

C. M. B. A. CONVENTION.

The Catholics of Montreal, who are an essentially religious people, were very much edified last week by the presence in their midst of delegates from all parts of the Dominion, who assembled for the purpose of promoting the interests of the Catholic Mutual Benefit Association. The quiet, solemn demeanor of about five hundred men, who walked in procession to St. Patrick's church, the presence in the ranks of the processionalists of some thirty or forty priests, representing almost every diocese in Canada, elicited from the spectators fervid expressions of admiration and of thanksgiving to God that such genuine Catholicity existed in every remote city and in the most distant parishes of our country. Every delegate presented a branch of the C. M. B. A., and it was easy of calculation how many thousands were benefited and how many homes were blessed by the admirable provisions of a society that requires enlightened and practical Christianity from all its members, and insures the future comfort and independence of families made desolate by the death of the breadwinner. High Mass, at which all attended, was the prelude to the deliberations of the convention. At each session the blessing of God was invoked and every exercise and council meeting open and closed with prayer. As might be expected from such beginnings and such hallowed surroundings, the deliberations were of the most harmonious and pleasing character. There was no acrimony or selfishness displayed; no one tried to force himself or his views upon the convention. Every delegate was allowed perfect liberty to express his convictions, and suggest what he considered improvements or amendments to the laws and constitution that govern the association. No doubt there was clashing of opinions and diversity of views, and some hot debates ensued, occasionally enlivened by the native and playful wit of the Celtic element which abounded, but when a vote was taken and a majority declared, there was the most perfect subsidence of all feeling and the best of good humor ensued. The presence of Archbishop Walsh in the council chamber was an eloquent endorsement of the principles and aims of the C. M. B. A. His Grace received a most enthusiastic welcome from the members, and pronounced words of encouragement and paternal direction that shall be long treasured up by the delegates, and, no doubt, repeated on their return to the home branches. It should be known that Archbishop Walsh, like the venerable Bishop Ryan, of Buffalo, has been always an ardent promoter of the objects and aims of the Catholic Mutual Benefit Association. At its very inception, eleven years ago, in London, he became a charter member, and is now recognized as the Grand Spiritual Adviser of the Association. Under his spiritual direction, and while attentive to his wise counsels, based on wide experience and the inspirations of our Divine faith, it is next to impossible that failure or bankruptcy should ever destroy the society. Indeed, there is no possible reason why it should not go on prospering and widening its sphere of usefulness until every home in Canada is blessed by its humane and charitable provisions.

DR. MACCABE.

The election of Dr. MacCabe to the Presidency of the Grand Council of the C. M. B. A. is an augury of continued prosperity to that admirable association. Dr. MacCabe has been for a long time before the public as Principal of the Normal School in Ottawa. Both teachers and pupils who have studied and graduated under his scholarly and masterly direction are all eloquent in the praise they bestow on his refinement of manner, his clear, lucid brightness of intellect and his goodness of heart. His friends are found in every city in this broad Dominion. His pupils have succeeded in the various pursuits and professions to which they aspired and for which by his assiduity they were duly prepared, and now they occupy positions of merit and trust in many towns and cities. Among them Mr. MacCabe's name is always heard with pleasure and a blessing pronounced on it. They all concur in saying that the C. M. B. A. has done itself honor by the selection for Grand President of a man so widely known and so universally esteemed. We congratulate the association on the opportune and happy choice it has made, and trust that the great work done by his predecessor, Brother O'Connor, will be continued by Dr. MacCabe and a new momentum of power and expansion be given to the ever-increasing usefulness and blessedness of the C. M. B. A.

Mr. J. J. Hill, the Great Northern Railroad magnate, has given half a million dollars to establish a Catholic theological seminary in St. Paul. The institution is to be under the direction of Archbishop Ireland.

The Church of St. Ambrose at Lorette, P. Q., was entered by burglars last week and several valuable articles were stolen, among which were a chalice and patena valued at \$100.

ELIZABETHAN IRISH IN SOHO.

WESLEY AND FATHER ARTHUR O'LEARY—A CHURCH WITH A HISTORY—LECTURE BY FATHER VERE.

