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TWO NOTABLE SERMONS

By Rev. Father Halpin and Rev Father Ryan, at St. Michael's Cathedral.

Lavy Members of the British Associa tion for the Advancement of Science Annint at the Services.

TORONTO August 28.-The often repeated slander, that the Church is an enemy to science, received another striking refutation last Sunday, when, in St. Michael's Cathedral, so many the Advancement of Science attended Divine service. Vicar General McCann was the celebrant of the Mass, with Rev. Dr. Treacy as deacon and Mr. O'Donohue as sub deacon. Rev. Father Halpin, S. J., of Manhattan College, New York, preached, taking for his text:-" The earth is the Lord's and the fulness thereof, the world and all they that dwell therein "-Ps. xxxiii. The discourse will long be remembered by St. Michael's congregation as one of the greatest cratorical efforts ever delivered within its holy walls. The introductory words of the gifted speaker sent a thrill through the hearts of his hearers. Rev. Falher Halpin said : --

Tue text is applicable to only one kingdom, the universe; is made fittingly of only one ruler, God. It is an imperial declaration carrying authority with it. It proclaims unmistakably that the Lord has rights and that we, as subjects, have duties towards Him. Our obligations are co equal with all our waking moments, and reach the very depths of our being. We call them the law of our being, regulating our actions towards ourselves and towards others. The paths which all deliberate rational energy must travel, until the burden is laid down and we stand in the presence of our Ruler, to give an account of our stewardship, are therein mapped out. Stewardships differ, and among them is one exceedingly noble, I mean the stewardship of culture, intelligence, the stewardship of science. What account does God expect of science? Just now this is an opportune question. When you are welcoming in your hospitable city men whose names have become household words, and are members of an association which the world over is synonymous with highest culture, intellectual progress, untold suffering, un tiring patience, ubschish alms, indelat igable labor, which has lent lustre to

THE UNPARALLELED REIGN OF YOUR QUEEN,

and been the local centre from which the whole world has been irradiated and the fountain head from which benefactions copiously flowing have enriched the human race, when this great fact is ablaze in your city, is it any wonder that of breaking the bread of the word of God should make some endeavor to bring himself in touch with the intellectual activity now astir within your gates?

Hence I am led to ask the question: in this world, which is the Lord's, what is the stewardship of science? The nature of that stewardship can be discovered only by reading the laws which the Master has inscribed in the nature of things for the guidance of all His rational creatures. It belongs to the Master to dictate, to the steward to listen and obey. What is God's attitude towards science? That attitude will regulate man's position towards God. I ulate man's position towards God. am to speak now of God's message to science. I have nothing to say of the attitude of science towards God, that is historical, but of God's sovereignty over science which is ethical.

GOD'S COMMAND TO THE MAN OF SCIENCE. On the fact that He made us and that He owns us, matter and spirit, rests His

imperative for the man of science. The divine dictate proceeds to him.embracing the totality of his nature and proclaims itself to his senses, to his intelligence, to his will.

right to command and this command is

Where God rules man directly there is no vassalage, there is only noble

The first law I read is the law which is scattered to all created worlds. It is the law of labor, the law which includes even the Divinity itself.

"The Father worketh and I also work," God wants scientists, not sciolits. He abhors the superficial. The mind must watch, the mind must work, and the mind must wait. Labor with all that it means is the first law of the scientific world. Only the toilers have pushed their conquests furthest in the water on land and sea. We have come to admit that genius is only an enormous capacity for work, and the mandate goes out to every human mind as to every

human hand : "Traffic till I come." THIS LABOR MOST BE SCIENTIFIC

in its nature, scientific from start to finish, scientific in all its processes. Study must be prosecuted with an everabiding feeling of reverence for that dignified audience to which the scientific man addresses himself, the members of the great human family, an audience before which he dare not stand with distorted facts or dishonest conclusions.

hind appearances to the things that are at home in the Catholic Church. And that the further science advances the more real than the appearances themselves.

