

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Facian, 4th Century.

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NO. 824.

THE DEPOSING POWER OF THE POPE.

To the Editor of the CATHOLIC RECORD.—Sir—One of the stock charges against Catholics, now as in former times, is that they are subjects of the Pope, who can at any time release them from the duty of allegiance. These self-constituted patriots and guardians of liberty, "civil and religious," reiterate this charge from pulpit and from press until some timid and weak-kneed Protestants actually believe such to be the case. Of course those anti Catholic crusaders are never at a loss for proofs in abundance! If proofs cannot be found readily it is no difficult matter to manufacture them. Do they appeal to history to produce instances of Catholic disloyalty? It would be an easy matter to prove their charge in this manner provided history furnishes the proofs, but such is not the case. I have yet to learn that a single one of those "no-Popery" champions ever made an attempt to produce historical evidence going to show that Catholics have ever been disloyal subjects in any country on account of their religion. Documentary evidence is what those champions rest their case on. They cite garbled quotations of passages which they dig out of Papal deliverances and Catholic theological treatises. What better evidence is required than that a few of the Popes in the Middle Ages found it necessary to absolve subjects from their allegiance to their tyrannical rulers. The actions of those Popes in such cases are produced to show that they aimed at temporal power and that Catholics are obliged to render temporal as well as spiritual obedience to the head of their Church in virtue of the deposing power. Of course their plain object in resorting to such tactics, in their Carthaginian hatred of Rome, is to injure Catholics, and, through them, the Church; but it would never do to say so in express terms—that would be too glaring an act of injustice for the majority of non-Catholics to tolerate. They disavow all thoughts of persecution, of course, being in favor of the largest measure of liberty,—that is, in their own favor.

There is very little satisfaction in engaging in a controversy with any of those individuals; when they feel that they are cornered they drag so much extraneous and wholly irrelevant matter into the discussion, to appeal to vulgar prejudices and passion, that the real question at issue is obscured or lost to view. In this they resemble the cuttlefish, which emits a quantity of inky matter to darken the surrounding water and thus enable it to elude its pursuers.

The grounds of the deposing power are too extensive to be dealt with in a newspaper article, but a few quotations relating to the subject may serve to place this matter in its proper light and divest it of much of the terrors with which our "no-Popery" friends pretend to regard it. The most Rev. M. J. Spalding, late Archbishop of Baltimore, in a pastoral letter dated Rome, 19th July, 1870, points out that several learned Protestant writers of this century, especially in Germany, (Voigt's Gregory VII., and Hurter's Life of Innocent III.) have defended the Act of Gregory VII. in excommunicating and deposing the German Emperor, Henry IV.—the first Pontiff who formally exercised the power—as also that of other Pontiffs. "They have shown," he says, "by an array of facts which can scarcely be resisted, that those measures of severity were blows struck at tyrannical and oppressive power, and in favor of the liberty of the Church and for the benefit of a down-trodden people."

No danger can arise to the State or to civil society from the principle of the deposing power: 1st, because it is not and never was an article of faith, but merely a scholastic opinion. The language of the late Pius IX., when addressing a deputation from the Academia of the Catholic religion (England), 20th July, 1871, leaves no doubt on this point. "This right," says he, in speaking of the deposing power, "has indeed, in extreme circumstances, been exercised by the Popes; but it has absolutely nothing in common with Papal Infallibility. It was a consequence of the public law then in force and of the consent of Christian nations, who recognized in the Pope the supreme judge of Christendom, and constituted him judge over princes and peoples even in temporal matters. Now the present state of things is altogether different. Objects so different and epochs so dissimilar can only be confounded by bad faith; as if an infallible judgment pronounced on a revealed truth had any analogy with a right which the Popes, called upon by the desire of nations, were bound to exercise when the general good required it." 2nd, because the Popes have for over three centuries ceased to act upon it, or even to assert it; 3rd, because Catholics themselves have rejected and abjured it upon their most solemn oaths at various times, especially in England. This claim has often been contested with the Popes exercising it—and that too by orthodox Catholics; nor did the Popes cut them off from communion with the See of Rome for so doing, as the example of the Gallican Church proved for many ages.

In Cardinal Allen's Defence of the

English Catholics, quoted by Lingard, vol. vi., he transcribes the opinions of Calvin, Beza, Zwinglius, Goodwin, Knox, Luther, and the Magdeburg divines in favor of the opinion that subjects can lawfully rise against their princes in defence of their religion. That Protestant subjects did so is evident from the conduct of the Reformers; in Scotland, in France, and in the Netherlands. The Cardinal also remarks that Queen Elizabeth would never have aided with money and troops, the Scottish, French, and Flemish insurgents had she not been persuaded that rebellion was lawful in the case of religion.

