Spike Island or consigned to a wretched TRIP DOWN THE ST. LAWRENCE. of candlesticks of different sizes, all cut | ST. PATRICK A PROTESTANT | man in an office exercised his power lade. olution; when science and literature colonies,

Now we have it on the sworn testimony of Bal'our's janissary that he
suffered principle into the sworn testing the safety told, this village stards on the entered privately into the sacristry and there listened to the confessions of the penitents, who, in the sacred tribunal of penance, sought reconciliation with God, for the despatches cabled last Saturday from Tipperary, reconciliation with God, for the despatches cabled lest Saturday from Tipperary, where John Dillon and William O'Brien are on their trial for conspiracy, state that "a policeman swore in his evidence that he followed several of the defendants into the vestry of the Catholic church and tried to overhear what was said by should deem it preferable and much more enjoyable, because more quiet, as them to the priest who was hearing confessions." It is further stated that this testimony aroused the indignation of counsel for the defendants, and he demanded to know if the penal days had returned, when the sanctity of the confessional sanctity of the confessional the number immediate on calashes and were could be invaded. Balfour should have lived in the days of Titus Oates and the gunpowder plot. He cannot truly be set down as a representative man of en-lightened England. It is true Father Garnet and two other Jesuit Fathers were executed in penal times because and we stood before the little chapel o they would not divulge what was made known to them in the secrecy of the confessional, but such barbarisms and wanton cruelty belonged to the Elizathe same pictures and quaint old little Stations of the Cross, and the same bethan era, and would not be tolerated now in any part of the civilized world. Balfour, however, has no regard for the Father La Brosse, an acknowledged saint sacrilegious divulging of sacramental of the Jesuit order; and the same old trust and confidence. He would, if possible, share with God Almighty in the secrets of men's hearts, and then punish without mercy the unsuspecting penitent. But an end must come, and very soon, to this unmanly and insufferable tyranny that calls up the memory of Blue Beard and his sounders in the wild regions of Canada and acceptance who called the wild regions of Canada and acceptance who called the wild regions of Canada and acceptance who called the called the wild regions of Canada and acceptance who called the ca hanging victims. John Morley, since his and sent troops under Sarefield to do battle in Ireland. return from Tipperary, where he was nigh bludgeoned to death, is closeted with Mr. Gladstone at Hawarden and both are following closely the barbarous antics of Balfour and his mailcled myrmidone stealing on tip toe to hear the peoples' confections and making them-selves the laughing-stock of the civilized

AMERICAN CRITICISM BALFOURISM.

The following from the New York Times is a fair sample of what Americans think of Mr. Balfour's attempt to ruin Ireland's cause by arresting the Irish leaders :

"The more the Irish arrests are con sidered, the more difficult it becomes to assign any motive for them that is both intelligible and respectable. That which was assigned in our Dublin dispatches is neither. The reflection was quite obvious that, if the arrests were intended to defeat the visit of O'Brien and Dillon to this country to collect money for their cause from Irish-Americans, what it did defeat was its own purpose, since it is quite certain that nothing could more surely open the purses of Irish Americans than arrests that seems so wanton, Moreover, Mr. O'Brien him self, in an interview, expresses his dis-belief that this was the purpose of the Government. It is his opinion that the arrests were made in order to terrify in advance the tenents whom the Govern ment means later to evict for withhold venture to take the holdings from which the previous tenants had be evicted for following the Plan had been Campaign to which the whole Irish people are committed. It tenants were found who agreed to pay the rent the evicted tenants were un-able to pay, they could not pay it. Meanwhile they would be harried with outrages' which the whole British Army, if it were stationed in Ireland for the purpose, would be unable to prevent or to punish. The landlords who receive nothing now would receive nothing then, and all Ireland would be in a turmoil that would render impossible the continuance of its regular and productive industries.

There is really no doubt that the rent which the tenants throughout Ireland agree to pay is more than they can pay This is not a question of rac or of sentiment, but purely and simply of economics. It the present tenants were evicted all over the island and the highest bidders for their holdings put in their places, the existing situation would be presented again in less than a twelveonth. The competitive rent and the farmer's living cannot both be made from the land. The Plan of Campaign is the natural result of these conditions. where the tenants have tendered so much of the rent as they can afford to pay there is no fault to be found with their conduct except, of course, with the national improvidence that induced them to effer more than they could have a Whether improvidence that induced them to cher more than they could pay. Whether they have offered as much as they could afford is a question of fact, which, under the principle established by Mr. Gladstone's Land Bill, might properly be referred to tribupals created for that At any rate, eviction is no remedy for the distress of the landlords, and the only result it seems perfectly certain to bring about is a multiplication of outrages."

