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C. M. B. A.

We would call the attention of our C. M. B. A. Branches and members to the fact that we make a very pretty silk C. M. B. A. Badge, nicely framed with gold fringe, according to price, \$1.00, \$1.25, \$1.40, \$1.50, \$1.75, and \$2.00, and can be used by branches when attending funerals of deceased members, or at a demonstration of any kind, and it imparts to a body of men a neat appearance.

CATHOLIC ORGANIZATIONS IN CANADA.

We respectfully solicit the patronage of the Catholic societies of the Dominion, "Belletour, National and Beneficial," and would call their attention to the fact that we are the only Catholic firm in Canada who make a specialty of association supplies, such as:

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Designs and prices furnished upon application to T. F. TANSLEY, General Purchasing Agent and Manufacturer of Association Supplies, 25 St. Martin Street, Montreal. Established May, 1884.

C. M. B. A.

The Grand Secretary informs us that new Branches will be organized at Cobourg and Parry Sound in the course of a few days.

From 1st January, 1889, to 1st July, there were eighty six deaths in the association, for the payment of the beneficiaries of which, eight assessments were issued, ten of said deaths were in Canada, calling for the payment of \$19,000 by the Supreme Council. On these eight assessments Canada will have paid to the Supreme Council about \$31,390.

Brother Deane, of the C. M. B. A. Monthly, has interviewed the Supreme Council officers regarding the dispute between them and the Grand Council of Canada. Had our energetic brother interviewed the officers and representatives of the latter council and reported such in the same issue as he did the others, it would certainly have been better, as the Monthly is supposed, as an official organ of both councils, to act impartially.

The Supreme President stated that he did not notice the difference between the Constitution and the printed and published minutes of the Supreme Council Convention regarding Section 4 of the Beneficiary Fund Article until his attention was called to it by Grand President O'Connor.

None of the Supreme Council Trustees had any recollection of that part of Section 4, relating to medical certificates, etc., now in dispute, having been read or adopted at the Supreme Convention, nor of any action thereon having been recorded in the minutes of the Supreme Trustees meeting held last February. This was stated at the Detroit meeting, June 4th last.

Messrs. Hynes and Bertrand are the only members of the Supreme Council, so far as we have heard, that state that Section 4, Beneficiary Fund Article, in its present form was read and adopted at the Supreme Convention.

Should not the affidavits, declarations or statements of Messrs. O'Meara, Finn, O'Brien and Coffey be considered as of much importance as those of Messrs. Hynes and Bertrand?

Mr. Bulger was present at the meeting of the Supreme Trustees in Detroit June 4th last, and heard the positive assertions of J. O'Meara, Esq., that section 4, in its present shape, was not read nor adopted at the Supreme Convention, and that no reference was made to the custodianship of medical certificates, at said convention. He also heard the statements, in writing of Messrs. Finn and C. G. J. to the same effect. Should this not have been mentioned in his interview with brother Deane?

The Supreme President stated in Detroit that he would suspend the Grand Council of Canada if it did not comply with the resolution adopted by the Supreme Trustees at the Detroit meeting. He did not with the matter submitted to the Canadian Branches; but the Grand Council of Canada, at its meeting of July 2nd, decided it was advisable not to do so.

Since the formation of the Grand Council of Canada, in February, 1880, the medical certificates of the members in Canada have been kept in the Grand Secretary's office.

How is it, then, if it were so necessary to have said certificates in the Supreme Recorder's office, and if, as the Supreme President now says "the Supreme Council had always had the power to direct who should be the custodian of the medical certificates," such an important matter was neglected by the Supreme Council up till March last? Also, if said Council always had the power, why was it necessary to endeavor to change the constitution in this regard?

The officers of the Grand Council of Canada did not contest that Section 4, as appearing in the printed minutes of the Supreme Convention, is correct; but they contended that no reference was made to the custodianship of medical certificates at the late Supreme Convention, and that, that part of Section 4 relating to "Medical Certificates and Applications for Membership," as it appears in the constitution, was never read nor adopted at the Supreme Convention, and is therefore, according to Section 1 Article xvii, page 38, constitution, not a part of our laws.

