconfessed: sent to his account unabsolved, 'with all his imperfections on his head.' What a pregnant phrase! No wonder Hamlet bewails this state as "horrible! most horrible!"

The first duty, then, is the generous and unselfish one of turning the great act just accomplished to the profit of those who need aid more than ourselves; for we can help ourselves, the dead cannot. With eyes bent down and fixed on the Host, the priest repeats this touching prayer: "Remember also, O Lord! Thy servants, male and female, who have gone before us, with the sign of faith, and sleep in the sleep of peace." Then he thinks of and names those to be prayed for. "To, these," he goes on, "and to all who rest in Christ, we beseech Thee to grant a place of refreshment, light, and peace, through the same Christ our Lord. Amen."

This, then, is a serious and vital moment in the Mass, most precious and capable of being turned to infinite profit,—a moment that all who have lost those dear to them should watch and wait for. For is not a prayer at such a moment irresistible. and one to which all in the congregation should join their hearts? It is enough to fancy the poor souls in the desolation of their prison, racked with sufferings, and, like the rich man, longing for that drop of cold water for their tongues. Indeed, one of the Doctors of the Church has the pious theory that during a Mass for the Dead those for whom it is offered find their torments suspended. With an agonized wistfulness they feel the approach of this moment; there are their friends or relations in the church kneeling—a fervent aspiration, a heart-felt prayer joined to this momento, will bring them "refreshment,"—"The Jewels of the Mass," by Percy Fitzgerald

the Church, is that of *Lecture*, the first word of the *Introit*. On this Sunday the organ may be played, the richer vestments may be worn by the deacon and sub-deacon, the violet colour of the chasuble, &c., may be replaced by rose color, (1) and all the offices are more joyous than on the other Sundays in Lent. This Sunday bears many names. In England, especially in the north, it is called *Mothering Sunday*, but I have, as yet, failed to discover the origin of the name. In many places it is called *Rose Sunday*, on account of the Pope solemnly blessing a golden rose on that day. In some ancient documents it is called *Five Loaves Sunday*, in allusion to the Gospel of the day, wherein the miracle of the Loaves and Fishes is related.

Passion tide commences on the Fifth Sunday of Lent, and, together with Holy Week, is specially devoted to the contemplation of our Saviour's sufferings. Formerly, all servile work had to be laid aside during this season and all litigation was suspended. In these days such outward demonstrations of penance cannot be shown, but each one in the privacy of his own home can call to mind that but twelve days will elapse before we shall be called upon to meditate how sacrilegious hands were lifted against our Saviour, and how bad men are already seeking an occasion of putting Him to death. The Church, on the eve of Passion Sunday, covers all the pictures and religious emblems with violet veils. The crucifixes, too, are similarly hidden from our view, in memory of our dear Lord having been obliged to flee and hide Himself to escape being stoned as a blasphemer! For so the Gospel tells us. Later on He advanced to meet His enemies, but He now avoids them because His hour has not yet come, nor is stoning the death by which it has been decreed that He shall die.

It is during this week that the Church celebrates the Feast of the Compassion of Mary. Wherever Jesus is, Mary cannot be far off, and, as on the next Friday, Good Friday, our whole thoughts will be absorbed in the sufferings of the great Victim, the Church, on this sixth Friday in Lent, celebrates the Compassion of the Mother.

By the Cross her station keeping,
Stood the mournful Mother weeping.

It has pleased God, in His sovereign wisdom, to associate Mary in every way with the work of our salvation. On three occasions, principally, she was called to unite her actions with those of God Himself. The first was at the Incarnation of the Word; the second was on Calvary; the third was on the Day of Pentecost. Of the first and third we will speak in their time and place, we have now to do with the second.

Yes, she stood at the foot of the cross to receive her Son's last words, for so the Bible tells us (St. John 19: 25). Amidst the clamours and insults addressed to the dying Saviour, she listens to Him when, in the person of St. John, He confides to her the whole human race. She weeps, for is she not His mother? and what mother could behold her son dying without weeping? The sword of grief is piercing her heart, and opening us a way into it. Thenceforth, unto all ages, will she be "The Mother of the Living."

In time and in eternity Mary will extend to us the love which she bore her Son, for has He not given us to her? and since she so nobly co-operated in our redemption, shall she not, by His express command, be forever Our Lady, our co-redemptrix and our dear Mother?

G. M. WARD.

"Johnny, I find three mistakes on the first page of your letter," said a mother to her nine-year old son one day. You have spelled 'until' with two I's, 'very' with two V's, and left out the word 'brother' in the last line." "I don't call that three mistakes, mamma," replied the boy, calmly; "I call it two mistakes and one forget."

Clergyman, examining a Sunday school class—"Now, can any of you tell me what are 'sins of omission?'" Small scholar—"Please, sir, they're sins you ought to have committed and haven't."

The Catholic Weekly Review.

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

Published Every Thursday.

Office: Bon Accord Building, 32 1/2 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. Clipping rates: 10 copies, \$15.

All advertisements will be set up in such style as to insure the tasteful and graphical 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 LASCHE,
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. CARRIGHY,
Bishop of Hamilton.

TORONTO, SATURDAY, MAR. 17, 1888.