A new Polish church was dedicated in Philadelphia by Archbishop Ryan which will be one of the finest church city. Its cost was \$100,000. The corner stone of the Church of the Nativity was laid on the same day, ten thousand persons being present at each of the cere-

the number, jumped on calashes and were driven to the famous old Jesuit chapel two miles away, our Canadian pony trot footed Canadian boy who held the rib bons. The two miles were soon covered, which the foundations were laid two hundred and thirty years ago. It is a frame building, and no doubt the siding have been since many times renewed, but the old proportions are there, and

candlesticks carved with a jacknife by

In Tadousac the first charch was erected

in 1642. It was constructed of poles and the bark of trees and one room partitioned off in which the Blessed Sacrament was kept. Five years later a grand carpe was sent from France with a bell weigh was sent from France with a bell weighting sixty pounds, the first Christian church bell that ever startled the Indian in his forest or awoke the echoes of those mighty rivers. A frame church was rerected in 1659 and blessed on the 21st November of that year by Father Abamel, who spent the winter at Tadousac the village. Before leaving he point of rendezvous both for spiritual and commercial purposes. The Iroquois lated with the Father's sad prediction, commercial purposes. The Iroquois made a raid upon it in 1661, but miracumade a raid upon it in 1661, but miracu-lously spared the church. It was burnt to the ground, however, in 1665. On that occasion the Blessed Mary of the Incarna-tion wrote from Quebes to France on the chapel. Do not disturb me or move tion wrote from Quebec to France on account of the accidental burning of the little church at Tadousac, adding that it was a very great loss, as it had been for years a refuge end retreat for converted Indians and French mariners who traded with the natives along the coasts and estuaries of those great rivers. In 1668 the place was visited by the saintly Bishop Laval, who had to celebrate in a bark shanty and preach in the open air to several hundred Indians and French settlers. The actual church we visited four weeks | chapel. They burst in the door, and there, ago was erected on the same site and foundations as the old one. It was finished in 1747, when Right Rev. Mgr. De Pontbriant was Blahop of Quebec. The French superintendent, Mors. Hocquart, furnished all the material and ment means later to evict for withnown ing their rent in furtherance of the Plan of Campaign. Doubtless such a general eviction could be managed, although it would require a very large force and be attended with great expense. But the priest, Rev. Father Capuard, who attended with great expense. But the priest, Rev. Father Capuard, who attended with great expense of the sulface engree attended with great expense. But the first expense of the sulface engree attended with great expense. But the first engree engree attended with great expense of the sulface engree attended to the lile Aux Condres, the feet of a man who was a Bishop like and the silicites, while most extremely any other Bishop? The reason was be generous both to me and my predecessors cause throughout France, and in this parish. When there was any other Bishop? The reason was be generous both to me and my predecessors cause throughout France, and in this parish. When there was any other Bishop? The reason was be generous both to me and my predecessors cause throughout France, and in this parish. When there was any other Bishop? The reason was be generous both to me and my predecessors cause throughout France, and in this parish. When there was any other Bishop? The reason was be generous both to me and my predecessors cause throughout France, and in this parish. When there was any other Bishop? The reason was be generous both to me and my predecessors cause throughout France, and in this parish. When there was any other Bishop? The reason was be generous both to me and my predecessors cause throughout France, and in this parish. When there was any other Bishop? The reason was be allout fifty miles up the river, and tho the filter of the feet of a man who was a Bishop like and the filter of the feet of a man who was a Bishop like. contributed the greater part of the money presence of the entire congregation on the he said, "don't fear. I promise you that day of its dedication, that as long as that you will return, safe." Remembering day of its dedication, that as long as that church lasted a solemn Mass would be celebrated every year on St. Anne's day for the intention of so munificent a patron and benefactor. It is but 30 by 25 feet, with two windows on each side. The front elevation, facing on the Bay of Tadousac, may be seen from a great distance, with its quaintold belfry, which still holds the bell brought from France in 1647 and saved from the burning of 1665. The walls, which have so triumphantly resisted the ravages of time, are built of cedar. They were formerly whitewashed every year, and are now covered on the inside with wail paper decorations. This little monu-mental chapel was used as the parish church until five years ago. On Carist-mas day, 1885, a new and very fine atone church was opened under the pastorate of the present incumbent, Father Lamieux, and dedicated by Monsignor Begin, the new Bishop of Chicoutimi. Since then Mass is said in the old church only on St. Anne's day, the 26th July, when not only the whole parish assem bles, but canoes start out from all points along both rivers, bearing faithful men and women to hear Mass once more in the dear little old church of their fathers, and place themselves, their children and concerns under the powerful protection of the bonne Ste Anne. The paintings in the old church were not removed to decorate the new one. As they are of historic interest I do not As they are of historic interest I do not think it out of place or a trespass on time or space to mention them. On the gospel side of the church may be seen a beautiful, although very old, picture of the Presentation. It is the work of the artist Boauvais, famed for having painted the marriage ceremony of Louis XVI. and the unfortunate Maria Antoinette. On the opposite side there is a very antique representation of the guardian angel protecting a child from the attack of a serpent, with a lighted castle away, of a serpent, with a lighted castle away, of a serpent, with a lighted easte away, seemingly very distant, in the back-ground. There is also very striking images of our Blessed Lord, of the Blessed Virgin, of St. Caarles Borromeo. The little Stations of the Cross, about six inches by eight, glazed in black targets have been preserved from the