Supreme Council Solicitor Keer says: "I think the Canadian Grand Council may incorporate under the laws of Ontario without interfering with its allegiance to the Supreme Council. Such allegiance, of course, would, as it is today, be merely voluntary." He also says: "The unity of our association would have been very much strengthened by accumulating the Reserve Fund under the control of the Supreme Council."

Yes, such a course would have placed the Grand Council of Canada still more under the tender mercy of the Supreme Council. We presume the next move of the Supreme Board of Trustees will be to order the transfer of the Reserve Fund from the Grand Council of Canada to the Supreme Council for investment.

Mr. Bulger thought "that the Grand Council of Canada had a right to submit the question to the branches to find out their views, but they had not stated the true position of the case," as he considered the circular sent out by the Grand Council to branches "misleading where it holds out the view that the minutes are correct, and Section 4 of the constitution wrong."

We consider that the circular issued by the Grand Council of Canada to its Branches, stated in a concise and clear manner, a very true position of the case, and withheld nothing that was necessary to be made known.

Said circular informed our Branches that the Supreme Recorder demanded the medical certificates of our members, that said certificates were in the possession of the Grand Secretary, that the Grand Council instructed said officer to retain said certificates, and continue his work as heretofore, our representatives having informed them that no amendment regarding the custodianship of medical certificates, etc., was made at the late Supreme Convention, and as the Grand Council of Canada did not recognize the right of any body but the Supreme Council in any assembly to make new laws or amendments to the constitution of the association, they could not, without violating the trust placed in them, comply with said demand; but the Council then gave in full the resolution adopted by the Supreme Council trustees at Detroit, June 4th, told the Branches the result of non-compliance with said resolution, and asked them to vote on the question and notify the Grand Secretary of the result of said vote. In our view, the circular is certainly very favorable to the Supreme Council, and does not contain anything that could in any way be considered misleading. We have said circular now before us, and we fail to find in it any such statement, "that the minutes are correct," or where "it holds out the view that the minutes are correct."

The Grand Council of Canada certainly deserves great credit for the manner in which they have acted in submitting this matter to the Branches in their journal, and in the proof of the appreciation of their work and the correctness of their views, their action has been sustained by the almost unanimous voice of the 105 Branches in Canada.

We understand that the necessary information, for the making out of the Beneficiary certificates, viz., "the application for Beneficiary certificates," has been regularly sent by the members in Canada to the Supreme Recorder, and the assessment money from said members has been regularly accepted by the Supreme Council; said body then should either issue the certificates or refuse to accept the money.

BOURGET COLLEGE FACULTY.

Special to the CATHOLIC RECORD. The nomination of the Bourget College (Byland, P. Q.) faculty took place a few days ago, when the Rev. J. O. Joly, C. S. V., was elected President; Rev. C. E. Durocher, C. S. V., Prefect of Studies of the complete English courses; Rev. J. A. Revest, C. S. V., Treasurer; Rev. J. E. Foucher, C. S. V., Professor of Rhetoric; and Rev. Z. Haet, C. S. V., Professor of Latin and Greek; Rev. F. Ross will teach dogmatic and moral theology; Rev. F. Pelland will be Professor of philosophy. In the complete English commercial courses the Rev. C. E. Durocher, C. S. V., will have as auxiliaries the following Rev. gentlemen: Rev. J. John Harbin, C. S. V., Daniel Brady, Esq.; Patrick O'Connor, Esq.; Alexander F. Kelly, Esq.; Charles Richard, Esq.; Rev. J. E. Durocher, C. S. V., will have charge of the musical departments; Rev. J. L. Vigneault and Rev. T. Beaudry are nominated Disciplinary; moreover, there are fifteen auxiliary professors for the three courses.