The reverend editor of a Buffalo Catholic paper, who certainly has a habit of dropping at times into oriental methods of expression, and who last week, for example, exuberantly said of the writings of a friend that they were "as refreshing as baths of golden wine," has involved himself in an altercation, over the orthodoxy of a recent work on theology, with the lay editor of a New York Catholic journal. The latter gentleman, a rather rasping writer, advises the priest to steer clear of theology. In his last issue he says: "If Father — is wise, he will let the theologians settle this matter. His true place is in the realms of poesy. In those realms, where the acanthus and the shamrock and the anemone entwine themselves with the ever-blooming bays, he is at home—where Hylos disports and Daphne dwells—where Dante's Beatrice and Petrarch's Laura converse—there he should rest—where the wild thyme blows, in fact. Let him draw his crown of bays over his eyes, swing into the blank verse of his editorials, and say: '*J'y suis, j'y reste.*'" But does this scornful writer himself concoct more or less poetry?

We publish elsewhere in this number an article by a Baltimore priest, which goes to the very heart of a certain matter in connection with Catholics and the temperance movement, namely, the coquetting of certain Catholic journals with the business in whiskey. "What," he asks, is in this country to day the greatest obstacle to the progress and development of religion and the Church? What debases the Church in the eyes of so many non-Catholics, and keeps thousands of them out of her fold? What causes the Church to mourn over the loss of tens

of thousands of the children whom God gave to her? What is dragging so many of our people down lower and lower, corrupting and degrading them, ostracising them from all that is good and great?" And he answers: "Drunkenness! drunkenness! Perhaps the most painful side of the question is the apathy displayed towards this great curse on society, the appalling apathy that tolerates drunken influences instead of destroying them."

"Can any Catholic," he continues, "be said to be a lover of the Church and of his brethren who looks on, a silent and practically indifferent spectator of the great and growing evils brought upon the Church and her children by drunkenness? Surely he cannot."

The main purpose of the article, which we commend to the thoughtful consideration of our readers, is to expose the inconsistency of those Catholic newspapers who profess to deplore the human wretchedness, and the scandals which result from intemperance, and yet publish glaring whiskey advertisements in their advertising columns, lending themselves thus, indirectly, to the extension of the traffic. The reverend writer points to the case of two particularly pretentious papers, one of which raised a great fuss a few months ago, over the drunken occurrences by which Catholic burials in New York are occasionally disgraced. The conduct of this journal was sharply criticised at the time in aggravated manner. It was charged with not adequately understanding the responsibilities which attach in such cases to a Catholic journal. And yet this Catholic paper, the New York *Freeman's Journal*, was, at the same time, Father Foley's word, "a promoter of the liquor traffic that low traffic which is sapping the very foundation honour and manliness among us." The other journal referred to is the *Catholic Mirror* of Baltimore. In its issue it replies to Father Foley as follows: "We fail to see how such advertisements can in any way exert dangerous influence upon those who read them. It is the abuse of a thing not in itself bad that calls for condemnation." Of the force of the argument our readers will judge for themselves. As for the *Freeman's Journal*, resorts to a wretched *tu quoque*. "We beg," it says, after railing for a time at fanaticism, "to make a suggestion to Father Foley. Let him strike hard at that form of fanaticism which drinks claret and champagne at its own table but raises its voice and wails over the unhappy mine or labourer, or drudge who uses coarser stimulants. A man has a right to preach total abstinence who is himself a total abstainer." Such a rejoinder is unworthy of the *Freeman's Journal*, and begs every point of the question. The position of Father Foley is incontrovertible.

IRELAND'S CAUSE IN ENGLAND'S PARLIAMENT.

We are indebted to the publishers, Messrs. Ticknor & Co., of Boston, for a copy of "Ireland's Cause in England's Parliament," a new volume from the pen of Mr. Justin McCarthy, M.P., the accomplished vice-chairman of the Irish party in Parliament. The scope of the work is explained by its title. It is written in Mr. McCarthy's best style, and comes as a distinct addition to that class of the political literature of the day, which has been aptly termed educating.

Eight years ago, Mr. McCarthy tells us, he ventured to say to the House of Commons, that before very long the question of Home Rule would make and unmake ministries, and that when it came to that, the cause of Home Rule would be virtually won. It has come to that now. The cause of Home Rule makes and unmakes ministries, and will make and unmake them until Home Rule is won. "To win with a minority," John Boyle O'Reilly observes in the preface he writes to the volume, "is surely the highest achievement of a Parliamentary party. It means an appeal to the nobler elements of the opposition. It is more than victory, it is conversion." And that being so, the progress of the Irish Parliamentary party in the English House of Commons, as he adds, is a study for all minorities, and a story of profound interest to more than one people, in that it promises to be the first radical national reform in the history of Europe, effected by legislation, without revolution. Mr. McCarthy tells us that his desire has been to make clear to Americans, in this book, what is the distinct national cause which the Irish Parliamentary party represent in the English Parliament, and why Ireland should have a national cause to plead there; to describe the methods her representatives have adopted in order to accomplish that success which is now already, to quote Mr. Gladstone's expression, within measurable distance, and to describe the forces opposed to that cause as well as the forces that are friendly to it. The first chapter is devoted to explaining what Ireland's cause is. In this chapter Mr. McCarthy shows that the Irish propose no innovation, that the Act of Union is, in the historical sense, a thing of the day before yesterday, that up to that time, and almost since the beginning of England's connection with Ireland, Ireland had always her own Parliament sitting in Dublin, how gradually its independence was undermined, a second chapter showing how eventually that Parliament was taken from her—ground tolerably familiar to all students of Irish history. "It may be asked," Mr. McCarthy anticipates, "Why tell us all this? Is it not written down in history? Yes, it is written down in history; but we do not all of us read and remember everything that is written down in history, especially in the history of Ireland," and lest his readers should think he unreasonably disparages their degree of familiarity with all the facts of Irish history, he tells them of something that happened during a recent debate on the Irish question in the House of Commons. "Mr. Gladstone was making a speech, and in its course he referred to something done by the Irish Parliament before 1782,—the year when Poyning's Act was repealed, and the independence of the Irish Parliament was restored. A law official of the present government, a man of eloquence and capacity, interrupted Gladstone with the words, 'There was no Irish Parliament before 1782.' Mr. Gladstone paused like one thunder-stricken. 'Does the honourable and learned gentleman,' he asked in amazement, 'really mean to deny that there was an Irish Parliament before 1782?' 'Certainly I do,' was the confident and complacent answer. 'I believe the honourable and learned gentleman was speaking in full sincerity. I believe he honestly did not know that there ever was an Irish Parliament before the days of Grattan and the volunteers. Why should he know? How should he know? Of course he was not likely to read Irish history or Irish newspapers. His predecessor in the same office, actually, under a liberal government, once declared in the House of Commons, with look of lordly contempt, that he never read Irish newspapers. "The man," says Mr. McCarthy, "who does not want to be a Home Ruler must not read Irish history. That may be taken as an axiom."

