leets on the 2nd and 4th Thursday of every nth, at 8 o'clock, at their hall, Albion Block shmond Street. O. LARKLE, Pres., WM RCGRAN, Recording Secretary.

## C. M. B. A.

Acknowledgment.

Acknowledgment.

Toronto, Nov. 24, 1993.

W. H. Cahill, Rec. Sec., Branch No. 200.

Dear Sir—I desire to acknowledge the receipt of \$2,000 for which my son, the late James Brennan, was insured in your noble order, and I wish you to please convey to the Rev. Father Hand and members of Branch 200 my most sincere thanks for the kindness they have shown me during his last illness and death. I am really uable to fully express my appreciation of the C. M. B. A., the admirable charity of its members and the promptitude with which it meets its financial obligations. It was a happy thought to establish Branch 200 in St. Paul's parish. In deepest sorrow as I am, though humbly howing to the will of Almighty God, I gratefully acknowledge its beneficent influence, and I cannot too earnestly advise the men of the parish to become members thereof. Practical Christian sympathy, in case of illness and prompt financial assistance at death seem to me its chief characteristics.

Very faithfully yours,

Ann Brennan.

On Wednesday, Mr. P. J. O'Keeffe received from Mr. P. T. Tansey, of Montreal, a very handsome badge, consisting of three bars with badge attached. On the first bar are the words, in raised letters, Grand Deputy; on the second, P. J. O'Keeffe, and on the third C. M. B. A. The badge itself is about the size of a fifty cent piece, and contains the seal of the Grand Council of Canada of the C. M. B. A. The badge is a present from Mr. Tansey, of Tansey & Co., Montreal, manufacturers of all kinds of Catholic society emblems, and is a very fine specimen of workmanship.—St. John Globe, Nov. 30.

At the last meeting of Branch 85, Toront the following resolution of condolence w passed:
Whereas it has pleased Almighty God to
remove from our midst the wite of Bro. N. J.
Clark, our ex-President, and now a member
of Branch, No. 1, Supreme Council, Niagara

of Branch No. 1, Supreme Council, Annual Falls, be it
Resolved that we tender to our brother our heartfelt sympathy in his sad affliction, and pray that God may grant him grace to bear with Christian resignation his great bereavement. Be it further
Resolved that copies of this resolution be sent to the CATHOLIC RECORD and the Catholic Register for publication.
T. B. WINTERBERRY, Rec. Sec.

### THE CATHOLIC TRUTH SOCIETY OF

In the lecture hall of the University, the annual meeting of the Catholic Truth Society was held on Sunday afternoon, an unusually large body of the members being present, Mr. F. B. Hayes, President, occupying the chair and the Archbishop of Toronty, His Grace of Ottawa, Sir John Thompson, Dr. McCabe and other distinguished Catholic representatives being seated on the platform. The large hall was crowded in every part by the enlightened portion of the Catholic community of the capital. All were anxious to hear the report of the society's success during the past year, and still more to listen to the manly and eloquent address which they expected from His Grace of Toronto. After the report of the committee on the amount of work performed during the past year, and the various publications received and distributed in the city, His Grace the Archbishop of Toronte rose to address the assembly. His presence evoked an outburst of applause again and again repeated. He began by remarking how grateful he was for the reception which the Catholic Truth Society of Ottawa gave him on this occasion. He thanked them for such kindness, and he appreciated it the more because coming from such earnest workers in the vanguard of the Catholic Church. Their labor was one worthy of them; the object of their society—to spread the light of Catholic truth and disabuse the minds of our Protestant fellow-citizens of the misre-presentations and falsehoods which husdreds of years of caluanny had heaped on the mother of nations—was one which should forever commend itself to the love and praise of every true child of the Catholic Church. That Church was no only persecuted by the fire and sword of Inddelity, but was even calumniated and raviled by men professing belief in the charitable maxims of Jesus Christ. Surrounded by such enemies she appealed and continues to appeal to her Founder in testimony of her innocence and purity. Like unto the chaste Susanna, the adultress of divine truth sought her rain, but like the pure daughter of Israel, she of Israel. Keturn to judgment for they have borne false testimonies against her." His Grace then gave some of his personal ex periences of the ignorance and prejudice which mislead our Protestant fellow-citizens in forming an impartial judgment of Catholic doctrine. He continued. Lst us then go to the people; show them the light of Catholic faith—place it before their eyes so that they cannot but see it and feel it. For ourselves let us live up to those grand truths which our Fathers have handed down to us—the Christian heritage of ourselves and our children. But above all let us be kind and considerate in our dealings with our Protestant fellow-citizens. Kindness. in the end succeeds far better than controversy, which must ever be an extreme measure, in the propagation of Catholic truth. Proclaim everywhere the truth of the Church of Jesus Christ, and God will effect the rest. In conclusion HisGrace regretted that the Torouto branch of the Catholic Truth Society of the Queen City would again arise like the Phoenix from its ashes and be remorated to youth and vigor.