E. B. A.

The E. B. A. demonstration in Merrilton on Tuesday, Aug. 6th, was an overwhelming success. Visiting brethren from the different Irish Catholic Benevolent Associations throughout Ontario, accompanied by their lady friends, paraded the streets of the thriving little town at a comparatively early hour in the morning. The brilliant uniforms of the men and the holiday attire of the ladies harmonized with the general holiday aspect on every hand. As Emmet's grave over three thousand visitors were catered to by Mr. John McGarry and his little army of volunteer waitresses. Some two or three thousand more must have been fed elsewhere as critical judges estimated that the population of Merrilton's chief manufacturing borough was swelled to between six and six thousand souls. Excursions came in from all quarters. The steamer Steinboff landed a large crowd from Hamilton at 10 a. m., headed by the fine band of the Knights of the Golden Eagle, and a fine drum corps, and the steamers Hastings and Empress of India from Toronto were crowded. Many came by rail from east and west, and as the ranks until it began to look as if there would not be accommodation for the visitors. As the trains arrived the scenes at the railroad station was a brilliant and memorable one. The houses in the vicinity were richly draped and gaily festooned with flags and bunting. The residence of Mr. Thos. Giblin was particularly worthy of note, being very elegantly and tastefully decorated with Canadian and Irish American standards, etc., with three large engravings of Gladstone, Parnell and O'Connor in the foreground. Enshrouded in evergreens on the balcony, with a dash of bunting on each side to form the frame of a handsome picture, was a bevy of beautiful young ladies dressed in pure white, whose animated countenances and vivacious manners added materially to the brilliancy of the scene. The evergreen arch in front of the new Emerald hall was also universally admired. It was a handsome structure, reflecting much credit on the designers.

About 11 o'clock the procession formed at the station, and, marching through the principal streets repaired to Emmet's grave where everything was prepared in readiness for the amusement and comfort of the guests.

The main procession was formed in the following order: Mounted Marshals, Carriage containing Rev. Father Allain, Charles Burns, ex-Grand President and Secretary; Wm. Golden, Grand Secretary, Toronto; Wm. Golden, International Grand Secretary. Carriage containing Rev. Father Lynch (Captain No. 8), Wm. J. Molson, Grand Vice-President; McManly, Secretary No. 2; Thomas Snieky, Merrilton.

Union Pipe and Drum Band, Merrilton; Merrilton Brass Society, 41 strong, handsomely dressed in royal blue with brass buttons with knickerbockers. The uniforms were made and presented by the ladies of St. Patrick's Church; O'Connor Fire and Band and visiting brethren, with banner. O'Connell Branch No. 2, Toronto, with banner. E. B. A. File and Drum Band. E. B. A. Branch No. 7, Toronto. E. B. A. Branch No. 12, Toronto. Merrilton Brass Band with Parnell Branch. No. 15.

The E. B. A. Temperance Society, with banner, handsomely dressed in royal blue and crimson. After the early count had reached the grave the following musical contingents, who got off at 10 a. m. and came from St. Charles by way of the street cars, straggled in: Hamilton Juvenile Band No. 1, Hamilton; Hamilton Brass Band, 25th with band. Oakville Branch No. 17, accompanied by Wm. Golden of Hamilton.

In addition to these were a large number of other organizations in line whose names could not be learned. When the inner man was satisfied the young people engaged in all kinds of sports, dancing on the green, jumping, etc., and many a very conceivably past-time that could be believed. Of course the chief feature in the afternoon was the athletic contests.

The contest for the gold-headed cane between prominent Emeralds of the States and Canada did not take place, as Buffalo failed to put in an appearance, but a large note had been obtained from W. Lane G. S. The proceeds were given to Father Allain, who awarded the cane to the Grand Secretary.

The E. B. A. drill corps went through several graceful evolutions in front of Mr. George Gordon's store after the visitors left the grave. At 5 o'clock the parade began to leave, and at 6:30 o'clock Merrilton was by contrast as still as a churchyard.

The ball in the evening was a very successful affair, and thus ended the greatest day Merrilton has ever had. The local E. B. A. will look back with pride for many a long day on the successful termination of their efforts. The best of order prevailed everywhere and much of the success of the arrangements is due to the indefatigable exertions of Rev. Father Allain, assisted by Mr. Harry Horry and the other members of the local committee. -Merrilton Star.