The demand for Home Rule then is not a novelty: an Irish Parliament, whatever it might mean, would not be an innovation—these two facts being beyond dispute. Mr. McCarthy comes to another consideration. Is there anything unreasonable in asking for a Home Rule system for Ireland? The British Empire is for the most part an agglomeration of home-ruled communities. Our own Dominion and Provinces, the Australian and Australasian

colonies govern themselves, the South African Colonies have their representative systems. These Colonies, it may be said, are too far away from England to be any danger to her should a turbulent spirit ever arise. "I should say," observes Mr. McCarthy, "that in the case of Canada at least, the distance from England greatly increases the danger, as was felt pretty keenly in English political circles during the progress of the dispute about the "Alabama claims." But let us that pass there are instances of home-ruled communities not far away from England, the Channel Islands, peopled by a French population, and within gun-shot almost of the English shore, and the little Isle of Man, which is also allowed to manage its affairs in accordance with its own traditions. Nothing is ever heard of them in the Imperial Parliament. If, then, there are so many home-ruled communities already under the English Crown what reason is there why one other Home Rule community should not be added to the number, since in every one of these self-governed communities, Home Rule has either kept up, or created for the first time, prosperity, peace and content? Mr. McCarthy, in this connection, has something to say about Canada when Home Rule was demanded for Canada. It was undoubtedly an innovation, he says, an experiment. What was the condition of Canada? The same antagonisms of race and of creed were found in Canada that people bewail and lament in Ireland. Canada, like Ireland, was governed virtually from Westminster. The Governor-General's offices were for Canada what Dublin Castle is for Ireland. And what was the consequence? "The French-Canadian detested the English, and the Scotch Canadian; the Catholic hated the Protestant, and the Protestant hated the Catholic. All were agreed on one point and one point only—detestation of the centralized system of government. Lower Canada went into rebellion; Upper Canada went into rebellion. The English Government struck a rare stroke of good luck. They sent out as commissioner to restore Canada to order, a statesman and a man of genius, Lord Durham. Lord Durham's name has been curiously forgotten in our time. His work survives him, and the prosperity of the Dominion of Canada is his monument. I can hardly forgive the people of Quebec for having changed the name of "Durham Terrace" to "Dufferin Terrace." Lord Dufferin is a man of great ability, varied accomplishments, and charming manners, and he did a great deal for Quebec. I dare say he would be a much more agreeable man to dine with than the hot-tempered and overbearing Lord Durham. But Lord Durham was a man of genius, and the Dominion of Canada is a trophy of his genius. Lord Durham saw that there was but one remedy for the ills of Canada, and that remedy was Home Rule. He saw that the only possible way of governing a country in which there are different races, different religions, different habits, and different traditions is on the principle of what we may call, for lack of any better expression, the federal system of government. He laid the foundation of that system in the Canada of his time, and his scheme provided for the expansion of the system into the Canada of our time. He found Canada distracted by intestine dissensions and hatreds, unprosperous, retrograding, in bitter enmity with the parent country, a source of weakness, and even of shame, to England. What is Canada now? A peaceful and prosperous country, growing and expanding in resources and in strength every day, a country which never gives England a moment's trouble. If England could only, at any time within the last ten or a dozen years, have sent us in Ireland a Lord Durham! If only she had the Lord Durham to send! "Lord Caernarvon, the author thinks, might have been a Lord Durham—only he was not. He believes that he had all the goodwill, all the warm wish, but that even if he wanted nothing else, he wanted "the imperial imperious mind of Lord Durham."