On Sunday evening the Rev. L. G. Vere began the course of lectures announced by him at St. Patrick's, Soho, on Catholic work in that mission from 1792 to 1890, dealing that evening with the period of about ten years, ending with the death of Father O'Leary. He took for his text the words from the 4th chapter of the 2nd Book of Exodus, "The work is great and wide, and we are separated on the wall one far from another. In what place shall we hear the sound of the trumpet run all hither unto us, and God will fight for us and let us do the work." They should see, he trusted, during the Sunday evening of August how great and how wide was the work of the Catholics in England, and especially of London, during the last hundred years, how wonderful the difficulties they had contended with, and how God had fought for His Church. As with the chosen people of old, so it had been with our Catholic forefathers—they had to fight at the same time that they built up the Church. To his mind it was a miracle of God that there was left even.

A REMNANT OF ENGLISH CATHOLICS.

Any man who had read the history of England for the last three hundred years would see what a difficult thing it was for our Catholic forefathers to hold the faith. And what he said of England he could also say of Ireland and Scotland. He was not going to preach to them but merely to give a kind of homely familiar lecture, tracing as far as possible the work done by Catholics in England, and particularly in that spot round about them in Soho Square. First he would tell them something about that place. They knew that the square began to be built in the year 1681, a little over two hundred years ago. He had in his possession a picture of the square as it was about the year 1700. It was then the glory of London. Running from that square were streets which were indicated now by different names, Greek street, for instance, being then called Greek street. He mentioned that to show how variable the language of a country was, and how names became corrupted.

CARLISLE STREET WAS CALLED MERRY ANDREW STREET, and in their own recollection Soho street had changed its name. Soho Square at that time was occupied by the houses of the great. South of the square was the very large and beautiful mansion owned by the Duke of Monmouth, and all the way down Greek street and Compton street extended the beautiful gardens attached to it. One of the most famous of the other great houses in the square was Carlisle House. That house stood on the exact spot occupied by their presbytery now—21A and 21B Soho Square—and the next house and the building in which they were then assembled was the banquet hall and concert hall of that great house. It was attached to the house in the square by a famous construction called the CHINESE BRIDGE.

In the year 1792 this building was leased by the Catholics of that day as a temple, as they called, of Divine worship. About the year 1802 or 1803 Carlisle House was pulled down, and the houses in which the priests now lived were built on the same site, for the old house was so changed as to make two houses. He then proposed to give them a little sketch of the position of Catholics in London a little more than a hundred years ago. In the year 1688 England was divided into four dioceses, one of which only would be treated, the diocese of London. In that year the diocese was under one Bishop, but in 1773, which brought them pretty near to a century ago, they had the following very interesting statistics relating to it: In Kent there were four missionaries or priests and 300 Catholics, in Sussex 7 priests and 700 Catholics, in Hampshire 10 priests and 1,200 Catholics, in Berks 5 priests and 500 Catholics, in Surrey 4 priests and 200 Catholics, in Hertfordshire 1 priest and 100 Catholics, in Bucks 3 priests and 300 Catholics, in Bedfordshire 7 priests and 100 Catholics, in Middlesex outside of London, 8 priests and 400 Catholics, and in London itself there were 90 priests and 2,000 Catholics, making a TOTAL OF 120 PRIESTS AND 24,000 CATHOLICS IN THE VICARIATE OF LONDON.

In 1778 an Act of Parliament was passed for relieving Her Majesty's subjects professing the English religion from certain penalties of disability on condition that they should subscribe to a certain oath of allegiance. He mentioned this to them to remind them of what took place in 1780, the year in which the Gordon Riots occurred. Father O'Leary, the founder of St. Patrick's, was at that time in Ireland. Wesley, the founder of the Wesleys, was a bitter and uncompromising Protestant and HATED POPEERY WITH A GODLY HATRED, if he might use the expression. In Jan. 1780, he wrote a tract in defence of what was called the Protestant Association, to protest against that Act of Parliament which had been passed for the amelioration of the condition of Catholics in 1778. He wrote with all the bitterness of one that hated the Catholic name, and he (Father Vere) was perfectly convinced that it was to Wesley that that terrible outbreak of persecution of Catholics called the Gordon Riots was owing. He undertook to prove that it was no good whatever for a Catholic to take an oath, as his religion taught them that they were not bound to keep faith with heretics, and that it was lawful to break their oaths to them. That tract, which worked upon the feelings of the common people of London, was answered by Father O'Leary in a most brilliant production. But, of course, it was the same or worse than it was now, and whereas he who wrote against the Catholic Church had thousands on thousands of readers, the poor man who defended the Popish religion would only get a hearer here and there—and so Father O'Leary's tract did not avert the coming storm. They might remember how THE TREMENDOUS RIOTS COMMENCED.