But how do the conduct and doctrine of Catholics compare with those of Protestants so far as they relate to the present question? Let Dr. Milner—Letters to a Prebendary, Letter vi.—present his view of the matter: "During the last three hundred years not one attempt was made by any of the Popes to exercise this power, yet we are to observe that a great number of princes, in the course of these centuries, have abandoned the Catholic faith, and not a few of them have even taken up arms against the Government and person of the reigning Pontiff. On the other hand, how many Catholic princes, during the space of one hundred years after the Reformation, were deprived by their Protestant subjects of the whole of their dominions, or such part of them as the latter could deprive them of. For example, Germany, France, England, Scotland, Geneva, etc. But the circumstance chiefly deserving of notice is that the revolutionary transactions here alluded to were carried on, not only under the encouragement, sanction, and authority of the heads of the Reformed religions, but, in most instances, by their express orders. Did not Luther issue more Bulls than one to absolve the Germans from their allegiance to Charles V.? Did not Calvin and Beza require the Huguenots to rebel against their sovereigns? Did not Knox, and the Presbyterian clergy of Scotland in general, with thundering anathemas, impel their followers to shake off the dominion of the Queen-regent, and afterwards that of Mary Queen of Scots? What else were the sermons and writings of Cranmer, Ridley, Jewel, Poyntet and other fathers of the new religion at home, in the reign of Queen Mary, but so many decrees in favor of rebellion and so many absolutions from the duty of allegiance? Did not a new set of Protestant doctors, proceeding on the fundamental principles of private judgment, . . . preach up, on the alleged authority of God's word, the necessity and justice of deposing and murdering Charles I., and subverting the constitution?" To this might be added, among others, the case of James II., in which his English Protestant subjects rebelled in defence of the Protestant religion, and that of the American colonists in the reign of George III.

Those who contend that the Popes claim temporal as well as spiritual dominion over all peoples and nations would do well to read the following, which is quoted by Cardinal Manning in his answer to Gladstone's Expostulation, chap. ii. The quotation is from a letter by the Congregation of Cardinals of the College of Propaganda, by order of His Holiness, Pius VI., and addressed to the R. C. Archbishops of Ireland, dated Rome, 23rd June, 1791: "In this controversy a most accurate discrimination should be made between the genuine rights of the Apostolic See and those that are imported to it by innovators of this age for the purpose of calumniating the See of Rome never taught that faith is not to be kept with the heterodox—that an oath to kings separated from the Catholic communion can be violated—that it is lawful for the Bishops of Rome to invade their temporal rights and dominions. We, too, consider an attempt or design against the life of kings and princes, even under the pretext of religion, as a horrid and detestable crime." The Cardinal then adds that this passage was not unknown to Dr. Dollinger, who quotes it at page 51 in his work on the "Church and the Churches."

Why is it necessary for anti-Catholics to travel back some three or four centuries to rake up something from the musty records of by-gone ages to be used against the Catholics of the present day? It would seem that Freeman, the historian, was not unacquainted with specimens of the "no-Popery" tribe when he wrote: "The cause of all this diversity and controversy—a diversity and controversy most fatal to historic truth—is to be traced to the unhappy mistake of looking at the men of the twelfth century with the eyes of the nineteenth, and still more of hoping to extract something from the events of the twelfth century to do service in the controversies of the nineteenth." (Historical Essays—St. Thomas of Canterbury and his biographers.)

As I stated already, their object is plain enough; they must needs disguise their real purpose by some show of reason; they would disfranchise Catholics in public opinion, if not in law, because, forsooth, in a few cases—ten or twelve in all—the Popes exercised the deposing power against cruel and tyrannical monarchs and in favor of a down-trodden people.

This brings me to the close of the present letter. In the near future I hope to be able to take up the discussion of the subject whether consistent Roman Catholics can be loyal citizens of any Government. Yours etc., J. M. S.

POPE LEO XIII. FOR THE WORKINGMAN.

These extracts from Pope Leo XIII's Encyclical of two years ago on the Condition of Labor, apply singularly to the present labor troubles in the United States.

Says the Holy Father: "Rights must be religiously respected wherever they are found; and it is the duty of the public authority to prevent and punish injury, and to protect each one in the possession of his own. Still, when there is a question of protecting the rights of individuals, the poor and helpless have a claim to special consideration. The richer population have many ways of protecting themselves, and stand less in need of help from the State; those who are badly-off have no resources of their own to fall back upon, and must chiefly rely upon the assistance of the State. And it is for this reason that wage-earners, who are, unfortunately, among the weak and necessitous, should be specially cared for and protected by the Commonwealth."

