BENZIGER'S CATHOLIC HOME ALMANAC FOR 1890.

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ARCHDIOCESE OF KINGSTON.

CONTINUED FROM FIRST PAGE. crown in the kingdom of eternal glory. Soliciting your Grace's blessing, we beg to subscribe ourselves on behalf of the JAS. MEAGHER. congregation,

His Grace felt bighly honored at the His Grace felt highly nonored at the flattering reception tendered him by the Belleville people. He could not find words to express his pleasure at the beautiful addresses presented to him on the first occasion after his elevation to the first occasion after his elevation to the archbishropic by the holy power at Rome. He was pleased with their ex-pressions of faith. They had much to thank Almighty God for, not only in this place but throughout the whole diocese. They had to thank the Almighty for their beautiful temple, which was an ornament to the city of Belleville. The ark of God to the city of Belleville. The ark of God in olden times was carried upon the shoulders of men. King David prepared all the material for the erection of a grand temple, but God did not give him the privilege of erecting it, but his son Solomon built it. Let us be grateful to His Divine Majesty for allowing us to build His temple in this city. It was erected for the worship of God. The St. Michael's Church was erected for that same purpose, All over the diocese this grand work of building temples was going on. It was not the increase of population that constituted religious growth, but the outcome of what was within them. God did not want an idle faith, but a faith that revealed itself. dle faith, but a faith that revealed itself. Separate schools and convents were also on the increase. For this they should rejoice in God and not glorify themselves. He was pleased that in the address reference was pleased that in the scalees reference was made to Monsignor Farrelly and the good work he was about in the parish. He knew he was a true and devoted priest of God. His time was ever devoted to the cause of his church. He was always ready for duty, and was a zealous Christian man. In speaking of the position to which he himself had lately been called, he said it would remain forever in his successors. He was proud of the distinction because he could now do more to propagate the cause of his Ohurch. He concluded his remarks with an earnest prayer for St. Michael's people and their devoted father. To day His Grace examined the chil-

dren in the Christian doctrine and at eight o'clock to morrow morning he will duct first communion. On Sunday after Mass he will hold confirmation in the church. There will be over two hundred and fifty communicants.

### C. M. B. A.

New Branch.

Neustadt. Oct. 18, 1889.

Three Rivers\$5 00	Beritn
Dundas 3 00	Chatham
Formosa 5 00	Toronto
Brantferd 200	Baden
Quebec 100	Richmond
Kingsten 500	London
Waikerton 500	Windsor
Beaforth 200	Galt
Barrie 200	Guelph
T. P. Tansey 100	Ottawa
Thorold 300	Arthur
Amherstburg 5 00	
	o c

At the last meeting of Branch 39, held on Wednesday, Oct 16 it was moved by Rec. Weinert, seconded by Marshal O'Reilly, that is view of the prompt and substantial response made by the Branches, whose names have been read by the Rec. Secretary, to the appeal issued by this Branch, we hereby tender to the several Branches our sincere and heartfeit thanks for the assistance given to a disabled but worthy brother. A. P. MCARTHUR, J. J. WEINEAT, President.

# Acknowledgment.

Received of J. H. Harwood, Recording Secretary of Branch 42, of the Catholic Mutual Benefit Association, \$2,000 in full for beneficiary due me by said Association or the death of my son, John F. O'Neill, rate a member of said Branch.

Witnesses—J. E. Thompson, J. Simmons.

From Branch 26.

At the last regular meeting of Branch 26, Montreal, a pleasing incident took place in the presentation to Chancellor J. P. Grace, President of Branch 84, of a magnificent Chancellor's Jewel, and also to Fin. Sec. T. J Foy, of Branch 26, of a superb life-size oil painting of himself. These prizes were won by Brothers Grace and Foy, respectively, at the foot races of the C. M. B. A. plenic recently held at Otterburn Park, but were not ready for presentation with the other prizes. The jewel was manufactured by and presented to Branch 26 by Onancellor T. P. Tansey for a Chancellor's race. It is pure gold, of a unique and beautiful design and most artistic workmanship, and as a Chancellor's jwel was considered by all present most occupantly and a spropriate. The paining of Bro. Foy was made and presented to Branch 26 by one of its own members Bro. P. F. Carmody, and it is not a little flattering to the Branch to know that an artist of such merit as Bro. Carmody is one of its number. President J. J. Kane made the presentations in a few well-chosen words, congratulating the winners and the Branch to which they belonged on their prowess in the field of sport.