On Friday, the 2nd June, 1780, the members of the Protestant Association presented their petition to the House of Commons, nearly one hundred thousand of them going to the house, and demanding that the Relief Bill should be withdrawn. At 10 at night the destruction commenced. Part of the mob wrecked and set on fire the Serdian Chapel, and were only dispersed by the Guards. The chapel was entirely consumed by 12 o'clock at night. At the same time another part of the mob attacked the Bavarian Ambassador's house, the soldiers again interfering and arresting some of the rioters. Other places were also attacked, such as the houses of the ambassadors and those of the principal Catholics. On the subsequent days the mob gained an almost complete mastery of London, which seemed like a city taken BY FIRE.

More Catholic chapels were burned as well as several houses belonging to Catholics. They may imagine what the effect of that riot must have been on the Catholic inhabitants of London. The poor Bishop, Bishop Challoner, was so broken down at seeing his chapel reduced to ashes, and his whole work, as it were, brought to naught, that it brought on a fit of palsy, and in a very few months afterwards he died. He was an old man over ninety. For some years after, while under the strong impression of these riots, there were, amongst the Catholics of England, some who were very faint-hearted, and who rather put their trust in Princes and looked to temporalists than to Almighty God, and so there followed a great relaxation of fervor, and many gave up their religion. In 1783 a committee of five Catholic laymen appointed themselves to rule the whole diocese of London, and had it not been for the providence of God even those English Catholics who had stood out so boldly up to that time would have lost their faith. That party tried to secure the position of Catholics in the State, even at the sacrifice of their consciences, and as Catholics who had not the voice of the Bishops with them, though they had one Bishop and some of the clergy on their side—

THEY CALLED THEMSELVES PROTESTING CATHOLIC DISSIDENTS. They protested against the interference of the Holy See. Things were in that terribly uncertain state when, in 1789, Father O'Leary came to London and opened St. Patrick's as one of the first public chapels in London which was not attached to an embassy. There was always a great number of Irish Catholics, and especially in the Soho quarter. He had seen in some records that even in the time of Queen Elizabeth there was an Irish colony in St. Giles's, though it was very difficult to find when, after the so-called Reformation, a Catholic place of worship was opened there.

A LONG DREARY PERIOD.

Catholics had scarcely any places of worship, except in the chapels attached to certain foreign embassies in London. After the Gordon Riots, and when Father O'Leary had been for some time in London, he, with certain of the Catholic clergy, conceived the idea of opening a church or chapel in London. Amongst these gentlemen was a Mr. Oliver, for whom Mass was offered in that church that week. Mr. Oliver, to whom the idea occurred, communicated it to Mr. Keating, with whom Father O'Leary was living, and the ultimate result was that what had been formerly a fashionable recreation house was turned into a chapel. That was in the year 1792. The lease of the old banquet hall of Carlisle House was made over to the committee, and was to run to 1853.

ON ST. MICHAEL'S DAY, IN 1792, St. Patrick's chapel was solemnly opened, the sermon being preached by Father O'Leary. They knew of Father O'Leary as a very great and able man, and as a great wit. He was full of clever sayings and witty answers, and many a time he gained his point in controversy more by his wonderful wit than by anything else. It would be too long to go into the history of his life, but one or two things he would mention to bring out his character. At that time there were very few Irish priests in England. Round about that district there were only five or seven, all the rest being Frenchmen or Englishmen. They had been formerly a fashionable recreation house, and when Father O'Leary had been for some time in London, he, with certain of the Catholic clergy, conceived the idea of opening a church or chapel in London. Amongst these gentlemen was a Mr. Oliver, for whom Mass was offered in that church that week. Mr. Oliver, to whom the idea occurred, communicated it to Mr. Keating, with whom Father O'Leary was living, and the ultimate result was that what had been formerly a fashionable recreation house was turned into a chapel. That was in the year 1792. The lease of the old banquet hall of Carlisle House was made over to the committee, and was to run to 1853.

RELIGION.

came to hear him. Through his preaching a great number of persons were led to join the Catholic Church. They might remember that at about that time the French Revolution broke out and a great number of the French clergy were driven over to England, and the sermons of Father O'Leary were said, teamed with arguments and persuasions against the irreligion of the time. Though a great work was going on at that church yet God did not wish to prolong the life of that great and good man for many years. Towards the end of 1801 he fell into ill-health. By the advice of his doctor, Mr. McGrath, he went to France, where he had been educated as a student. What a change he found when he went back there! France was then in an awful state. Infidelity and godlessness were rampant everywhere, and as Father O'Leary emphatically said,

THERE WAS NOT THEN A GENTLEMAN TO BE FOUND IN ALL FRANCE.