Here, however, it will be advisable to avert expressly to one or two of the more important details.

THE STATE SHOULD SAFEGUARD PRIVATE PROPERTY.

It must be borne in mind that the chief thing to be secured is the safeguarding by legal enactment and policy of private property. Most of all it is essential in these times of covetous greed, to keep the multitude within the line of duty; for if all may justly strive to better their condition, yet neither justice nor the common good allows any one to seize that which belongs to another, or, under the pretext of futile and ridiculous equality, to lay hands on other people's fortunes. It is most true that by far the larger part of the people who work prefer to improve themselves by honest labor rather than by doing wrong to others. But there are not a few who are imbued with bad principles and are anxious for revolutionary change, and whose great purpose it is to stir up tumult and bring about a policy of violence. The authority of the State should intervene to put restraint upon these disturbers, to save the workmen from their seditious arts, and to protect lawful owners from spoliation.

THE STATE MUST PROTECT THE LABORERS' RIGHTS.

When work people have recourse to a strike it is frequently because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralysis of labor not only affects the masters and their work-people, but is extremely injurious to trade, and to the general interests of the public; moreover on such occasions, violence and disorder are generally not far off, and thus it frequently happens that the public peace is threatened. The law should be beforehand, and prevent these troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between masters and those whom they employ.

If we turn now to things exterior and corporeal, the first concern of all is to save the poor workers from the cruelty of grasping speculators, who use human beings as mere instruments for making money. It is neither justice nor humanity so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, must be so regulated that it may not be protracted during longer hours than strength admits.

Wages, we are told, are fixed by free consent; and, therefore, the employer, when he pays what was agreed upon, has done his part, and is not called upon for anything further. The only way, it is said, in which injustice could happen, would be if the master refused to pay the whole of the wages, or the workman would not complete the work undertaken; when this happens the State should intervene, to see that each obtains his own—but not under any other circumstances. This mode of reasoning is by no means convincing to a fair-minded man, for there are important considerations which it leaves out of view altogether. To labor is to exert one's self for the sake of procuring what is necessary for the purposes of life, and most of all for self-preservation. "In the sweat of thy brow thou shalt eat bread." (Genesis iii., 1.) Therefore, a man's labor has two notes or characters. First of all, it is personal; for the exertion of individual power belongs to the individual who puts it forth, employing this power for that

personal profit for which it was given. Secondly, man's labor is necessary; for without the results of labor a man cannot live; and self-conservation is a law of Nature, which it is wrong to disobey. Now, if we were to consider labor merely so far as it is personal, doubtless it would be within the workman's right to accept any rate of wages whatever; for in the same way as he is free to work or not, so he is free to accept a small remuneration or even none at all. But this is a mere abstract supposition; the labor of the working man is not only his personal attribute, but it is necessary; and this makes all the difference. The preservation of life is the bounden duty of each and all, and to fail therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than by work and wages.

Let it be granted, then, that, as a rule, workman and employer should make free agreements, and in particular should freely agree as to wages; nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil, the workman accepts harder conditions because an employer or contractor will give him no better, he is the victim of force and injustice. In these and similar questions, however—such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc., in order to supersede undue interference on the part of the State, especially as circumstances, times, and localities differ so widely, it is advisable that recourse be had to societies or boards, or to some other method of safeguarding the interests of wage-earners; the State to be asked for approval and protection."

THE CATHOLIC HONOUR TO THE BLESSED VIRGIN.

Some Protestant Objections Answered.

London Catholic News.