Sport.

The chairman of the committee having charge of the annual entertainment reported that the Queen's half had been engaged, the contract for fur. Ishing refreshments nad been given to Dixon, the caterer, and all other necessary arrangements made. The 13th of November has long been a red-letter day—or rather night—in U. M. B. A. circles here, and Branch 26 are sparing no pains to make their annual entertainment this year surpass if possible all its predecessors.

The members of Deseronto Branch. No. 86, C. M. B. A., held the formal opening of their new hall last Wednesday evening by a meeting of a decidedly interesting and pleasant character. The new hall is in the upper flat of the 1-we brick block recently erected by Mr. J. M. Oliver, on Main street immediately west of the Tribune office. It is a comfortable and pleasant room, neatly seated, and, when several improvements contemplated by the Branch are effected, will be one of the best halls connected with the Society in this part of Ontario. The mem bers very wisely decided to make the meeting open to the public and a large party of Deseronto friends availed themselves of the invitation to be present. Strong delegations from the Kingston, Trenton, Picton, Belleville and other Branches of the Catholic Mutual Benefit Association were also present. Mr. Thomas Hart, President of the Deseronto Branch took the chair and in a next speech stated the object of the meeting; he also drew the attention of the members to a handsome hard, most tastily decorated with natural flowers, which adorned :Deseronto Branch.

the wall. This was the work manality of Miss Geno Herrt, who hall President Hart then proceeded by the wall. President Hart then proceeded to introduce the different speakers of the evening.

Mr. T. D. Kinsells, of Trenton, who is District Organizer, after expressing his pleasure at being present and compilementing Deseronto Branch en the possession of such a fine hall, gave an interesting history of the C. M. B. A. Stelled the organizer in the condition of the hall, gave an interesting history of the C. M. B. A. A. filled this blank. The order has proved the secret societies, and thus its members were debarred from many lostinutions of a benevolent character. The establishment of the C. M. B. A. filled this blank. The order has prospered until now it numbered 25,000: in Canada there were 108 Branches with a membership of the widows and children of deceased members. He testifies the rate of 109 per month. Fince its societies has been presided it has paid ontover \$2,000,000 in Beneficiaries, and \$22,000 has been presided it has paid ontover \$2,000,000 in Beneficiaries, and \$25,000 has been presided in the widows and children of deceased members. He testifies to its economical management, and urged upon all who were not members the duty of joining, so that their families in case of dependent of the control of the president of the

# LATEST MARKET REPORTS.

London, Oct. 25.—GRAIN—Red winter, 1.45; white, 1.45; spring, 1.45; corn, 85 to 99; rye, 1 00, to 1.65; barley malt 1.(0; barley, feed, 0 to 85; oats, 75 to 80; peas, 85 to 93; beans, bush 1.00 to 1.20, suckwineat, central 1 00. VE \*\*JETABLES.—Potatoes, per bag, 75 to 90.

MEAT.—Beef by carcase, 4 00 to 5.50; mutton by qr., 7 to 8; mutton by carcase, 6 to 7; spring lamb, 108 to 9; veal by qr., 5 to 6; veal by carcase, 5 to 6; pork, per cwt., 6 00 to  $\frac{3}{50}$ 

veal by carcass, 5 to 6; pork, per cwi., 6 00 to 6 60.

PRODUCE.—Eggs, 19 to 21; butter, best roll, 20 to 22; butter, crocks, 17 to 19; butter, store packed firkin, 16 to 17, dry wood, 4 25 to 4.59; green wood, 4.50 to 4 75; soft wood, 2 50 to 3.59; honey, 10, 13 to 15; lard, No. 1, 1b, 12 to 13; lard, No. 2, 10, 11 to 12; straw, load, 3.00 to 3 00, hay, ton, 7 00 to 9 00; flax seed, bush, 1.40 to 150.

LIVE SPOCK.—Milch cows, 35 00 to 45 00; LIVE STOCK.—Milch cows, 35 00 to 45 00; live hogs, cwt., 5 (0 to 5 50; pigs, pair, 5 (0) to 6 50; fat beeves, 250 to 4 50; spring lambs, 3 00 to 4.00; young pigs, per pair, 4 00 to 6 00; tat beeves, 250 to 4 50; spring lambs, 3 00 to 4.00; young pigs, per pair, 4 00 to 6 00.