"THE ANGELUS"

We believe that never before in the history of art has a picture attracted more attention, or brought a larger price, than the one by Millet, called by the above name. It was until recently the private property of a wealthy Frenchman. But that gentleman having fallen into financial difficulties, the picture, together with many other his property, was put up at public sale. All the connoisseurs in Europe were invited to come and bid for it, or to witness the interest in a sale excited. As the painter of the picture was a Frenchman the people of France were loath to allow the picture to leave their country. But wealthy America was there to offer for it the largest price, five hundred and fifty-four thousand francs—about \$8,000,000.

The possession of this much-admired, much-sought for and high-priced picture will be an honor to the United States. It will be a testimony to the world that there is an appreciation of art here, and that our wealthy people can make use of money other than buying food and clothing and railroad stocks and fast horses. The greatest work of France's greatest painter is ours.

But what is this great picture? What is it about? What does it represent? What does it say to the spectator? It contains only two figures, a man and a woman. These are standing apart, nearly facing each other, in a field where they are working. They are peasants, French peasants. While engaged at their work the sound of the Angelus bell is heard, and they stop their work, lay down their implement, and, standing where they are when they hear the bell, the woman has removed his cap and both bow devoutly their heads in prayer.

Now, what is the prayer they say? The Angelus—that is why the picture is called "The Angelus." But what is the prayer called "The Angelus"? Here it is, put into English: The Angel of the Lord declared unto Mary. And she conceived of the Holy Ghost.

Hail, Mary full of Grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

Behold the handsmaid of the Lord. Be it done to me according to Thy word. (The Holy Mary and Holy Mary are again repeated.) And the Word was made Flesh. And dwelt amongst us. (The Holy Mary and Holy Mary are again repeated.)

Then comes this prayer: Four forth we beseech thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ, Thy Son was made known by the message of the angel, may by His Passion and Cross be brought to the glory of His resurrection; through Christ our Lord. Amen.

This is the prayer called the "Angelus" or the "Angelic Salutation," the prayer the French peasants are saying at the moment they are seen by the spectator in Millet's picture.

It will be well for all who see the great painting, or read about it, to know that, for thus the painter's thoughts will be better understood and the picture will be instructive, as Millet intended it to be. -St Louis Church Progress.

ENJOY AS YOU GO.

Some people mean to have a good time when their hard work is done—say at fifty. Others plan to enjoy themselves when their children are grown up. Others mean to take their pleasure when they get rich, or when their business is built upon a sure foundation, or the farm is paid for, or the grind of some peculiar sorrow is past. These individuals might as well give up the idea of ever having a good time. The season of delight which is so long waited for rarely comes. Disease, poverty and death claim their victims. The lives of those whom we love or own go out, and then what is left?

Then take your pleasure to-day while you're there. Things may not be in the best shape for the visit that you have been so long planning to your only sister. It might be better if you could wait until you had a more stylish suit of clothes, or till the boy was at home from college to look after the place; but she is ready now. You are both growing old—you had better go now. John drives around with the horse. "Jump in, mother," he says; "it is a lovely day, and you need the fresh air." Don't say, "I can't go; I was intending to make doughnuts," or "my crimping pins are not out," or "my dress is not changed." Put on a warm cloak, tie a veil around your hat, and take such things when you can get them, they are apt to be shy when you want them again.

Don't say, "I shall be glad when that child is grown up. What trouble he makes." No; enjoy his cunning ways; revel in his affectionate hugs and kisses; they will not be so plentiful by and by. Enjoy his childhood. It will look sweet to you when it is gone forever. Enjoy the lullies of every day. The great favors of fortune come but to few, and those who have them tell us that the quiet homely joys which are within the reach of all are infinitely better. Let us not cast them away, but treasure every sunbeam and get the light and warmth from it that the blessings hold.

"JIMMIE" McNALLY.