His Grace was followed by Sir John Thompson who was most happy to address his collaborateurs of the Catholic Truth Society of Ottawa, of which he was happy to be a member. He endorsed His Grace's views as to the object of a Catholic Truth Society. An appeal to the honest impartial judgment of our fellow-citizens of other denominations, as to what Catholics really do believe, would in the end be more

ampartial judgment of our fellow-citizens of other denominations, as to what Catholics really do believe, would in the end be more productive of good fruit than the most learned controversies. He would also favor cheap Catholic publications so as to place the expositions of Catholic truth within reach of all.

Archbishop Duhamel of Ottawa having addressed the audience, the proceedings terminated with a vote of thanks to the presiding officers.

J. P. T.

#### THE LAZY MONKS.

It is hardly possible to open a modern book or a newspaper of the day in which any reference is made to the Middle Ages or to monastic institutions without finding a sneer at the "lazy monks," the "ignorant monks," or the "monkish superstition." These lies, like the other great lies upon which the Protestant tradition re are woven into our every-day life. books, in the prints in shop windows, and in the songs of the common people. The wells are poisoned. The atmosphere is so charged with falsehood in this matter that Catholics are often imperceptibly tinged with the preva-

ent view.
"Truth is at the bottom of a well, ancient philosopher; but in regard to monks and many other Catholic mat ters, truth has been purposely sunk fathoms below the surface; stones and rubbish have been deliberately piled upon it, in the hope that it would never rise again. The Protestant Lie on this matter has lived tenaciously, helped on its way by Law, by Litera-ture, by Art, by the historian, by the poet and the ballad singer. Yet, jus as "murder will out," so too will truth prevail in the long run. Truth in regard to the monks is slowly but surely gaining ground.

That the monks chose pleasant place for their monasteries is one of the charges brought against them. But as Newman says, "they were not dreary sentimentalists to fall in love with purling brooks and nodding groves. Their poetry was the poetry of hard work and hard fare. They could plough and reap, they they could thatch, they could drain; they could lop, they could carpenter, they could thatch, they could make hurdles for their huts; they could make a road, they could divert or secure the streamlet's bed, they could bridge a torrent. They found a swamp, a moor, a thicket, a rock; and they made an Eden in the wilderness. They destroyed snakes; they exterminated wild cats, wolves, boars, bears; they put to flight or they converted rovers, outlaws, robbers.

All this is agreed to even by non Catholic writers. "We owe the agri-cultural restoration of the greater part cultural restoration monks," says the of Europe to the monks," says the Protestant Hallam. To the "Lazy Monks!" be it remembered! "The monks were much the best husband men, and the only gardeners," says Forsyth. "None ever improved their Forsyth. "None ever improved their lands and possessions more than the monks by building, cultivating and other methods," so says Wharton. "Wherever they came," so says Mr. Soame, "they converted the wilderness into a cultivated country, they pursued the breeding of cattle and agriculture, labored with their own hands, drained morasses, and cleared away forests." M. Guizot says: "They were the agriculturalists of Europe, they cleared it on a large scale, associating agricul ture with preaching."

All these testimonies could be strengthened indefinitely. There was no limit to the blessings conferred on the people by "these lazy, immoral monks. They copied the Bible and the best ancient literature. Their beauti ful manuscripts remain even until now the treasures of Protestant museums, speaking witnesses for the monks, and loquent accusers of the Protestant historians, glorious refutations of the Protestant Lie. Art and science were cradled and nurtured by these "ignor ant monks." Music, painting, astron omy, every one of these owe a debt to the monks. Architecture—but why go on? Look at our noble cathedrals now in the hands of the false teachers, of wolves in sheep's clothing, who defame the men that raised these poems in stone, wherein a mutilated gospel is preached, and from which the Altar and the Sacrifice have been banished. The spoilers have come in and have lied in the face of heaven and before men in order to justify their infamy.