out of the solid wood by the missionary Fathers. The Prie Dieu, and confes-sional, with its grating out diamond shape, are the work of the celebrated Father La Brosse, S. J., already menof all the missioneries who wrought in these regions for God's glory and the sal-vation of souls the name of Father La Brosse is held in dearest and most rever-ential remembrance. Born in Augonmate, France, he was in Canada five years before the conquest. After having taught poli-osophy in the Jesuit College of Quebec he was sent to evangelize the Indians in the interior. He was preaching to the Aben akis, on the benks of the river St. John, when the British came and formally took possersion of Canada. On the parish registry of Chicoutimi is found in mar registry of Chlooutini is found in mar ginal letters written by Father La Brosse:

"On the 5th May, 17.66, at 6 p. m., I arrived as missionary at Tadousse at the age of forty-two years, three months and two days, being in Canada eleven years, ten months and five days, this country being under England's power five years, ten months and two days."

For eixteen years Father La Brosse traversed all the country between River de Loup and the country between River de Loup and the country between River de Loup and the country between tribas of Indians. He translated the gospel into several Indian Idioms and had them printed in Quebec. He acquired

them printed in Quebec. He sequired perfect mastery ever the Montagnais, and travelated into that language all the letters, registries and documents left by his predecassors. In 1770, he retired to the Island of Orleans, near Quebec, to take some rest, and while there composed a Montagnais dictionary, which he had com-menced on his arrival at Tadousac. The Oblate Fathers still possess the manuscript and make good use of it. All the cate-chiems and books of devotion now in use among the Montagnals were composed and written by Father La Brosse. The tale told of the amount of work

done and of difficult things achieved by this great Jesuit missionary is simply incredible. The many nations of Indiana between the St. Lawrence and Labrador were visited in turn annually, while the French of Cacouna, of L'Isle Verte and of Trois Pistoles were regularly attended to. The Mic macs of Baie Des Chalcurs and of Restigouche, the Acadisms of Niplesing, of Tracadia, Bonaventure and Richibuctou were yearly visited and made happy by the presence and ministrations of a devoted Eather, whom all reversed as of a devoted Father, whom all revered as a living saint. But from all his wandering he returned every summer and said Mas lated with the Father's sad prediction my dead body until Father Campain my dead body until father Campain arrives to sing my fuaeral obsequtes. Good-bye forever and God bless you all." After his departure the friends re-mained in the house afraid to speak, and