Scientific work is delving deep until causes are struck. It leaves out no cause in the investigation, no final, no sufficient, no material, no formal cause ; for science is the knowing of things in their causes. If it misses one cause it larks thoroughness. If it willingly sets aside one cause it is dishonest. Scient.fic methods demand the grasping of everything and of everything as it is in its entirety. Theory is only theory and cannot be made dogma. Hypothesis is only supposition and cannot be made a fact. This is God's first law to the reason of the scientific man.

THE SCIENTIFIC MAN MUST BE UNTRAM-MELLED

in his work, all his acts must be under members of the British Association for the control of conscience. He must be persuaded that the end he has in view is truth only. He must go his way scorning prejudice and not bending under the yoke of the meaner passions. Jealousy and envy, personal importance, self in its most undesirable forms, must disappear. Conscience forbids all preconceived opinions. Special pleading is a canker on the body scientific.

Conscience lifts up the soul of the scientist and makes him walk erect, opens broad roads to him, encircles him with light, frees him from narrowness. which is scientific lenrosy, makes it clear to him that his bounden duty is to discover truth, no matter how much thereby he may be the loser, no matter if an ungrateful world brings him back in chains and throws him into a dungeon. Conscience prescribes loyalty to truth, loyalty in all circumstances, the loyalty of living for and the higher and crowning loyalty of dying for the truth; for here, as in every realm presided over by conscience, the bloom and blosson of filelity is martyrdom. The empire of science.

IS WELL NIGH BOUNDLESS

and in it are many kingdoms. No one kingdom has the power of commission to build this temple. Biology alone cannot build it, norphysiology alone, nor chem istry, nor physics, nor mechanical science, nor mathematics, nor theology. Eich may quarry a stone of beautiful workmanship and lift it into place, but unless among the builders there be unity of design, absence of dissension, mutual respect and helpfulness, there will be friction, there will be delay, work done that must be undone, disproportion -in fine, it will not be a temple but a babel, in which the only sound going up to the God of truth will be that of the confusion of tongues. Each science has its proper place. No one science can guarantee its results without reference to some other science.

THERE MUST BE A PRINCIPLE OF UNITY,

a co ordaining force, commanding and making of all the assembled sciences a solid phalanx in defence of truth. I have said it. Truth is the centralizing but not the absorbing power of all sci ence. We want a centralizing element that does not obliterate or destroy. If the cohesive agency is truth, where and what is truth? Years ago Christ said:

ablaze in your city, is it any wonder that "I am the way and the life and the a priest in the discharge of his function truth." With St. Paul, I say that on no other foundation can we build save on that which is already laid, Christ Jesus. Jesus Christ yesterday and to-day and the same forever.

I receive from the lips of Christ the message which he gave to his apostles, which is the message to everyone to whom he gives a mission. The man of science has his mission just as

truly as Peter or Paul or Leo. The mission is the one sung by the angels in the mid-night skies, "Glory to God in the highest and peace to men."

In the carrying out of this double design, the man of science is fulfilling his destiny and preparing himself to render without fear an account of his stewardship when he stands in the presence of the God of Truth, the God of Science and the Lord to whom the world and its ful ness belong and they that dwell therein.'

The Eveniug Sermon.

Rev. Father Ryan, Rector of the Cathedral, delivered the evening sermon. It is a striking commentary that by far the largest number of members of the British Association attended Divine service here than in all the rest of the places of public worship in Toronto put | speaks to me about those truths that together. Rev. Father Ryan chose as his text:-"As the Father sent me, I send you, go ye therefore and teach all nations. And behold I am with you all days even to the consummation of the world."-Mathew Chap. 18 The subject was the same as that of Rev. Father Halpin, "The Church and its relation to Science." In his opening remarks he said:

"I believe you are aware why we have had some special features added to our services to day. The reason is as you know that we are being honored by the members of that very learned body, the British Association for the Advancement of Science, who are the guests of the city at present. The local secretary of the association asked us if we could not help to make the visit pleasant, and of course we were very happy to do so, for it is always a pleasure and a gratification to us to unite with our fellow citizens of all creeds to uphold the fair fame of the city of conventions. We wish to welcome all who cared to come to our Church and we are prepared to tell the members of the Brish Association Science must prove all things must and those who are engaged in scientific the subject of archaelogy and paleontol-tion to the rank take nothing for granted, must go be pursuits that they will find themselves ogy, the President made the observation Legion of Honor.