Writing the other day of the Mata bele war, a London daily paper said that "modern civilization when dealing with savages could not wait for the slow methods of the Jesuits," re-ferring of course to the great work of that glorious order among native races in Paraguay and elsewhere. No, we civilize nowadays with machine guns and whiskey. The "Christian seeks out the native, not to bring him to a knowledge of God, but to steal a concession and float a company on the strength of the thief, The slow, but humane and successful. "monkish method" is not in vogue in this Protestant age. The difference between the methods of "modern civilization" and the methods of the monks is just the difference between the spirit of the world and the spirit of Christianity.

I often wonder what would have been the result if our forefather had been "civilized" by a chartered company, imstead of being taught by Augustine and the monks of Iona and Lindifarne. The conquest of the monks endure to-day despite the re-

the monks did? It was needful that the plunder should be justified, hence the ruffians who robbed the monks, or Requiecat in pace. the monks did? It was needful that the plunder should be justified, hence the rufflans who robbed the monks, or rather, who robbed the poor, for the monks were but the guardians of the poor—hence these robbers and receivers of stolen goods, who have been our law-makers and the rulers of the land, have fostered the traditional lie, that the monks were lazy, and idle,

and superstitious.

Just as a hireling preacher, in a desecrated abbey raised by monks to the honor and glory of God, will go up into his pulpit, and taking his text from the Bible handed down to him by the monks, will thunder forth against the "ignorance and superstition these men, who, perhaps, founded the college in which he was educated. So, too, will the defenders of the spoliation is the oft-quoted expression of an of the monks contribute out of their ancient philosopher; but in regard to ill-gotten wealth the means wherewith to circulate lies against the Catholic Church, and poison the minds of the poor, whose heritage they now enjoy, against the monks, who were the guardians of the poor and the constant adocates and champions of their claim. And so the world goes on !

Can any one deny that the monks were good landlords? Protestant writers are all agreed on the matter. Some of the abbots were in debt and could not pay the levies of the secular power, because they had "remitted the rents of many of their tenants." A pitiful tale, a bad season, always appealed to the kindly monks. There vere no evictions, no rack rents, no demands for grants of public money, no squandering of income on the rac course, or worse; no evasion of public duties. The land was for the support of the poor, and the monasteries fed the poor. Large sums were constantly handed to the king in the time of war or stress. The monks did not lend to the State at 5 per cent. They did not throw the burdens properly their own upon the people at large, as the modern landlords have done. And yet the poor who have been despoiled in denouncing the monks with the false teachers join in the State Church, and the men who hold the plunder, and the State which bound the monk and hanged him for preaching the Gospel to the lowly and standing up for free

We can see then what a powerful combination of interested parties it was that started the Protestant Lie and still allied against the monks and the Catholic Church. Yet truth prevail. Who can doubt it? poor want champions to day as much as ever they did. Where shall they In the newspapers that merely make capital and circulation for themselves out of the people's misery? Wait till the workers on these same papers take up arms against their employers for higher wages and shorter hours. Then we will see where the shoe pinches.

Or will they find their El Dorado in State Socialism, with an army of officials and a central authority, aged, as it needs must be, by a handful of men? Is salvation to be found there? Who will watch the police men? Who will see that the officials are kind and generous and incorrup for our social ills to be found

And can we look for it in a Church which is a mere State department, like the Board of Trade or the Home Office? Can we look to a Church with a mar ried clergy, saving up for their sons and daughters, hunting for places for their relatives and preferment for themselves? There, also, we look in vain.

civilization for all it is worth, and when the State and the State Church. and the Municipality and the world of paid officialdom have all been found wanting, as they will be found wanting, then, perhaps the monk and the nun, the Sister of Mercy and the Catholic priest-the men and women who treely give up all, riches and friends, home and ambition, to devote them-selves to the service of mankind for the love of God-then the turn of these will come once more, and the ruined abbey will be rebuilt and will again teem with its ministering monks, and Matin bell and the Vesper hymn will again be heard in many a quiet country place, and, better still, in the crowded centres of busy life, where fester and rot the savages and outcasts, the products of a civilization without religion, a civilization that despises the "slow methods of the Jesuits," in its hurry to get ahead. - Charles Diamond in Glasgow Observer.