Mr. McCarthy mentions, as a curious circumstance in connection with the events which transpired in Canada, that the debates in Parliament on Lord Durham's proposals, and the objections that were made to his plans by opponents, might be quoted, word for word, as speeches made by Conservatives, or secessionist Liberals, against

Mr. Gladstone's Home Rule proposals. "If we adopt Lord Durham's plans, we shall leave the loyal minority at the mercy of the disloyal majority; we shall have our Protestant co-religionists at the mercy of Catholic bigotry. It will mean, it is meant to mean, the separation of Canada from England. The really respectable and intelligent people of Canada are all against it; only the seditious-mongers are in favour of it. It is not really a Canadian movement at all; it is a movement fostered and kept up altogether by supplies of money from the United States. The enemies of England are doing it all, and Lord Durham is only the tool of the enemies of England. Lord Durham's official title was Lord High Commissioner. The *Times* of that day—very like in fairness and intelligence to the *Times* of this day—used to make it a practice to call him 'the Lord High Seditious.' Glancing at some of those old leading articles lately, I thought how wonderfully like they are to the attacks which the *Times* makes every day on Mr. Gladstone."

From the *Times* denouncing Lord Durham to the *Times* denouncing Mr. Gladstone would seem to a political Rip Van Winkle but the transit of a moment. Having fallen asleep while the *Times* was cursing the pacificator of Canada, he might well believe, were he to wake up at the present moment and hear the *Times* droning over Mr. Gladstone, that it was the same old jade of an hour ago gone on scolding.

We have not been able to do more than introduce our readers to Mr. McCarthy's excellent and very instructive volume, and must defer a further review of it until later. One chapter on Ulster and the Protestant minority is of especial importance. As John Boyle O'Reilly has said in his preface to the book, "the story of this movement and party is told by the proper hand when Justin McCarthy is the historian. He is part of it and a large part, and he has the trained quality of the objective seer; so that his word, always dispassionate and considerate, has double and lasting value."

THE CATHOLIC PRESS AND THE LIQUOR TRAFFIC.

"The Catholic press is conducted with the view of aiding the progress of religion and the Church. . . . It is not a mere money-making enterprise, as some persons seem to imagine." Thus speaks the leading Catholic newspaper in a recent issue. We are told what the Catholic press is, or ought to be—the handmaid of religion and the Church. It is clear that the Catholic press should ever have in view the highest, best interests of our people; should be, in its proper sphere, their guide and teacher, should aim to make them nobler men and women, better citizens, better Christians; should propose as the goal of their ambition no low or even mediocre plane in the social, intellectual, or moral order, but, with *Sursum Corda* as its motto, should help them ever onward and upward, should help them to be all that makes a people truly great.

Now, what is in this country to-day the greatest obstacle to "the progress and development of religion and the Church?" What debases the Church in the eyes of so many non-Catholics, and keeps thousands of them out of her fold? What causes the Church to mourn over the loss of tens of thousands of the children whom God gave unto her? What is dragging so many of our people down lower and lower, corrupting and degrading them, ostracizing them from all that is good and great? *Drunkenness! Drunkenness!*

Can, then, the Catholic whose vocation or profession has made him a leader of his brethren have a nobler aim, a sublimer mission than the removal far from them of this scandal, this shame, this curse? Can any Catholic be said to be a lover of his Church and of his brethren who looks on a silent and practically indifferent spectator of the great and growing evils brought upon the Church and her children by drunkenness? Surely he cannot. What, then, must be said of the Catholic teacher who does worse than sit a silent and indifferent spectator of these evils—who does all in his power to increase them? What must be said of Catholic journalists who, by opening their advertising columns to the sellers of intoxicants, directly promote the liquor trade and, at least

indirectly, encourage drunkenness? Are they, in aiding liquor traffic, "aiding the progress and development of religion and the Church?" They are not! Are they faithful to their mission as guides and teachers of our people? They are not! Does their course help to make those over whom their influence is so powerful nobler men and women, better citizens, better Christians? No! Does the presence of prominently displayed cuts of whiskey barrels in widely circulated Catholic newspapers help their readers, young or old, to be what Catholics of this country ought to be, a sober, intelligent, and God-fearing people, a credit to the nation and the glory of the Church? No! a thousand times no!

It will be said that the sale of intoxicating liquors has not been condemned by the Church, and that hence it cannot be wrong for a Catholic newspaper to advertise a business itself not unlawful. But the Catholic journalist knows that the business of liquor-selling, while in itself not unlawful, has been, for most excellent reasons, pronounced by the Fathers of the Third Plenary Council of Baltimore a dangerous and unbecoming business, and that Catholics engaged in it are exhorted to seek some other means of making a livelihood. Since, then, our bishops thus discountenance liquor traffic, is he obeying the spirit of their instructions who encourages this unbecoming and dangerous traffic by advertising it? Does not the intelligent, thinking Catholic know the harm done the Church by this disgusting mingling of rum and religion—the scandal it gives, the contempt it brings upon us? Does he not know that the logical, inevitable outcome of such base commingling is the social, intellectual, and moral debasement of our people? When or where was the saloon or the liquor store the nursery of noble thoughts or of glorious deeds? The reading of a recent number of a certain well-known Catholic newspaper furnishes much food for thought. In one place the editor quotes approvingly in effect a contemporary these strong, honest words: "There is so little of a thing as Catholic public opinion, whose interest must be brought into play in advancing the social, moral, and religious condition of the Catholic community. Unless Catholic opinion is courageous enough to perceive and admit evils of which it has control and responsibility, no progress will ever be made. We shall go on electing saloon-keepers to fill the prisons and almshouses with an undue proportion of our race and creed; tolerating scandals which write down among our fellow citizens, and submitting to many other evils. The Catholic newspaper must take the proper place in the van of Catholic public opinion," etc. In another column we read an account taken from the *New York Herald* of a disgraceful occurrence which took place very recently in New York. Four men, returning in a cab from a funeral at the Calvary Cemetery, patronized saloons often enough en route, became very drunk. Soon a free fight, damaging the cab and its occupants, set in. The frightened cabman left sufficient presence of mind to drive the party to a police station, where four policemen were needed to haul out and separate the drunken brutes. "This," adds our editor by way of comment, "is not unusual—but it does not often get into our papers." Throughout the same journal the question of Catholic education is constantly coming up in one form or other, and always is the highest Catholic ground taken, as in particular is great stress laid upon the necessity of placing before our children school books distinctly and unmistakably Catholic. Yet, strange as it may seem, this leader of high-toned Catholic journalism, this denouncer of abuses growing out of the overuse of flowers or of whiskey at funerals, this champion of truly Catholic education is at the same time a promoter of the liquor traffic—that low traffic which is sapping the very foundation of honour and manliness among us; which is the parent of most of the scandals and abuses that we so bitterly deplore, and which is responsible for the dense ignorance of so many children born to Catholic parents. For among the most important advertisements in this paper is the card of a firm of wholesale liquor merchants, embellished with the emblematic "barrel." This card, calling attention to a certain brand of whiskey, winds up with charming simplicity in this unique fashion: "We have many testimonials from the clergy and leading physicians as to the fineness of this whiskey." Here are rum and religion. Verily, the combined efforts of press and pulpit, while benefiting these enterprising dealers, teach well an important lesson.