3 00 to 4.00; young pigs, per pair, 4.00 to 6 00. POULTRY.—(dressed.) Fowls, per lb, 7 to 8; fowl, pr., 50 to 80; ducks, pr., 65 to 85; geese, each, 50 to 75; geese, lb, 7; turkeys, lb, 9 to 11. Toronto, Oct. 24—WHEAT—Red winter. No. 2, 88 to 87; Maultoba, No. 1. hard. 96 to 97; No. 2, 91 to 92; spring. No. 2, 86 to 87; barley. No. 1, 54 to 55; No. 2, 49 to 50, No. 3, extra, 44 to 45; No. 3, 40 to 41; peas, No. 2, 57 to 58; oats, No. 2, 29 to 39; four, extra, 370 to 375; straight roller, 4 20 to 4 25; strong bakers, 4.00 to 4 50.

to 4 50.

Montreal, Que, Oct. 24.—FLOUR—Receipls. 700 bbis; sales, nll; market quieter and under weat, for many the control of the control of

BUFFALO LIVE STOCK. BUFFALO LIVE STOCK.

East Ruffalo, N. Y., Oct. 24.—CATTLE—Twenty-five care received; about 20 cars were export cattle, sale of which made 4.10 to 425; three or four cars of Canada stockers here, on which prices were irregular, but some sales were at 2.85, ruling weak.

some sales were at 2.85, ruling weak.

Sheep were a little more abundant than they have been, and would not bring as high a price, from good to extra being quotable at 4 25 to 4.90. Lambs were in better demand, and the feeling was somewhat improved; some of the best Canada sold at 6 10; 6.00 was the ruling price, and sales on poorer stock were made down to 5.90.

HOGS—Awanty-tha loads on sale maybet

HOGS—Seventy-five loads on sale, market opened very dull and lower on all grades; Yorkers were quotable at 440 to 45, and prices weaker; yesterday the market closed at 48; asless mostly at 4.55 for Yorkers weaker; or the sales weaker at 4.60 to 45, and a 4.60 to 46, and a 4.60 to 48, and a 4.60 to 4

CHICAGO LIVE STOCK.

Chicago, Oct. 24 — ATTLE—Receipts, 3 5%; market steady; choice to extra bleves, 4 50 to 4 90; steers, 3 00 to 4 25; stockers and feeders, 1.90 to 3 00; cows, buils and mixed, 1 10 to 2.65; Pexas cartle, 1.50 to 2.85; west-rn ranger, 250 to 400. Hogs—Receipts, 17,000; shipments, 6 00°; market steady to strong; mixed 4 00 to 4 40; heavy, 3 85 to 4 25; light, 3 95 to 4.40; skips, 3.25 to 4 00. Sheep—Receipts, 1 500; market firm, natives, 3.00 to 5.00, western, 3 50 to 4.15; Pexans, 3.25 to 4.20; lambs, 4.25 to 5.75. CHICAGO LIVE STOCK.

The Washington Treaty is one of the important topics of the day, but more important still to a sufferer from catarrh is the question what remedy shall I use? Try Nasal Balm. It never fulls, Mr. John Kelly, Combermere, says:

Nasal Balm has helped me more than I expected it would. I have not felt so well in hine years. I am sure it will make a permanent cure.

FATHER FLANNERY TO MR. ARMSTRONG.

To the Editor of the Goderich Star : DEAR SIR-Four numbers of your ournal have lately been posted to my address, and reached me yesterday. address, and reached me yesterday. They contain "rejoinders" to my pamphlet, "Defence of the Jesuits," and are, no doubt, brought to my notice with a view to obtain from me a rejoinder to the "rejoinders." It is never pleasant to be on the defensive; for the attacking party has all the advantages of choosing the time and place and means of attack. The time may be the most inconvenient for those who are set upon. convenient for those who are set upon, the place is left to the choice of the the place is left to the choice of the attacking party, which may employ the most unscrupulous and savage means to overwhelm the enemy. The only and best resource in such a crisis is to throw off the defensive, and retaliate upon the attacking party by beating them, if possible, by their own means and weapons. As it is not possible for me just now to ascertain who Mr. Thos. Armstrong is, or what peculiar religious tenets he holds, the latter mode of warfare is not left open to me. Besides, it is rather cool on the part of Mr. Armstrong to impose on me the task of picking off all the dirt he delights in casting against the fair fame and honor of the Jesuit Order. There is neither order nor continuity in Mr. Armstrong's "Rejoinders" of my Mr. Armstrong's "Rejoinders" of my "Dafence," nor ought such be expected from me in replying to his rhodomontade course of unscrupulous verbiage,