utter bewildered at what they had heard. They waited in fear and trembling till midnight, when suddenly, on the still and suilen air, broke the solemn dirge of the parish bell. They ruched from the house and in a short time reached the these instructions, a canoe was launched at once, and although the winds howled and the waves rose and sank, two men took their seats in the frail bark and took their seats to the trail bark and pulled away with all their might. Meanwhile Father Campain, of L'Isle Aux. Condres, had finished his office and was retiring for the night when, to his astonishment and terror, his parish bell tolled out very distinctly the solemn knell, that said a soul had just departed from its tenement. soul had just departed from its tenement of clay and was on its way to judgment. Father Campain, in utter bewilderment and fear, proceeded to the church. No sexton or cierk was to be seen, but the bell sexton or clerk was to be seen, but the bell tolled on. Suddenly it ceased, whon he heard, in a clear, distinct voice, these words: "Father La Brosse is dead. He has just departed this life at Tadousac. To-morrow go to the lower end of the island; a canoe will be there to convey you to the place of mourning. Make no delay, and you will reach in time to bury the remains be neath the altar at Tadousac." The men in the canoe saw the waves pile high on in the cause saw the waves pile high on every side of their wretched cance and threaten destruction at every moment, but they had no fear. Father La Brosse had spoken, and he was a saint, and so the waters stretched smooth and glassy beneath the little shell which seemed pushed along by an invisible hand. Ere they touched the land Father Campain, who stood waiting for them cried out, "Father La Brosse is dead you come for me to bury him."
The canoe touched land. Father Campain embarked, a rapid home journey through a bolsterous sea was miraculously made, and that evening the venerable cure of Isle Aux Condres was singing the De Profund is over the remains of his dearly loved and much lamented friend, Father La Brosse. W. F.

TO BE CONTINUED.

While opening the anti-Slavery Congress in the Church of St. Sulpice in Paris on the 21st ult. Cardinal Lavigerie highly praised the enthusiasm of England in the anti-slavery work, although it was headed by Catholics. He said he did not desire the immediate abolition frames, have been preserved from the time of the earliest Jesuit Fathers. In the sacristy are still shown several pairs must be immediately suppressed.

parison with St. Patrick in that respect.

century was the same as it was in Ireland in the eighth and nineth centuries. A PITIOUS SPECIACLE DID IRELAND PRES

ENT;
her glorious cathedrals and monasteries levelled to the ground level level level led to the ground level le

to them gratis, which showed how the spirit of Catholicity which St. Patrick had planted flourished in that country. Then he would ask them what was the religion

he would ask them what was the religion of that country—

WAS IT CATHOLIC AND ROMAN, or Catholic and not Roman, or even Protestant? There had not been wanting men in Ireland, though such were hardly to be met with in England, who had soberly said that St. Patrick was a Protestant. An Irish Protestant was a hope. testant. An Irish Protestant was a hop-less sort of person when he talked about religion. The fact of the matter was that Protestants in Ireland were to day what Protestants in England were in the last century. The Irish Protestants had not got much beyond that now, and that being so, it was not to be wondered at that people had been found who said that St. Patrick never believed what Roman Catholics now believed. He would take one or two doctrines as tests of that, and first the central doctrine of the

SUPREMACY OF THE SEE OF ROME SUPREMACY OF THE SEE OF ROME beloved brethren, it is contrary to the St. Patrick believed in that, and the rules of the Catholic Church for priests St. Patrick believed in that, and the Irish believed that obsidence was due to the Pope as to the very voice of Chris nevertheless, in the present instance, and in presence of the corpse said that St. Patrick ald not believe in the before you, I cannot but tell you that I chapel. They burst in the door, and there, on the steps leading up to the altar, lay the prostrate form of their Father rigid in the cold embrace of death. Before leaving his friend's house, the evening previous, it should have been said, that Father La Brosse directed his friends to launch a cannoe on the bay next morning and proceed to the Lie Aux Condres, about fifty miles up the river, and any other Bisbon? The restson was be consequently the next to me the roughle of a man who was a Bisbon? The restson was be consequently to me the corps and in presence of and no longer in communion with the dues and the other church collections Church of God. St. Patrick impressed that so strongly on the Church of Ire-that so strongly on the Church of Ire-land that it had remained true to Rome generous, noble Irish heart that land that it had remained true to Rome during sixteen hundred years. That Church was Roman to the very core. There was in the book of Armagh—a book written by St. Patrick himself—a canon in black and white, and one which was each upon at a crueisl noint in part of the state of was acted upon at a crucial point in her history, which enacted that in all matters of ecclesiantical importance where disputes arose the last word was to rest with the Holy Sec. He would refer to one particular instance, and that was when the festival of Easter, as established

ST. PATRICK, WAS FOUND TO DIFFER from the custom of the Caurch at Rome and elsewhere in other parts of Christen dom. When the Saxon Archbishop wrote over to his baloved brothers, th

to confess that Cartains had in the fourth century to go to Rome, and that he would labor; when our servile legislatures are discussing the very measures first broached church had not become corrupt. But a in the Assembly of the French Revenue. S. S. No. 12. Percy and Saymour. Apply and qualifications. The Church had not become corrupt. But a in the Assembly of the French Revenue.