#### Catholic Reading Circles.

Those who wish to be informed in regard to the Catholic Educational Union, the Catholic Reading Circle, and the Catholic Summer School, will receive a pamphlet bearing on the same by sending their address to J. McDermott, Box 974, Montreal, Que.

#### OBITUARY.

MISS AGNES FRANCES COLEMAN, LONmonks endure to day despite the revolt of a great part of modern Europe against the rule of Christ's Church. Protestantism has done its worst to bring us back again to the days when force only ruled, and but for the spirit of Catholicity—which still exists, even where hardly discernible amidst much that is evil and barbarous—but for Catholicity Europe would be to-day as revolting to the true Christian as it was in the time of Nero.

But this is a digression. We hear much about the lands owned by monks and monasteries. Who are the owners of the land to day? And are they but in the heart of the proud is frequent envey and indignation.—Thomas A'Kempis.

monks endure to day despite the revolt of agreat part of modern Europe against the rule of Christ's Church. Probe against the rule of Catholicity—which still exists, even the redath though not unexpected, cast a gloom over a large circle of friends, to whom she endeared herself by her death though not unexpecte

#### IRISH PRIESTS AND IRISH PATRIOTS.

One of the saddest features of the dissensions among Irish patriots at home is the silly charge that the Bishops and priests are hostile to Irish freedom. Nothing could well be further from the truth. When men say that the Catholic Church is opposed to patriotic endeavor they know not whereof they speak. She has always been, she is and she ever will be the friend of the oppressed and the toe of the oppressor. There is not on the face of God's earth a more patriotic body of men than the priests of Ireland. It is not so many years since the great Irish Dominican orator, Father Tom Burke, was heard in this country, and he seemed to revive and embody in his great heart the noblest entiments and the highest purpose that ever animated the worthiest and most eloquent sons of Ireland.

In Father Burke's orations on Irish subjects may be found as grand a patriotism as that of St. Lawrence, as fervid eloquence as ever fell from the lips of Grattan or O'Connor or Meagher, and a love of fatherland as un-selfish and as noble as that of Washington. In his recital of Ireland's wrongs he was as fearless as Emmet or Tone He spoke as an Irish priest, and his brethren, both secular and regular, think as he thinks and feel as he feels on Ireland's right to independence Cardinal Logue and Archbishop Croke are just as patriotic, and history will proclaim them the truest friends of rish freedom.

#### "EQUAL RIGHTS."

The Mail of Friday last published from an official document just issued by the supreme body, the objects and declaration of principles of the Canadian P. P. A. (Protestant Protective Association). Principle No. 6 reads as follows: "It is in our opinion unsee and unsafe to appoint or elect to civic, political or military office in this country men who owe supreme allegiance to any foreign king, potentate or ecclesiastical power, and who are sworn to obey such power."

power, and who are sworn to obey such power,"
Further on a series of questions are given which must be answered satisfactorily by candidates aspiring to public positions before they can receive the support of members of the society. The first question asked a candidate for the Legislative Assembly is "Are you prepared to do all you can to abolish Separate schools?"
Question No. 8 applies to aspirants for the position of school trustees. It is as follows: "If elected will you promise that no Roman Catholic will be employed as teacher by the School Board?"
By the above it is evident that the P. P. A. would not allow Roman Catholics to have Separate schools in this province; neither would they permit Roman Catholics to have Separate schools.
The Mail says the Association arose out of the Equal Rights agitation. This is Equal Rights with a vengeance.—Richmond Hill, Liberal, Nov. 30.

McClure's Magazine for December, being the Christmas number, is especially attractive. The articles are of a high class, and the illustrations the finest the printer's art can produce. This magazine is published by S. S. McClure, 743 Broadway, New York, and the price is only 15 cents per number.

#### MARKET REPORTS.

London, Dec. 7.—Wheat 95 to \$1.01 per cental: oats 92 to 98c per cental; peas 99 to 93; barley 80 to 85; rye 90 to 81; and corn \$1 to \$1.02; beet \$1 to 86 per cwt.; lamb 9½ by the carcass; pork \$6 to \$6.50. Butter 25 to 26c for single rolls: 28b to \$6.50. Butter 25 to 26c for single rolls: 28b the basket and 22c for crocks and large roll eggs 19 to 22c per doz.; apples \$1.75 to \$2.50 per bbl., and 70c to \$1 a bag; potatoes 70 to 75c a bag; turkey 8 \$10 9c a pound; geese 6 to 75c a pair; hay, firm, at 88 50 to 89 a ton.