For brevity's sake, therefore, especi-

ally as I have not very much time to spare from other incumbent and pressing duties, I will reply to a few of Mr. Arm-strong's most salient arguments. St. F. Fancis Xavier, of the Jesuit

St. Francis Navier, of the Jeenit Order, converted two millions of pagans in the Japanese empire, but gets no credit for his superhuman labors and mirsculoud life at the hands of Mr. Armstrong, who says that "he simply converted them from unbaptized to baptized Paganism," in that he taught them to receive the "material care?" them to venerate the "material cross" and to worship the "infamous gibbet which he taught is gross idolatry, and cannot be too strongly condemned."
This language and coarse ribaldry would be expected from a brutish Pagan idola-tor, but certainly not from any man professing Christianity. The material cross the world over is accepted as the symbol of man's salvation, and, therefore, symbol of man's savation, and, therefore, to be honored. The brazen serpent was set up as a sign of salvation in the desert, that whosoever being struck shall look upon it and live. "Moses then, by the command of God, made a brazen serpent and set it up for a sign, which when they that were bitten looked upon, they were healed."
(Numb xxi, 8, 9.) If Mr. Armstrong had been present he would have protested against the evident idolatry of looking up to a material piece of brass for the healing of wounds. But if looking to the symbol of the cross were so salutary how much more effective must be the raising of our eyes to the cross itself : so raising of our eyes to the cross itself; so we are told by our Lord Himself, that as Moses raised up the serpent in the wilderness, so also it behoveth the Son of Man to be exalted, that every one who believeth in Him may not perish, but have life everlasting. St. Francis Xavier inspired the Pagans of Uapan with so great veneration and love for the with so great veneration and love for the cross of Jesus that every one of them could say with St Paul "God forbid that I should glory in anything save the cross of our Lord Jesus Christ." The Saviour of mankied tells us, when describing the day of judgment, that He shall come in great power and majesty attended by myriads of angels, and "the sign shall be carried before him." What sign but the sign of the cross, whereon was wrought the salvation of the whole world. With

pagoda, and if the car on which was the image of the Blessed Virgin was the gift of a heathen prince, it only showed the rare prudence and cunning of the naries in changing heathen for Christian worship, and teaching the Hindoos to dedicate to the service and honor of God and His saints mode of worship which hitherto they had paid to devils. They were in-structed by their Heavenly Master to be as paid to devis. They were instructed by their Heavenly Master to be
as "cunning as the serpent and as innocent as the dove." That they were
innocent and blameless in their lives is
proved abundantly from all scurces,
Catholic and Protestant. Buffon, the
naturalist, says (Vol. xx, Oa Man. page
282): "Sweetness, charity, good example,
the exercise of virtue constantly practised among the Jesuits, have touched
the savages and conquered their defiance and fercoity; they have themselves
asked to be made acquainted with the
law which renders men so perfect."
Parkman, referring to the same characteristic of the Jesuits, says: "Their
patience, their kindness, their intrepidity, their manifest disinterestedness, the ity, their manifest disinterestedness, blamelessness of their lives, and the tact which, in the utmost fervor of their zeal, never failed them, had won the hearts of the wayward savages, and chiefs of disthe wayward savages, and coues of dis-tant villages came to urge that they would make their abode with them." "When we see them," continues the same Protestant author, "in the gloomy same Protestant author, "in the gloomy February of 1637, and the gloomier mouths that followed, tolling on foot from one infected town to another (the smallpox was raging everywhere), wading smarpox was raging everywhere hander the through the sodden snow, under the bare and dripping forests, dreuched with incessant rains, till they descried at length through the storm the clustered dwellings of some barbarous hamlet, where we see them entering, one after another, these wretched abodes of misery and darkness, and all for one sole end, the baptism of the sick and the dying, we Protestants may smile at the