The Sunday Telegram of Youngstown, O., has this to say of "a plucky lad's success," who for years has sold the University in that city: The face of James J. McNally, familiarly known as "Jimmie," the enterprising newsboy and now a successful merchant, is known by every resident of the city. His life and success go to show that any boy who has pluck and courage can attain a position in life worth the name. He was born in Troy, N. Y., February 9th, 1865, and four years later removed to this city. His father died when he was ten years of age and the same year Jimmie began the sale of papers on the street in order to do what he could in his youthful way to support his widowed mother. By his honest, upright manner, he soon made friends and began to prosper.

At the age of sixteen years he has left his parents and devoted his time to the welfare and education of the younger members of the family. When he was fourteen years old he served a year as a page in the House of Representatives at Columbus. He saved his money and on his nineteenth birthday he opened up a small stationery store, which has gradually increased until it would now grade Broadway in New York.

THE EDUCATION OF WOMEN.

Bishop Dupanloup wished to see women, especially married women and mothers, employ themselves earnestly for several hours in the study of some definite kind of mental cultivation. He emphatically urged that the intellectual culture of women was not only a right but that it was a duty, at the same time stigmatizing the prejudice against it in France as one of the worst results of the infidel eighteenth century. In his "Feminae Sanctae," he opposes to the modern evils of coquetry, frivolity, incapacity and mismanagement, the advantages of self-education and intellectual culture; indicating, moreover, how the increased attraction of home as a centre of family life, would necessarily influence for good, both husband and children.

He did not deem it necessary that woman's education should follow the line of masculine study. To M. Dupanloup's mind, the great difference between the training proper for women and for men lies in this, that a man's education has for its object his intellectual development, while for a woman such development is only an accessory. To primarily her education should prepare her for the intellectual management of her household, the more fitting companionship of her husband and the more worthy education of her children, not to mention her influence, which as the mistress of a Christian household, she should exercise over her social circle.

He exacted work from every man and woman, whether the result produced was or was not proportionate to the labor expended; and did it reach no further than the negative result of excluding idleness and frivolity, he deemed it gain. Nor did he set other peoples' energies in motion, without setting his example, and laboring indefatigably himself.—Dublin Lyeum.

The monument erected to the late Bishop Galveston is now in position at Ottawa. It is of bronze representing the deceased prelate in his sacerdotal robes, and stands on a pedestal of red granite. The statue is six feet seven inches in height and cost \$2,000. It is left veiled, and will remain so until the first week in October, when it will be uncovered. Cardinal Tascheran, Archbishop Cleary and many other ecclesiastics of note are expected to attend the unveiling.

Father Lamanoll, the pioneer priest of Missouri, died at Stockport, Mo., on the 7th inst., aged seventy-six years and some months. He was a native of France, and his death is a loss to the diocese.

Some miscreant entered the Catholic Church at St. Saelette on Friday night, the 2nd inst., and stole therefrom the chalice, breaking open and damaging the tabernacle. There is no clue to the perpetrator of this desecration.

LATEST CATHOLIC NEWS.

The first Provincial Council of Catholic Bishops of Japan will be held in Tokio in 1890.

Monsieur Fava, Bishop of Grenoble, France, has, by express request of Pope Leo XIII., accepted the position of Patriarch of Jerusalem. Monsiegnor Fava has been a missionary in Syria and Palestine and has an intimate acquaintance with the country.

Cardinal Manning has expressed his great satisfaction at the progress of the Catholic Church in London. In 1850 there were forty-six Catholic churches in the city. There are now one hundred and twenty-three, and five others are being erected.

The Roman Propaganda has formed a society to promote the study of the Oriental languages and of the Holy Scriptures, with a view to meeting the attacks of infidelity and rationalism. Its transactions will be published in periodical form under the title "Oriental Biblical Studies."

Preparations are being made in Oberammergau for next year's Passion play. The theatre is being improved in every part and the play will be on a grander scale than ever before. The text of the play will probably be unchanged, as the people are very conservative in regard to this life-like representation of the great mystery of Redemption.

Ex Senator Davis gave an informal dinner to President Harrison at Deer Park, Md., on 30th July, at which Cardinal Gibbons, Secretary Windom, Lieutenant Brown, of the Navy, Major Nicholas Hill, of Baltimore, with other gentlemen, were present. It was the first meeting of the President with the Cardinal.