aiding in spirituality! What a spectacle to angels and to men! What a reading lesson for the Catholic child!

Another of our most prominent Catholic newspapers which also displays "illustrated" whiskey advertisements, was severely and justly taken to task not long since by a sectarian journal for the inconsistency of its course as a professedly religious publication in fostering the liquor traffic. In still another Catholic journal, the only one published in a large and important diocese of this country, we find side by side the advertisement of a new prayer-book and the advertisements of whiskies, brandies, etc. What a mingling of the spiritual and spirituous, of piety and punch! Is it surprising that such religious papers scandalize many, even among Catholics, and that they are ashamed to put them in the hands of non-Catholic friends? We have been told that the Catholic press is not a mere money-making enterprise." If such be the case, why do not all Catholic newspapers reject liquor advertisements? Why do they not heed the spirit of the instructions of our bishops? Why do they not, for the sake of morality, the Church, and God, choose "the better part"? Let our teachers live up to their teachings. Let our leaders march in the vanguard.—*Rev. M. F. Foley in Baltimore Mirror.*

CORRESPONDENCE.

To the Editor of the Catholic Weekly Review.

Sir.—The Catholic community is indebted to *Utincensis* for pointing out the need of more systematic exertion for the promotion of temperance. I hope most fervently, now that attention has been called to it, that Catholics will unite and do something in a practical way to remove the imputation of lack of interest in the cause, to which their want of organized effort in its promotion has heretofore exposed them.

The Catholics of the United States form the vanguard of the temperance army, their "Total Abstinence Union" being an association numbering hundreds of thousands, among whom are many of the foremost Catholics, both clerical and lay. I find in their circular the following approbation from our own Archbishop. "His Grace desires to express his high appreciation of your noble efforts in the cause of temperance, and to wish you every success." It would surely be no pretension to say that an equally encouraging measure of approbation would be extended to any Canadian organization which would enter the field, in the right spirit, with the determination to do for Canada what the American C. T. A. Union has done, and is doing, for the Catholics in the neighboring Republic. It remains, therefore, for the people themselves to take action; but especially is it the duty of the young men to take the initiative in a cause, with the success of which their own future, both materially and spiritually, is so intimately connected. Let them, therefore, take action, and they will not want the support of those who in former years laboured zealously in the same cause, and who still, if I mistake not, hold a charter by the name of the "Father Mathew Temperance Society," under which, if it were deemed necessary, a new organization could be formed. Failing in this, the hearty co-operation of many of the members of the old organization could doubtless be relied upon under the organization of the well known, and in Britain, deservedly popular "League of the Cross," which, under the fostering care of H. E. Cardinal Manning, and the British and Irish Bishops, has accomplished an incalculable measure of good. This latter society has already been introduced into Canada; among other places at Guelph, by the Rev. Jesuit Fathers, and at Hamilton, by the late lamented Bishop Carroll.

So far as I know, no formal steps have yet been taken to introduce the last named society here, other than a preliminary meeting in St. Basil's Parish. But this small beginning will, I hope, at no distant day develop into a widely extended organization, throughout the whole city, to be followed in time by its introduction into every parish in the Archdiocese and every diocese in the province.

Yours,

J. C.

Rev. Father Filiatre, D.D., of the College of Ottawa, delivered a lecture before the St. Patrick's Literary Association, Ottawa, on Thursday, 15th inst., his subject being "The Beauty of Literature."

ST. PATRICK'S DAY.

Is there a land in all the great round earth
In which thy name's unknown, O Gracious Saint?
Thy people praise thee; wild, strong March winds faint
Beneath the burden of a pious mirth,
In memory of thee. Where the sad complaint
Of yesterday? To-day our preachers paint
Thy glory, truth-bearer. Hope takes new birth;
Old tales of Ireland light the dullest hearth.
Greater than Israel have thy people been;
Greater than Moses, gracious Patrick, thou;
For greater sorrows have no people seen,
And so resigned did no people bow
Unto God's will, which, changing all Springs green,
Leads them to Spring through Fall and Winter now.

Maurice F. Egan, in Donahoe's Magazine.