of Calvary and saving immortal souls, or of Calvary and saving immortal souls, or rather deny altogether the assertion of Mr. Parkman, and msintain that the Jesuits had some other object in view, viz., the enriching of the order, and the glorification of self sacrifice, for bad men, or ignorant writers, will always ascribe the basest motives to the noblest actions, which they themselves are incapable of achieving. Bancroft, another Protestant historian, says of the Jesuits: "Their zeal never flagged, their courage never zeal never flagged, their courage never failed, and it is certain that no more devoted men ever carried the gospel of Jesus Christ to savage nations."
Urbane Cerri is quoted as stating that the Jesuits in 1680, who were first in the mission field of India, were jealous of other missionaries who followed them, and east obstructions in the way of the other missionsries who followed them, and east obstructions in the way of the latter. To understand their action in this councetion we should be furnished with the whole history of the transaction, and make rigorous search and verification of what is alleged against them. But it would only go to prove, in the long run, that Jesuits are human beings, and are capable of feelings of rivalry like other men.

I maintained that the Jesuits had nothing whatever to do with the Revo

nothing whatever to do with the Revo cation of the Edict of Nantes by Louis XIV. As a rejoinder Mr. Armstrong XIV. As a rejoinder Mr. Armstrong quotes Macauley to the effect that, as in the literary contest between them and the Jansenists, the latter were victorious, nothing was left that. the Jansenists, the latter were victorious, nothing was left to the Jesuits but to oppress the sect they could not confute. Therefore, they persecuted the Huguenots. There is a strange confusion here. Surely the Huguenots, who were Calvenists or advanced Protestants, were a different class of people altogether from the Jansenists, who gave themselves the airs of advanced Catholics, and denied that the errors found in their book were contrary to the found in their book were contrary to the teaching of the Catholic Church. They even declared that the existence of such errors, or what were known as the "five propositions," could not be discovered in their writings. And Macauley arrives at the conclusion that because the Jesuits had the worst of it in a literary contest with the Jansenists, therefore they recommended the expulsion from France of the Huguenots. Anothe assertion of Macauley's is worth noticing in this matter. He says that the Pope Innocent XI., "leaned to the Jansenists." This was an utter impossibility. The Jansenists had already been condemned Jansenists and already been connemned by his predecessor, Innocent X, who declared as erroneous and heretical the teachings of Cor. Jansenius, as found in his book entitled Augustinus. (31 Msy, 1653)

In matters of faith and morals no one Pope can contradict another. In fine, there is no mention made of the Jesuits in connection with the Revocation of the Etict of Nantes. Nor could they be on friendly terms with Louis XIV, since they were Ultramontage in present be on friendly terms with Druis and since they were Ultramontane in practice and in principle, and were always opposed to the Gallican liberties, on account of which the king actually declared war against the Pope. Macaudeclared war against the Pope. Mncau ley, Authory Froude and Goldwin Smith could very well row in the same boat together. The two latter are successful together. The two latter are successful and brilliant as literary excellencies, but when they treat of !Ireland or of the Catholic Church their bigotry gets the better of their usual discrimination; in fact, they seem lost to all sense of reason and of propriety.

Not to weary your readers I will stop here, but, in justice to the subject and as Mr. Armstrong has introduced new matter into the controversy, I propose to deal with some of his other arguments next week, or further on as time and occasion shall remit. occasion shall permit.

I am, yours respect uily, W. FLANNERY, P. P., St. Thomas, Oct. 19, 1889.

MARK OF DISTINCTION.—W. J. O'Rielly, son of Charles O'Reilly, Esq., of Norwood, and a graduate of the Norwood high school, but at present a student of Detro I Medical College, was recently chosen as President of the senior class. This is the most important position in the gift of students. The President presides at all class meetings and barquets, and as the representative of the class conducts all business. He is supposed to be the most popular student in the posed to be the most popular student in the class. This is the first instance in the history of the college when a Catholic has been chosen as president of the senior class. When the president-elect was conducted to the chair, the students claim that his address was the best during the time the present class has been there. The election was hot, one party opposing him on account of his religion, but he won, notwithstanding the fact that there are few Catholics attending the college.—Com.

KEARNS—At St. Joseph's Convent, Toron to, on the lith Oct. (Sister Mary Margaret re-religion). Alicia Kearna, beloved sister of Peter Kearns, J. P., merchant, Barrie, in the 50th year of her age, and 23rd year of he life in religion.



dying, we Protestants may smile at the futility of the object, but we must needs admire the self-sacrificing zsel with which it was pursued." (The Josuits in North America.)