Toronto, Dec. 7.—Flow.—Straight roller

pair; hay, firm, at 88 50 to 39 a ton.

Toronto, Dec 7.— Flour — Straight roller, 82,80; extra, 82,80 to 82,75. Wheat, white 70 c; spring, No. 58c; red winter, 57c; goose, 56c; No. 1, Mau. hard, 71c; No. 2, 60c; No. 3, 66c; bo 36c. Oats, No. 2, 51 to 5c; barley, No. 1, 41c; feed 35 to 30c. Oats, No. 2, 283c. to 203c;

Montreal, Dec. 7.—Wheat—No. 1 hard Manitoba, 69 to 70c; No. 2 do, 67 to 98c; peas per 95 bs 8 to 69c; oats, per 34 bs 36 to 575c; corn, duty paid, 62 to 61c; barley, feed, 42 to 48c; barley, field, and the first partey, field, and find 55 to 56; rye, affoat, 55 to 56. corn, duty pand. 2 to 01c; barley, feed, 42 to 34c; Flour—Winter wheat, \$8,70 to \$8,30; Manitoba patents best brands, \$8,70 to \$8,30; straight rollers, \$8 to \$8,10; extra, \$2,20 to \$8,00; superfine, \$2,20 to \$8,50; the Manitoba strong bakers, \$8,40 to \$8,50; the Manitoba strong bakers, \$8,40 to \$8,50; do, do, best brands, \$8,50 to \$8,50; to \$6,50; do, do, best brands, \$8,50 to \$8,50; to \$6,50; superfine, \$2,20 to \$8,50; do, do, best brands, \$8,50 to \$8,50; to \$6,50; superfine, \$2,20 to \$6,50; to \$8,50; to \$6,50; superfine, \$2,20 to \$6,50; superfine, \$6,50; to \$1,0; granlated, bags, \$2 to \$2,05; do bbls, \$4,50 to \$1,0; granlated, bags, \$2 to \$2,05; do bbls, \$4,50 to \$1,0; granlated, bags, \$2 to \$2,05; do bls, \$4,50 to \$1,0; to \$1,0;

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Dec. 7.—Butchers' Cattle and Stockers—One load of butchers' cattle, averaging 1,020 lbs sold at 832 a head; 15 head, averaging 1,130 lbs, sold at 840 a head. Odd one s and two's, picked, sold at 840 a head. Odd one s and two's, picked, sold at 34 to 34c. There is a limited demand for stockers at 24 to 24c for light feeders, and 3 to 34c for cattle weighing 1,100 lbs and up.

Hogs—Prices were 124 lower. Straight fats, weighed off car sold at 85, and fed and watered at 81.75. Stores and half fats sold at 81.50, and stags at 82.50 to 83.

Seepa and Lambs—Prices were easy, ranging from 81.50 for culls up to 82.70 for choice 85 lb lambs. A bunch of 2%6, averaging 76 lbs, sold at 82.70; a bunch of 57, averaging 76 lbs, sold at 82.17. Sheep were in slow demand. A bunch of 17 head averaging 130 lbs, sold at 82.17. Sheep were in slow demand. A bunch of 17 head averaging 130 lbs, sold at 83 a head.

Calves—\$2 to 88, according to quality.

Milch Cows and Springers — tood cows brought rather less than 839. A pair, one of which was a Jersey, sold at \$95. Inferiors sold down as low as 825.

down as low as \$25.

BUFFALO.

Buffalo, Dec. 7.—Cattle—89 cars through, (cars sale; market firmer. Sales: Wester, cows, \$2 to \$2.99; light thin steers, \$3.75; bulls \$2.25 to \$2.50; light thin steers, \$3.75; bulls \$2.25 to \$2.50; light thin steers, \$3.75; bulls \$2.25 to \$2.50; light thin steers, \$3.60; to \$8.65 mixed packers, \$5.60 to \$5.65; mediums an heavy, \$5.50 to \$5.65; heavy ends, \$5.60 to \$5.65 pigs, \$6.89 to \$5.30; fair to g od ends, \$4.75 to \$25; closed steady. Sheep and lambs—4 car through, \$25 cars sale; market stronger; fair to good native sheep, \$2.50 to \$3.60; good 90 to 10 b wethers, \$3.85 to \$4.55; fancy heavy exported to \$6.50; so \$6.50; so \$6.50; good to 10 b wethers, \$3.85 to \$4.55; conmon to fair, \$3.5; to \$4.60; common to fair, \$4.60; common to \$6.60; common to

A. P. Noakes, Mattawa, Ont., writes: "I have been troubled for years with rheumatism and nervous debility. Dr. Williams' Pink Pills entirely restored me after all other redemies had failed." Sold by all dealers or by mail at 5'c, a box, or 6 boxes for \$2.50. Dr. Williams' Med. Co., Brockville, Ont., and Schenectady, N. Y. Beware of imitations and substitutes.