ABSURDITIES OF PROTESTANT CONTROVERS AND THE REV. DR. SULLIVAN.

At St James's Courch, Spatish Place, on Sunday evening the Rev. Dr. Sullivan began a course of lectures on "Onristianity in Eagland and Ireland Before the Sixteenth Century." The first lecture of the course dealt with the period between the conversion of the two countries and the conversion of the two countries and the cighth century. The preacher gave an account of the labore of St. Patrick in Ireland, and delivered a panegyric on the saint, whose expect, he said, was an unparalleled success.

Manufully Saint the power lade, and selled related to the Holy Sain the fourth century and plety was the period for the unit of the two countries and the eighth century. The preacher gave an account of the labore of St. Patrick in Ireland, and delivered a panegyric on the saint, whose expect, he said, was an unparalleled success.

No saint in the calendar can stand con. he said, was an upparalleled success.

No saint in the calendar can stand com parison with St. Patrick in that respect.
Evan St. Augustine did not complete the conversion of England; it was.

Completed by Irish Missionaries.

No one could take from St. Patrick the could the Church of England call itself could the Church of England call itself. honor of being the sole aposte of Ireland. He trained his own priests, his own Bishops and monk, and not a single man had ever had a hand in so much as converting a single soul there. It was done altogether by the efforts of St. Patrick. It was wonderful to learn the manner in which that Church, which was planted by St. Patrick, grew. Schools sprang up every where, and cathedrals grew up all over the land. Where were those esthedrals now which St. Patrick raised? Every one of them wrecked by members of the new Church of England—by Elizabeth and Cromwell—and yet people said that the religion of England by the control of the new conditions of the new chart of England by Elizabeth and to Cromwell—and yet people said that obsdience? Water boat was there that obsdience? Water boat was there that obsdience? Water boat was the solution of the Pope, that those particular Bishops should be exempted? It was absolutely certain that no man could be a Cutholic, properly so-called, without being Roman also. He would conclude with the pregnant words of St. Augustine upon that point. "My fidends," he said, "do not say that you not hold the Roman faith." That was—no Roman no Catholic, and that not to be religion of England in the nineteenth in union with Rome was to St. Augustine's mind, not to be a Catholic. Well, if there was one practice more than anhonor of being the sole apostle of Ireland. Catholic and yet claim exemption from

her glorious cathedrals and monasteries levelied to the ground—levelled to the dust—because the Irish people would be true to the Cuthoffic and Roman Church, because they would respensively the drive to go to a man if you can go direct to God ?" and Protestants generally confessions were heard was that the framework of the confessions were heard was that the framework of the confessions were heard was that the framework of the confessions were heard was that the framework of the confessions were heard was that the framework of the confessions were heard was that the framework of the confessions were not confessions and the confessions are confessions are confe confessions were heard was that the fdar would remember the dying words of St. Patrick, "As ye be Christians, so be ye children of Rome." Ireland had never forgotton that. At one period of the eighth century there were one thousand five hundred scholars in one of the great schools in Ireland, and that at a time when the population of Ireland was very much less than even at the present day, and there were other schools in which scholars who came from the four winds of heaven—from Italy, France and Germany to confession as were heard was that the fdar went to the priest, the priest to the Bishop, the Bishop to the Archbishop, and the Archbishop to the Pope. But heavely day the Misson the Pope. But went to the priest, the priest to the Bishop, the Bishop to the Pope. But went to the priest, the priest to the Bishop, the Bishop to the Pope. But went to the priest, the priest to the Bishop, the Bishop to the Pope. But went to the priest, the priest to the Bishop, the Bishop to the Pope. But went to the priest, the priest to the Bishop, the Bishop to the Pope. But went to the priest, the priest to the Bishop, the Bishop to the Pope. But went to the priest, the priest to the Bishop, the Bishop to the Pope. But went to the priest, the priest to the Bishop to the Pope. But went to the priest, the priest to the Bishop to the Pope. But went to the priest, the priest to the Bishop to the Pope. But went to the priest, the priest to the Bishop to the Pope. But went to the priest, the priest to the Bishop to the Pope. But went to the priest, the priest to the Bishop to the Pope. But went to the priest, the priest to the Bishop to the Pope. But went to the Pop heaver—from Italy, France and Germany

were taken in and housed free of
charge, and books and instruction given
grava suspicion that the Protestant Church must have been altogether wrong.