So he came back, arriving in London on 7th January, 1802. The effects of the voyage tended to hasten his death, which took place on the morning after his arrival, in the 73rd year of his age. His dissolution was rather sudden, but they could see that the serene providence watched over the faithful minister of God. He had

A GOOD FRIEND, A MR. JOHN MURPHY, who, on the morning after Father O'Leary's return, went to inquire how he was. If it had not been for him Father O'Leary would have closed his eyes without the aid of his holy religion. Mr. Murphy found that his friend was in an expiring condition, and so he called upon a neighboring priest, who administered Extreme Unction to him. His death took place at Mr. Smith's, 45 Great Portland street. On the evening of the 13th Jan., 1802, the remains were removed to St. Patrick's Chapel, and on the next day a solemn dirge was celebrated and a funeral sermon pronounced. His body was buried in St. Patrick's Churchyard, and a monument was placed over it by the Marquis of Hastings, a nobleman who highly valued his character, and who sought thus to show to posterity

HIS RESPECT FOR VIRTUE AND HIS ADMIRATION FOR GENIUS.

In conclusion, he would ask each and every one of them to offer up an earnest prayer to Almighty God that the work they had in hand would be accomplished. Let them pray to God that when the last stone was placed upon their new church that it may be entirely free from debt, so that they might assemble there together to celebrate a feast which very few churches in London could celebrate, the feast of the dedication of the church, and to see upon it

THE TOLERANCE OF THE CHURCH.

A correspondent of the *Catholic Sentinel*, who signs himself "Student," inquires "If the Catholic Church should get into power would it burn scientific men to the stake because they could not conscientiously accept its creed?" The amount of ignorance and prejudice caused by reading Protestant authors of the kind that led to the above inquiry is amazing, but it exists in all parts of our land. The reply of the *Sentinel* is a thorough explanation and will be read with interest:

It is not clear what "Student" means by the question, "If the Catholic Church gets into power again," but we assume he means if the Catholic Church becomes the dominant religious body in the State. We can assure "Student" that it never at any time burned any man at the stake because he could not accept its creed or for any other reason. Heresy was a capital crime against the State in most European countries during the Middle Ages, and death by fire was one of the modes of punishment for various capital crimes in those times. Heretics were punished in all these countries by the laws of the State declaring these crimes and prescribing this cruel punishment. It was in accordance with these barbarous customs that the English burned Joan of Arc, who is regarded as a saint, for witchcraft; that the Reformer Calvin burned Servetus; that hundreds, nay thousands, of Catholics were burned, or "hanged, drawn, or quartered" in England and Ireland during the Reformation era. The Church was not only entirely blameless for the barbarities of earlier times, but, on the contrary, deserves all gratitude and admiration for its services in softening the harsh manners and abolishing in the slow process of time the cruel and inhuman punishments of these ages. It found woman in a condition worse than slavery, and it elevated her to her present high estate. It planted itself across the path of the savage conqueror, and saved cities and nations from slaughter and rapine. It mitigated the savagery of ancient warfare by the establishment of the Truce of God, and by its influence enforcing humane treatment of prisoners of war. We refer our correspondent to a quotation in our last issue from the historian Lecky, who is by no means favorable to the Catholic Church, touching the vast movement of charity inaugurated by the Church and carried on by her monks and priests and religious women. "By the monks," says Lecky, "the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering relieved." The greatest triumph of the Church is its abolition of slavery, which was universal in the pagan state at the commencement of the Christian era. It became the custom among Christians to free their slaves as an act of piety. "Numerous charters and epistles," says Lecky, "still record the gift of liberty to slaves throughout the Middle Ages. In the thirteenth century, when there were no slaves to emancipate in France, it was usual in many churches to release caged pigeons on the ecclesiastical festival in memory of the ancient charity, and that prisoners might still be freed in the name of Christ." In this connection, the same author says:

"Closely connected with the influence of the Church in destroying hereditary slavery was its influence in redeeming captives from servitude. In no other form of charity was its beneficial character more continually and more splendidly displayed. During the long and weary trials of the barbarian invasions, when the whole structure of society was dislocated, when vast districts and mighty cities were in a few months almost depopulated, and when the flower of the youth of Italy were moved down by the sword or carried away into captivity, the bishops never desisted from their efforts to alleviate the sufferings of the prisoners. St. Ambrose, disregarding the outcries of the Arians, who denounced his acts as atrocious sacrifices, sold his rich church ornaments of Milan to rescue some captives who had fallen into the hands of the Goths, and this practice—which was afterward formally sanctioned by St. Gregory the Great—became speedily general. When the Roman army had captured, but refused to support, seven thousand Persian prisoners, Acacius, Bishop of Amida, undeterred by the bitter hostility of the Persians to Christianity, sold all his rich church ornaments of his diocese, rescued the unbelieving prisoners, and sent them back unharmed to their King. During the horrors of the Vandal invasion, Deogratias, Bishop of Carthage, took a similar step to ransom the Roman prisoners. St. Augustine, St. Gregory the Great, St. Cosmas of Arles, St. Exuperius of Toulouse, St. Hilary, St. Remi, all melted down or sold their church vessels to free prisoners. St. Cyprian sent a large sum for the same purpose to the Bishop of Nicomedia. Epiphanius, St. Avitus, in conjunction with a rich Gaulish lady named Sygria, are said to have rescued thousands. St. Eloi devoted to this object his entire fortune. St. Paulinus of Noia displayed a similar generosity. When, long afterward, the Mohammedan conquests in a measure reproduced the calamities of the barbarian invasions, the same unwearying charity was displayed. The Trinitarian monks founded by John of Malta, in the twelfth century,

were devoted to the release of Christian captives, and another society was founded with the same object by Peter Nolasco, in the following century."

So much for the work of the Church in the ages when, according to some of her enemies, its chief business was hunting heretics to burn them at the stake.

And the work of the Church in behalf of science and human progress—who shall measure it or tell its value? There is not a university in modern Europe the foundations of which were not laid in the Middle Ages with the labor of monks and men of Pope. The Universities of Oxford and Cambridge, England, of Bologna in Italy, of Paris in France, Salamanca in Spain, and the numerous universities in Germany, all were the work of Catholic piety and zeal under the inspiration of the Church! And where there are now but hundreds, there were then thousands of students. The Church gave impulse to art and science. It inspired Dante and Petrarch, Raphael and Michael Angelo, Columbus and Vasco da Gama, Gutenberg and Bacon! It sowed the seed of all modern scientific and social progress, and will share it to the end.

Our correspondent could easily learn these facts by reading impartial history. It is possible to be misled by mendacious writers, for it must be remembered that "for three centuries history has been one grand conspiracy against truth." Whittaker, a Protestant, says that he blushes to admit that forgery has been the characteristic of the Reformation, and "Nightingale candidly acknowledges that 'in scarcely a single instance has the case concerning them (Catholics) been fairly stated, or the channels of history not been grossly, not to say wickedly, corrupted.'"

In his history of Normandy and England St. Francis Palgrave observes that the standard works of British authors have tainted the national mind. "An adequate parallel," he continues, "to their bitterness, their shabbiness, their stink, their habitual disregard of honor and veracity, is hardly afforded even by the so-called 'Anti-Jacobin' during the Revolutionary and Imperial wars. The history of Napoleon, his generals, and the French nation, collected from those exaggerations of selfish loyalty, rabid aversion, and panic terror, would be the match of our popular and prevailing ideas concerning Hildebrand, or Anselm, or Becket, or Innocent III, or medieval Catholicism in general, grounded upon our ancient traditional 'standard' ecclesiastical authorities, such as Burnet's Reformation, or Fox's Book of Martyrs." Never do those writers, or their schools, whether in France or in Great Britain, Voltaire or Mably, Hume, Robertson, or Henry, treat the clergy or the Church with fairness: not even with common honesty. If historical notoriety enforces the allowance of any merit to a priest, the effect of this extorted acknowledgment is destroyed by a clever insinuation or a coarse imputation.

DON'T GIVE UP TOTAL ABSTINENCE.

Young man, before you quit the total abstinence society, stop and think. Has not total abstinence been money in your pocket? Has it not meant health of body and clearness of mind for you? Has it not given you character and standing in the community, and made you, while more respected abroad, more beloved at home? Has it not called forth greater confidence on the part of your employers? Has it not made work easier and helped you to accomplish better results in it? In fine, has it not been the level by which your life has been kept true to the line of square and honorable dealing? Why throw it away? Has it not been the ladder by which you have surely risen? Why kick it over? Young man, "Don't."—From the *Messenger*.

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