The convention of the American Catholic Total Abstinence Union finished its business at Cleveland, Ohio, on 9th August. The next convention will be held at Pittsburgh. Resolutions were adopted approving of every just exercise of civil authority which aims at the destruction of Satan's well devised structure, the saloon, with its nefarious methods of creating drunkards and perpetuating the vicious and profligate power of the drink trade in corrupting politics, defeating the ends of law, and disturbing the order of society. The resolutions also condemn the using of liquor in so called Catholic clubs, at picnics, excursions and the like, held or controlled by Catholics, as scandalous and conducive to intemperance and other deplorable disorders.

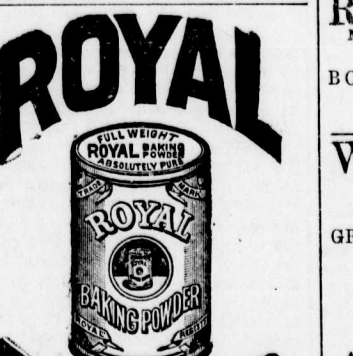
The great organ of the Catholic Cathedral in Louisville was out of tune for several days. The organist, Prof. Joe Chase, searched for the cause, but could not discover it. Then Mr. Filcher, the organ builder, was called in to see what was the matter. After a short examination he found the metallic "D" pipe out of order. He had the pipe, which is ten feet in length, removed, and found that a sparrow lodged in the middle of it. The sparrow was removed and the pipe replaced, and the organ is now in good order. It is not known how the bird could have got into the pipe.—Uida Globe.

It is unnecessary to waste words upon the committee who have the Catholic Congress in charge, as it is to be supposed from their behavior these gentlemen do not ask for publicity. Their rejection of "the Catholic American Press" as a subject of discussion at the Congress is an action that can be explained by them if they choose, although the explanation might not satisfy every one nor look very creditable to their supposed good sense. The press can very easily take it out of these gentlemen in a hundred ways. They are snuffed out of existence quickly, but the press goes on forever. Since the Congress has decided to take no notice of it, let it take no notice of the Congress.

When the session begins, and the secular journals fall into their usual blunders and misrepresentations, let the Congress get them right if it can. When the authors of essays, and the speakers of speeches, and the preachers of sermons look for the glory of print let them go to the secular journals. When the Congress has boiled itself down to its resolutions let a ten-line telegram in the Herald give their essence. We suspect their publicity is just what the committee desires. If so, it becomes the Catholic press to let them have it, along with a strong dose of oblivion.—N. Y. Catholic Review.

The flattery of those who are richer than ourselves, or better born, is vulgar, and love of approbation is a sure sign to be received as emanating from unworthy motives. Testify your respect, your admiration, your gratitude to such by deeds more than by words. Words are easy, but deeds difficult. Few will believe the first, but the last carry confirmation with them.

All slang is vulgar. It lowers the tone of society and the standard of thought. It is the greatest mistake to suppose that slang is in any way witty. Only the very young or uncultivated consider it.



ROYAL BAKING POWDER. Absolutely Pure.

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Father Lamanoll, the pioneer priest of Missouri, died at Stockport, Mo., on the 7th inst., aged seventy-six years and some months. He was a native of France, and his death is a loss to the diocese.

Some miscreant entered the Catholic Church at St. Saelette on Friday night, the 2nd inst., and stole therefrom the chalice, breaking open and damaging the tabernacle. There is no clue to the perpetrator of this desecration.

A retreat for ladies opens at the Sacred Heart Convent, Dundas street, on Monday evening, Sept. 2nd. The hours of service are 9.30 a. m., 3.30 p. m., and 7 p. m. each day. Ladies wishing rooms will apply to the Lady Superior not later than Aug. 27th.

The C. M. B. A. Bazaar and Drawing of prizes, under the auspices of Branch 75, Penetanguishene, in aid of the Martyrs' Memorial Church, will be held during the first week in September, and promises to be very successful. The object is a laudable one, and should have the hearty support of all C. M