CANADIAN CHURCH NEWS.

Bishop Dowling, of Peterboro, has sent a letter to Archbishop Lynch, endorsing the action taken by him on the School Trustee Ballot question.

Grand Vicar Langevin, of Quebec, has received an official communication from Rome of his elevation to the dignity of an apostolic protonotary.

The Abbe Tanguay will return from Rome with the well-deserved title of Monsignor. He has been appointed an Honorary Private Chamberlain to His Holiness the Pope.

The Rev. Father McVey, late of Fenelon Falls, has been appointed by his Lordship Bishop Dowling rector of St. Peter's cathedral and chancellor of the diocese of Peterborough.

It is stated that the Rev. L. W. Begun, principal of the Laval Normal School, Quebec, will be appointed to the bishopric of Chicoutimi, Que., left vacant by the death of Bishop Dominique Racine, and that he will be replaced in the Normal School by the Rev. J. O. K. Laflamme.

Bishop Cleary, of Kingston, in a letter, severely denounces the blackguardly conduct of the Italian soldiers during the progress of the Pope's jubilee festivities. The prelate states that they shamefully neglected the commonest precautions, and took advantage of their position to insult every grade of ecclesiastics while the extraordinary crowds were waiting in front of St. Peter's and the Vatican.

The second volume of the *Mantements* of the Bishops of Quebec has appeared. It contains the pastorals and other Episcopal orders of Bishops Pontbriand, Briand, D'Esglis, Hubert, and Denant (1741 to 1886). The *Courier* of St. Hyacinthe says that these letters are, apart from their religious character, of great historical interest—showing how the clergy has identified itself with the national progress and development. The third volume will be published during the course of the year, and will contain the letters of the great Bishop Plessis.

On Sunday last at St. Michael's Cathedral the Rev. Fathers Kenny and Jones, S.J., of Montreal, began a mission which will be continued for two weeks, and which will close on Palm Sunday. The sermons on Sunday in the morning were preached by Father Kenny, and in the evening by Father Jones, to very large congregations. Next week the sermon will be preached by Father Kenny each evening. The attendance during the first week, despite the cold weather, has been very large, and as the Fathers have said, truly edifying. The Rev. Father Kenny, whose great gifts as an orator are well-known, is a son of Sir Edward Kenny of Halifax, and Father Jones a cousin of Professor Jones of Trinity College Toronto.

CATHOLIC AND LITERARY NOTES.

Cardinal Czacki died at Rome on Sunday last, of apoplexy.

A consistory to nominate a number of bishops is announced for the 19th inst.

Dr. Giles, the vice-rector of the English College at Rome, has been appointed rector in succession to Dr. O'Callaghan.

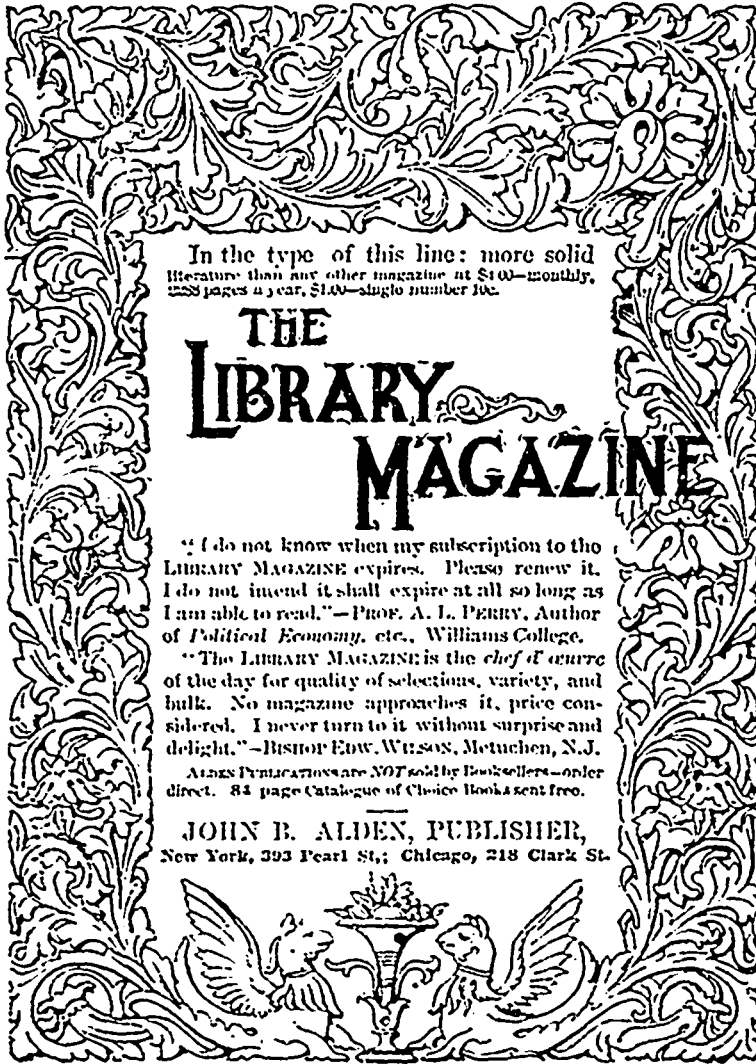
By a special decree, the Pope has granted a plenary indulgence once a month to those who recite each day the Little Office of the Blessed Virgin.