At Corpus Christi Church, Varley street, Manchester, on Sunday, the annual charity sermons were preached, morning and evening, by the Very Rev. Canon Wood, M. R., Bolton. After the First Gospel the Very Rev. Canon preached a learned and eloquent sermon. He said he proposed to speak to them on a subject dear to all Catholics—the subject of devotion to Our Blessed Lady. And without entering upon the subject in an argumentative spirit he wished to point out to them the reasons upon which the devotion of Catholics towards the Blessed Virgin is based, the Scriptural grounds for this devotion, and also to put before them this truth—that the devotion to Our Blessed Lady, and the love, honor, and reverence paid to her by the Catholic world in all ages of Christianity cannot be regarded as a mere accidental, but must be considered as an essential springing from the very substance of Christian Faith. He would premise a few elementary remarks concerning the difficulties of those outside the Church. The Catholic Church teaches the existence of One Holy, Eternal, and Infinite, All-wise God, to whom alone all Divine honor is due. That between this Divine Being, and the highest and most perfect of His creatures, there is an infinite distance, an impassable gulf, nor can it ever be lawful to give to such creature, Divine honor. That it is lawful to honor God's creatures externally with an inferior honor, and consequently it is lawful to honor the Blessed Virgin Mary, the most perfect of His creatures, and worthy of all honor, short of Divine honor itself. "Behold henceforth all generations shall call me blessed, for He that is mighty hath done a great act in me; and holy is His name." (St. Luke i.) These words record a fact, and contain a prophecy. The fact that the Lord hath done great things to one of His creatures, and the prophecy that all generations of men coming to learn of this work shall call her "Blessed." The prophecy has been literally fulfilled in all nations of the world, from the time when the Infant Church, planted like the mustard seed, gradually grew and expanded into a mighty tree, until now, when the branches extend to the uttermost parts of the earth. Amongst these nations, England for a thousand years had a distinguished place, the people of England vied with the nations of the world in their deep piety, reverence, and affection for Our Blessed Lady, so that this land bore the title of "Mary's Dowry." But three hundred years ago, the land was robbed of its Faith; the dungeon, the rack, hanging, and quartering were utilized to extinguish the Faith, and banish the sweet name of Mary from the land. May God in His own time restore Mary's dowry. The preacher then entered upon the theme of Mary's predestination from eternity to the sublime part she had to take in the work of Man's Redemption. It was not, he said, merely at the hour and moment of the announcement by Gabriel that she became lifted above

the level of ordinary women. This was but the outward accomplishment of an act ever present in the mind of God, with whom nothing is past or future, but all is the living, actual and unchangeable present. Thus Mary was from eternity predestined to be the Mother of the Word made Flesh. To call her, therefore, a pure, ordinary woman is to bestride in her regard, if not to pervert and profane the everlasting intent and act of God. Mary's rank as Queen Mother of the Divine Son was determined in the Divine counsels from all eternity. It was not conferred by a sudden and unprepared impulse at the moment of the Annunciation, and at the pronouncement of the fiat that signalized her own consent to God's decree. We, therefore, rightly call God's act in the election of Mary to be the Mother of His Son not merely an act of Providence, but an act of predestination. This act included all her prerogatives, all the special privileges that should fit her for the supreme rank among creatures. Next came, in time, the gradual unfolding of God's eternal act of the election of Mary. Then the voices of the prophets rang out through the expectant ages, and at last it was said: "A Virgin shall conceive and bring forth a Son, and His name shall be called Emmanuel—God with us." Through express declarations and through eloquent symbols, the world was prepared for the dignity of Mary's virgin motherhood, as the fitting instrument of the appearance on earth of the Man-God, the Messiah. In all things God—the supreme wisdom—prepares the means of His ends. He purified the lips of Isaiah with a burning coal from the altar that he might proclaim the advent of the Undeified. He sanctified in His mother's womb Jeremiah to foretell the Redemption, and John the Baptist to herald the arrival of Christ. And at length when the Divine Mystery was accomplished in Mary's womb, He bestowed upon her that plenitude of grace which could fit her for the most sublime dignity to which a creature could be raised. Her whole life gave evidence both of her own perfection of character and of her unfailing power with her Divine Son. The Rev. Canon went on to instance the testimonies given in the gospels of Mary's excellence in these directions. His commentary on the scene at Cana, in Galilee, was not only profound and original, but most convincing as a rebutment of the Protestant view of that event. Filling up by a most natural interpolation the brief dialogue between the Son and the Mother, furnished by the gospel narrative, he showed that this scene afforded the highest argument of the influence of Mary over the Mind and Heart of Jesus. Going on through the scenes of her life, with graphic power and feeling, he established from them the certainty of her function as mediator with her Divine Son, and as an integral actor in the very work of man's Redemption. This position of Mary, he said, was specially confirmed by the mystery of her sorrows. The rev. preacher proceeded with an argument on the privileges of Mary, wherein his deep devotion was as evident as his rhetorical power and theological insight and accuracy. He concluded with a brilliant passage from Dr. Newman on the reward and the rank in heaven due to and given to Mary by the three persons of the Blessed Trinity, to each of whom she was linked by such intimate relations as Creature, Mother, and Spouse. It is long since we listened to so touching, convincing, and elevating a discourse. After the sermon and Mass the congregation crowded into the beautiful Grotto of Lourdes, which the good White Friars have constructed outside their modest church. This Grotto is fast becoming a noted Catholic shrine, visited also frequently by Protestants, where many spiritual favors are accorded to supplicants. In conclusion the preacher said: You know, beloved brethren, the reason of my being with you to-day. I am told there are great difficulties in this mission; but at the same time I know that there is great happiness here. I look upon the people of this mission as a singularly favored people. Not merely in the favor of having these good Fathers who work so unceasingly and ardently in your midst; but in that you have brought back to this district the grand Order that in days gone by covered the land with its monasteries, abbeys, and shrines; that you have brought back the spirit and the praise and the religion of other and happier days, of those who laid down their lives for the faith. I say you are happy in this mission, happy with your White Fathers, happy in your efforts towards building up the walls of Jerusalem in this once favored land, for is it not a privilege, and a great privilege, to have a share, however small, in bringing back the Faith to England. You know your White Fathers, and I know you will be generous towards them.