No doubt Mr. Armstrong would smile too at the futility of teaching the story and prices, feeling confident that the goods and the futility of teaching the story and prices, feeling confident that the goods and shore will commend themselves to stand, Pitt street.

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Chu

VOLUME 12.

The Catholic Record.

London, Sat., Nov. 2nd, 1889.

EDITORIAL NOTES.

THE Month's Mind of the late Rev. Father Kelly will be solemnly celebrated on Thursday, the 7th November, in the parish church of Mount Carmel. The neighboring priests and those of the clergy who can attend conveniently are respect. fully requested to be present.

THE Catholics of Switzerland have at last succeeded in getting a University, which is to be located at Frebourg. Hitherto they have had none, though there are four universities in the country, all of which the Protestants have secured for themselves, though there are 1,200,000 Catholics to 1,700,000 Protestants. The Catholics are very enthusiastic over the new institution.

THE Baptist ministers in convention at rel Ottawa on the 21st ult. discussed the question of separate schools. Rev. Mr. Boville condemned their maintenance at the public expense. Mr. Boville seems not to be aware of the fact that they are maintained, in fact, only by the Cathoites who make use of them. While he spoke in this style the Rev. Mr. McKee expressed the desire that a Baptist school should be established in Manitoba. He said if this were done they could at once draw one hundred and fifty students to it. It is clear that it is only Catholic schools that are found objectionable by these pretended friends of equal rights.

AT THE meeting of the Ministerial Association held in Toronto on the 21st inst, the Rev. D. J. Macdonnell informed | fo the members that Secretary McCullogh, of the Athletic Association, desired to form a Ministerial gymnastic class to meet on Mondays at 5 p. m. He remarked also, with a smile, that except Dr. Parsons all would need it. Dr. Parsons replied that his excellent health was due to early and persistent gymnastic exercise, but he recomended his brother clergymen to be cautious about it, as he had heard that Rev. Brother Macdonnell had nearly brained a young man, a member of his own church, in that same gymnasium, with a pair of amateur Indian clubs. Rev. Mr. Macdonnell said: "That is a Knox Church rumor. It is without found.

THE Liverpool Catholic Times describes graphically some of the vegaries of the Anglican clergy when they find themselves on the Continent. It says:

"Never did man play such pranks be fore high heaven as do Anglican clergymen when they go to the continent. They prove their "Catholicity" by allying themselves with all sorts and conditions of men. Talk of straining principles—why, it might be said of them as has been written of politicians, that merciful Heaven fashioned them hollow that they might all the better their principles awal. might all the better their principles swal-low. Here is Dr. Wordsworth, the staid Bishop of Salisbury, attending 'High Mass' at the Old Catholic Synod of Warnsdorf, 'receiving the sacrament,' and giving his blessing in German. If His Lordship went to Persia we should expect to see him strutting in the garb of

FILTHY FULTON is again lecturing in Toronto, and he is as filthy as ever. On Sunday night the Mail says :

"He said he had the affidavit of a young man of Toronto who swears that the late man of loronto who swears that the late Archbishop Lynch, while endeavoring to induce him to study for the priesthood, sought to remove his objections to the state of bachelorhood in which priests by their vows are compelled to live by tell ing him that he would enjoy the society of women as much after taking the vows as before."

And this is the kind of stuff which many Protestants are advised from their pulpits to go and listen to. Rev. Dr D. G. Sutherland announced Fulton's lectures in his church on the preceding Sunday, and paid a high tribute "to the man who had resigned a prosperous Baptist charge in Brooklyn that he might be the means of giving the gospel and free and full salvation to all those who are perishing in darkness."

DR. McCosh says the Westminster Confession meets the heresies of the seven teenth century, but not those of the nineteenth. He draws the rather strange inference that the creed must be "shorter, simpler and clearer, emphasizing the love of God and the offer of salvation to all men." In other words, the intolerable doctrine of Fatalism, which has been distinctive of Calvinism, is to be eliminated. This will certainly make the Confession of Faith less repulsive, but it will be a confession that Presbyterianism has hitherto painted Almighty God in odious colors and it will be an abandonment of that claim to intrinsic unity of faith which is an essential attribute of the Church of Christ. No patching of creeds can turn a