OBITUARY.

Mr. James O'Keefe, Biddniph,

In our issue of to-day we very much regret to have to announce the death of Mr. James O'Keefe, one of St. Patrick's (Biddulph) most respected citizens, which took place on Monday, the 29th ultimo, at the age of seventy years, after a long illness. He was a native of Dunnamagat the sge of seventy years, and a song filness. He was a native of Dunnamag-gan, Co. Kilkenny, from which place he emigrated over forty-seven years ago. He relaed a large, respectable family, whom he has left in comfortable circumstances He was a man of extreme generosity, ful of sympathy for the poor and the dis-tressed. We caunot do better than repeat here a few of the remarks of his pastor, Rev. Father Connolly, who, at the con-clusion of the Mars, when he turned around to address the large congregation, both Catholic and Protestant, said: "My

LOOKING HOMEWARD.

Boston Pilot.

The latest of the "Present Day Papers" now publishing in the Century and representing the opinion of a large number of influential and distinguished Protestant ministers and laymen, contains some very remarkable passages. After having, in a rarely impartial manner, summed up the dangers and the needs of the hour, it says Bishops of Ireland, and asked them to "The long lost ideal of one Catholic conform to the custom of the Holy Roman Church, they assembled in council at Lougalin, and at that council they determined to send ambassadors to the this away by showing that its "Catholic this away the control this away the catholic thi Roman Church, they assembled in council at Loughlin, and at that council they determined to send ambassadors to the Holy See to find out which was the true Church "is not a Courch at all, but a Roman practice, and when they found what it was they adopted it, and adopt it to the present day. Here they had to deal with the objection urged by Archbishop Usher. There had been great scholars in the Protestant Church, and clever men who could break a lance most ably with the infidel, and who yet became muddle headed when they had to deal with the claims of the Holy See.

Check Kuk. The able of a Church at all, but a Samething which shall "embrace dog—matic deflorences and allow them due scope and action"—a phrase which is pleasing until one remembers that man, unasted by grace, is decided in his manner of expressing his dogmatic differences, and that, "given due scope and action," their result is exercely harmonious. Very curiously in reviewing Les Americains the Check Kuk. red deal with the claims of the Holy See. Chec Kuc, the authority which Archbishop Usher was unquestionably a great scholar, but he was the Protestant Archbishop of Armagh, and was therefore bound to do his level best to prove St. Patrick was a Protestant, Monthly remarks that a possible consequence of the Armagh of States, the did not believe that a possible consequence of the Armagh of States. and accordingly he did not believe that quence of the present state of affairs is, St. Patrick and the early Irish Church had that the hand of Rome may be felt presssuch an unbounded respect for Rome as ing on the beam, so that it will be seen was then represented. When confronted that the Century writers are not alone in with that canon, to which he had just retter opinion. They close their article: ferred, he tried to wriggle out of the diffi-culty by saying that if he had lived in those days he perhaps would have gone to Rome for the solution of his difficulties, since Rome at that time had not grown to corrupt. The Protestant Archbishop had the streets of our cities; when our to confess that Caristians had in the fourth hoarded capital is out-voted by leagued

which is, and was, and shall be, and which is the beginning and the end, and which gathers all races and nations to



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Open from the 1st to the 31st Outober (Sundays Excepted).

The greatest attraction of this Exhibition is undoubtedly the Art Department, which is undoubtedly the Art Department, which consists of about three hundred oil paintings, both ancient and modern many of them being works of the old masters, among them Poussin, Lebrun, Toussaint, Mitot, Palma, jr., Agesuno Clampelli, Pietro Bartoli, Aguita dei Miguel, Almonte Martino, Alunno Niccolo, Anticoni, Hans Memiting, Mathias Vandenberg, Thomas Rossinerti, Bartholomans Zeitborg, Van Ryn, Ludovico Carnel, Martin von Vos, Schonfeld, Rechel Ruish, Jan von Achen, Jean von Kasel, Pippanhagen, Peler Brandi, Peter Bramdiel, Lutterer, etc., also maintings after Raphael, Rubers, Murlio, Doiel, Solimens, etc. In a word, all the great European schools of art are represented in this gellery, which is certainly the largest, rarest and finest collection of works of art ever exhibited in the Dominion of Canada.

Let everybody profit of the chance of seeing a sight such as the many may never have an opportunity to see again in their lifetime. Admitsion 2s eta.—Dom.

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