AN "ESCAPE" RECANTS.

Some months ago we made mention of one Sarah McCormack, who appeared in Edinburgh, Scot., as an "escaped nun." Miss McCormack was accompanied by a man of enterprising disposition who took care of the cash. The pair were arrested soon after they blossomed out as "escapes." The charge was fraud and obtaining money under false pretences. The young woman was sentenced to a few weeks in prison. It was proved conclusively that she was a fraud, and that the man who was taking her about was an adventurer.

Miss McCormack has been liberated from prison, she having served out her term of sentence. She has made the following voluntary and pathetic acknowledgment of her offence against the public: "I, Sarah McCormack, who have falsely called myself the White Nun, wish to make this public statement. I was born of Catholic parents, brought up in the Catholic religion, and attended St. Margaret's Catholic school, Airdrie, from the time I was seven years of age until I was fourteen. I worked for one year in Airdrie weaving mill, and then took a situation as general servant in Glasgow. It was as servant or as mill-hand that I lived until September, 1893. I then met Mr. — He induced me, for the sake of making money, to lecture against nuns and convents, and he gave me a book called 'Maria Monk,' telling me to read it and obtain my facts and knowledge of convents from it. I have since learnt that the statements in that book were proved to be utterly false by the daughter of the authoress. I now wish to state solemnly and publicly that I never was a nun, that I was never in a convent except when I went there for an hour in the evening to receive instruction, and that all my statements about nuns and convents were taken from that book given to me. I now wish humbly and publicly to beg pardon for all the scandal I have given, to implore forgiveness of those I have slandered, and to devote my life to penance and reparation for the past."

A Vigorous Chaplain.

One of the Catholic chaplains in the United States army is Rev. E. J. Vattmann of the Cleveland diocese. He is assigned to the famous Fifteenth regiment of infantry, which is stationed at Fort Sheridan, Ill. What an influence for good he has had on the soldiers is demonstrated by an article which was recently published in the Chicago Tribune.

"Gambling, drinking and the laxity of morals are the exception and not the rule among the men," says the Tribune. "The regiment has been singularly free from social scandals, with the sole exception of the one which is attached to the killing of Captain Heiberg by Lieutenant Maney last October. Arrests for breaches of discipline are quite infrequent and the punishment severe. The social purity in the regiment is due to strict discipline and the work of Rev. Father E. J. Vattmann, chaplain of the post, who, in addition to his routine labors, is a devout worker in the temperance field, and has secured total abstinence pledges from two hundred of the six hundred and fifty men in the garrison. He was the second Catholic priest ever appointed chaplain in the United States army, and has been with the regiment several years on the frontier, where the Indians gave him the name of 'Wazi Tanka,' or 'Big Pine.' He has compiled a dictionary on the Sioux language."

Sees the Error of His Ways.

The press associations report the recantation of a miserable and deluded "escape" in a despatch from Lowell. The man who turns away from his evil paths is E. V. Lebreton, who has been lecturing against the Church, and who has indulged in the customary slanders, lies and fabrications of the tribe to which he was, for a time, attached. A public announcement was made last Saturday of Mr. Lebreton's retraction. Referring to the Church, which he has been so wickedly maligning, he says: "Her teachings are the only true ones, and thereby retract such points I may have established, and highly proclaim that her belief is mine, and that monstrous calumnies are told against her ministers and representatives. The Catholic Church is not at war with this country, and such accusations are false and abusive." It is reported that the penitent will retire, for a time, to a monastery, and prepare himself for a proper rehabilitation in the fold of the true Church.—Boston Republic.

Human wisdom is weak, and may be deceived; but true faith cannot be deceived.—Thomas A. Kempis.

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MATISM.
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12:15. A special invitation is
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