Sir Oliver Burke is engaged in a work, "Parallelism of the Four Evangelists." Sir Oliver is said to be a good Hebrew scholar, and takes the text of St. Matthew from

that ancient language. Sir Oliver dedicates his exhaustive work to His Grace of Tuam, the Most Rev. M'Evilly.

The Abbé H. R. Casgrain has gone to London for the purpose of completing in the British Museum, the historical researches which he has been making in the Archives of the Minister of Marine in Paris on the Acadians. The Abbé is making a collection of documents on this interesting subject.

The rumour that the Most Rev. Archbishop Williams would be created a Cardinal has a great deal of truth in it. The Holy Father, as we learn from very reliable authority, under date of January 26th, was much impressed by the Archbishop's wisdom and modesty, and expressed himself, after the visit of Archbishop Williams in the most complimentary terms. It is confidentially predicted that Boston will receive the next red hat. *Freeman's Journal.*



In the type of this line: more solid literature than any other magazine at \$1.00—monthly, 228 pages a year, \$1.00—single number 10c.


THE LIBRARY MAGAZINE

"I do not know when my subscription to the LIBRARY MAGAZINE expires. Please renew it. I do not intend it shall expire at all so long as I am able to read."—**PROF. A. L. PERRY**, Author of *Political Economy*, etc., Williams College.

"The LIBRARY MAGAZINE is the *chef d'œuvre* of the day for quality of selections, variety, and bulk. No magazine approaches it, price considered. I never turn to it without surprise and delight."—**BISHOP EDW. WILSON**, Metuchen, N.J.

Always **PENTAGON** are **NOT** sold by booksellers—order direct. 84 page Catalogue of Choice Books sent free.

JOHN B. ALDEN, PUBLISHER,
New York, 393 Pearl St.; Chicago, 218 Clark St.



DANCING.

Those wishing to be taught properly and quickly will register at

Prof. Thomas' Academy, 77 Peter St

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

New classes are continually forming. For particulars apply to

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



As the plans for the erection of the proposed Post Office at Prescott, Ont., are to be amended, intending tenders are hereby notified that now tenders will be called for a future date.

By order, **A. GORRIE**, Secretary.

Department of Public Works,
Ottawa, 21th Feb., 1888.

BENZIGER BROTHERS

NEW YORK, 36 & 38 Barclay Street.
CINCINNATI, O., 143 Main Street.
CHICAGO, Ill., 178 Monroe St.



Manufacturers
and
Importers of

Banners AND Flags

of all kinds.

Scarfs, Sashes, Collars, Badges,
Hats, Caps, Metal Badges,
Emblems, etc., etc.

Banner Crosses, Knobs, Spears, Eagle,
Poles, etc., etc.

Embroideries, Oil Paintings, Silks,
Danmarks, Gallons, Peluges,
Rosettes, etc.

Send for our Illustrated Price-List.

It will give to any one's advantage to see
the catalogue before making purchases.

The leading House in Regalia.

TASTEFUL—COMFORTING.

EPPS'S COCOA

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operation of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has prepared our breakfast tables with a delicate flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle poisons are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk.
Sold only in packets by Grocers, labelled thus—

JAMES EPPS & CO.,
HOMOEOPATHIC CHEMISTS.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches,
Schools, Fire Alarms, Farms, etc. FULLY
WARRANTED. Catalogue sent Free.
W. HOUZEN & TIT, Cleveland, O.



DOMINION Stained Glass Co.,
 FACTORY
 77 1/2 KING ST. WEST
 TORONTO.
MEMORIAL WINDOWS
 ART GLASS,
 and every description of
Church and Domestic Glass.
 Designs and Estimates on application.
 W. WATSON & HARRISON
 Proprietors.

ORNAMENTAL STAINED GLASS
 AND
WALL PAPER
 SUPERIOR DESIGNS AT ALL PRICES
MCCLELLAND & SON
 Show Rooms 72 To 76 KING ST. W.
 TORONTO

S. 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.

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

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

FREDERICK C. LAW,
 ARCHITECT.
 Office and Residence—46 Sherbourne St.
 TORONTO

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

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

N. D. BECK,
 BARRISTER, ATTORNEY, & C.
 Solicitor for the Credit Foncier Franco-Canadien
 116 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 percentage 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 Henry St., Montreal

Castle & Son
 STAINED GLASS
 For CHURCHES.

Sacred subjects and symbols a specialty. Designs 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 Sleeping and Parlor Cars.

SPEED, SAFETY, CIVILITY.
 Toronto to Chicago in 14 Hours
 Best and Quickest Route to Manitoba, British Columbia and the Pacific Coast.
FOR FARES, Time Tables, Tickets and general information apply to the Union Depot, City Ticket Offices, corner King and Yonge, and 20 York Street, or to any of the Company'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 invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brandon 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, Leeson, Bradford, Niagara, Inverell, Concord, Tarkenton, (Trenton) Kingston and Ver. Bro. Arnold, Montreal.
 a Campbell, John L. Blakie, Esq., President, 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. Fraser, Sec. Treas.



Extension of Time.
 The time for receiving tenders for loan contracts for New Dispensary Building is hereby extended to **THURSDAY, 5th April** by order,
A. GOFFIN, Secretary.

Department of Public Works,
 Ottawa, 13th March, 1888.

HOLY WEEK BOOKS
 Roman plate edge, each 70c
 1/2 Rod do 75c
 do Black do 75c
 French Morocco, black edge \$1 00
Real Palms for Palm Sunday.
 Per 100 hours \$7 50
 The average is 100 hours per 1000 people.