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We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail 25cts., in stamps or scrip. Address, Thomas Coffey, CATHOLIC RECORD Office, London, Ont.

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eeding the cold kills it, and no one can afford to have a cough or cold, acute and leading to consumption, lurking

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JOHN A. PAYNE,
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TEACHER WANT D, FOR R. C. S. S. No. 1, McGillivray, for 1881, Male or female. Holding second or third class certificate. Address, stating salary, P. Curtin, Centralia P. O., Ont.

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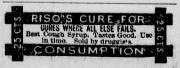
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Catholic Gore of Downie, a female
teacher, holding a first or second class certinicate. Applicants to state s lary and experience, and send copies of testimonials to
PATRICK KEARNEY, Sec. Treas., Conroy P.
O., Ont., not later than Dec. 23.

MALE TEACHER WANTED, HOLDING A MALE TEACHER WANTED HOLDING A
second or third class certificate, for school
section No. 5, Township of Logan, Duties to
begin January 3. State salary, qualification,
experience, etc. Applications received up to
Dec. 15, 1893, Address John McGrath, Sets.,
Silsburg P. O., Ont.

MALE TEACHER WANTED, HOLDING A second or third class certificate, for Public school section No. 9. Flos. Salary not to exceed \$300. Duties to begin January 3 next. Testimonials required. Apply to NAPOLKAN LE CLARE, Sec., Vigo P. O., Ont. 789-3

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ARCHDIOCESE OF

THE ARCHBISHOP'S VISI VILLE FOR THE EST Stanleyville,

At his last visitation early in October of Grace, Archbishop Cle the congregation on Catholic schools, and ear them to establish at lea schools in sections w payers were wholly of Catholics. He held a ratepayers of those two church; and, after long explanations of diffic the consent of all for ever, he preferred to po ensure the payment of the current year, and subsidy to the existin

Having instructed

O'Connor how to proceed

trustees.

the first step was take November by the c meeting of the rater section No. 2 after six such meeting had been public places and sign holders. Ten assisted and were unanimou resolution for the est Separate school the They also appointed tees for the m such school. The then in Ottawa on ec ness, and, on his retu he received a letter O'Connor explaining done, at the same tim that there were rumor ference on the part of Inspector, who had with Catholics and su

in the parish.

Accordingly, the A from Kingston on F Nov., accompanied a Lake by the Archbi who had come with to Kingston for a fri came, with Very Re Gauthier, to Perth, met by Rev. T. F Rev. Chas. Duffus, The same afternoon weather was extreme to Stanleyville, and n ceeded, in company thier and Father ( "Island" to meet school section No. 4 Separate school there was very severe indee commenced at 10:15 ratepayers of that dist school room. ceeded with unar

accordance with the forms, under direct The resolu a Separate school acclamation; all term factorily.
After returning to Stanleyville the min proscribed notice to township was formu thing prepared for t documents respecting the two Separate sch

tion Department wit Next morning, S His Grace celebrate at 9 o'clock assisted Mass in pontificals, a Gauthier. Mass was pastor, Rev. T. P. the Gospel Vicar Ga to Bathurst to celeb congregation of St. The Archbishop ad

of Burgess on the

education, its supre the present day, and duty of Christian pa wheresoever possible with Catholic teach books for the instru tion of their child hearts in the knowl Christ and His Hol the laws of faith a means of grace venabled to pass their and holiness, and oldestiny. He declar satisfaction at the v just done in this par lated the people on t which their proceed ducted in the format ate schools. He exposition of Catholics establishing Separ their unquestionable federal constitution do exactly as they h CANONICAL ERECTION

OF THE WAY At 4 o'clock p. m again assembled church, Stanleyville announced to ther that the Archbishop indulgence the Stat the Cross. The p prescribed in the this solemn rite w precision. The sta side each other in blessed with the

Vicar Gauthier and