Paschal Candles.
 All sizes from 1 to 30 lbs. each.
 Pure Wax, quality guaranteed 50c per lb
 do richly ornamented 80c per lb
Wax Tapers.
 1, 2, 3, 4, 6, 8, 10, 12 & 16 to the lb.
 Pure quality 45c per lb
 Medium 40c per lb
 Common 30c per lb

Moulded Bees-wax Candles.
 1, 2, 3, 4, 6 & 8 to the lb
 Pure quality 45c per lb
 Richly ornamented 80c per lb
Scarine Candles.
 Hydraulic pressed, 4 & 6 to the lb 25c per lb

Paraffine Candles.
 Six to the lb. 16c per lb
Olive Oil
 For Sanctuary lamp use, quality guaranteed per gallon, \$1 10
 Floats for Sanctuary lamps from 75c per doz
 Just Published.
 The Office of the celebrated Gregorian chant by Rev. James A. McCullin, S. S., St. Patrick's Church, Montreal, round in cloth, per set \$1 65

D. & J. SADLIER & CO.
 Catholic Publishers, Bookellers and Stationers, Church ornaments and Religious Articles.
 115 Church Street, TORONTO | 102 Notre Dame Street MONTREAL

TEETH WITH OR WITHOUT A PLATE

Best Teeth on rubber, \$3.00; on gold, \$10.00. All work absolutely painless. Vitalize Mr. C. H. HIGGS, L.D.S., South east corner King and Yonge streets, Toronto. Telephone 1,100.

S. MARY'S COLLEGE, MONTREAL, CANADA. Under the direction of the Jesuit Fathers. Best Classical and French education. Board, tuition, washing, per year, \$140. For full particulars, address REV. A. D. TURGEON, S.J., President.

MISS BONDIERS' Minerva Shoulder Brace combines ease with elegance 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 multitude 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 \$1. Agent for the Dominion, S. LACHANCE, 153 St. Catharine St., Montreal.

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.

JOHN McMAHON
MERCHANT TAILOR,
39 King Street West, - Toronto

\$5,000 IN GOLD

TO BE GIVEN AWAY.

In order to introduce my NURSERY STOCK throughout the United States and Canada I will give away \$5,000 in Gold to the parties who correctly answer the following question: Where is the word MIST first mentioned in the Bible? provided they send me One Dollar along with answer, for any one of the following collections of Plants or Bulbs:—

- | | |
|--|--|
| No. 1.—8 Everblooming Roses, No two alike. | No. 5.—20 Raspberry Plants, 4 kinds. |
| " 2.—8 Geraniums, no two alike. | " 6.—5 Hardy Grape Vines, five kinds. |
| " 3.—4 Carnations, 4 Roses, no two alike. | " 7.—3 Grape, 3 Currant, 3 Raspberry. |
| " 4.—10 Gladiolus Bulbs, assorted kinds. | " 8.—40 Strawberry Plants, 4 choice kinds. |

After April more suitable collections will be offered for mailing during the summer months. The plants will be sent by mail, post paid, whether question is correctly answered or not. Collections Nos. 5, 6, 7 and 8 cannot be sent before April. Nos. 1, 2, 3 and 4 will be sent on receipt of price if requested; otherwise they will be sent in April also. All plants will be labelled and choice No. 1 stock, grown especially for sending by mail, and nearly as large as sent out by other nurserymen through agents at double these prices.

All letters with the question correctly answered will be numbered as they come to hand, and the \$5,000 in Gold will be given to the senders of the following correct answers received:

Correct answer received	Correct answer received
1 Thousandth " " \$ 40.00	10 Thousandth " " \$ 200.00
2 Thousandth " " 60.00	20 Thousandth " " 300.00
4 Thousandth " " 100.00	40 Thousandth " " 600.00
6 Thousandth " " 150.00	60 Thousandth " " 1,000.00
100,000th correct answer received	\$2,500.00 in Gold

Any person may compete any number of times. The names of parties who have won prizes will be published in this paper at different times during competition.

As a direct investment this will not pay, but my object is to introduce my stock and build up a trade by mail. I employ no agents, but deal directly with customers, and can 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. I make a specialty of sending plants by mail, and guarantee them to arrive in good condition. Address all letters

J. LAHMER, Nurseryman, Toronto, Can.



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 neighbour-hood of the University and St. Michael's College.

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

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

J. H. LEMAITRE & CO.,
Artists and Photographers,
324 Yonge Street.

Largely patronized by the clergy and religious communities.

Spring Importations, 1887.
P. F. CAREY,
Merchant Tailor

Has a well selected stock of Finest Suitings. The latest, nobbiest and choicest patterns in Trouserings 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 p. c. discount to the clergy and students.

M'CABE & CO.,
UNDERTAKERS.
305 Queen Street West, Toronto.
Telephone 1406 Embalming a Specialty

E. G. LEMAITRE,
Druggist and Dispensing Chemist,
256 QUEEN STREET WEST, TORONTO.
—Telephone 1033.—
Liberal Discount to Religious Communities.

LEPAGE'S
THE ONLY GENUINE
LIQUID GLUE
UNEQUALLED FOR CEMENTING
wood, glass, china, paper, leather, etc. Always
ready for use. Prepared through fine process
(IS MADE BY THE) AWARDED TWO
GOLD MEDALS.
Russia Cement Co., Sample No. 1034