this brings me to the subject of this closer interdependence is seen to exist ev-ning's lecture. Here, however, I between all branches of science. must claim your sympathy. The subiect has been announced-perhans un fortunately for me-" The Church and Science." Science is perhaps you may think at first a dry subject and it has been treated in various forms, and of course in the most perfect manner dur-When you have ing the past week. read so many able and eloquent addresses you may be inclined to say, we have had enough of science and should get a rest on the Sabbath day."

After referring to the morning discourse, Father Ryan continued:

"Now, the Catholic Courch is the messenger of God to man, bearing and consider the Caurch's attitude towards science, and we will assert this, that the Catholic Church is the parent of science. that she encourages science and is always ready to welcome science. The assertion may seem a little strong, especially because now a days in popular literature we hear a great deal about the quarrel between the Church and science and particularly between theology and science. In a series of articles now in book form put before the public by a man of scientific reputation the "warbetween theology and science is discussed. Another very eminent man calls it the "conflict" between religion and science. Mr. Huxley, a great au thority, has it the warfare between science and religion, and by religion he means the Roman Catholic Church Therefore, it is popularly supposed that the Roman Catholic Church is opposed to science condemns science, ostracizes science. I assert that this is the contrary of the fact.

THE CHURCH ENCOURAGES STIENCE.

patronizes science and in every way that she can helps the advancement and progress of science. This assertion I might prove in many ways by appealing to the facts of history, what the Catholic Church has done for science in the seventy-two universities which she had founded before there was any other church to found a university. A university means the home and centre of universal knowledge, taking in all science and all learning. The universities of Oxford and Cambridge were founded by the Roman Catholic Church as well as all the European universities. It occurs to me, too. in regard to the British Association, that some of its most distinguished members have been children of the Carholic Church, some have been price's of the Catholic Church, some Church. So I might prove my assertion. by pointing to the ccientific children of the Catholic Church. But this evidence without prejudice. For me this, evening that the Church is the enemy of science is to come at once to definition and explanation. If we have clear ideas of we shall meet with fewer difficulties. One of the difficulties connected with this charge against the Church is that the people who say there is opposition between the Catholic Church and science misconceive alike what the Catholic Church and what science are. They ought to know what they mean, as I know what I mean when I speak of the Catholic Church. I say in my creed

I BELIEVE IN THE CATHOLIC CHURCH ' I say I am ready to lay down my life for the Catholic Church. I ought to know what it is. So they who say the Church is the enemy of science ought to know what the Catholic Church is. The Catholic Church is a spiritual society, a supernatural society, a divinely founded, a divinely organized and a divinely preserv ed society for the salvation of souls. When I say, I believe in the Catholic Church I do not say I believe in every member of the Catholic Church, in every minister or priest, in every Cardinal or in the whole college of cardinals; or the sacred congregation of the Inquisition, no, I do not mean even that I believe in the Pope as a private individual when I say, I believe in the Catholic Church. My faith is not troubled or disturbed by what any member, minister, bishop or cardinal may say; the dogmas of my religion remain unshaken no matter what those others may declare; and it is only when the Church over which the Pope presides as the vicar of Christ, guarded and divinely preserved, defines and concern my salvation, that I have God's guarantee when she so speaks it is absolutely impossible that she should err. Therefore when I say I believe in the Catholic Church I know what I mean. I know that the difficulty of those who object to individual views or schools of theology is that they do not understand what the Catholic church is.

When we speak of science to-day we

GENERALLY MEAN PHYSICAL SCIENCE, the science of nature, of matter, of body. Theology is the science of soul. Theolo gy concerns itself with the salvation of the soul; physical science concerns itself with the life, growth and decay of matter. The discussions of the British Association stop short at phsychology, the science that concerns the soul. Physical science, true conclusions from correct premises, and theology cannot conflict in their very nature. One is natural with natural objects, the other supernatural with a Divine mission. One is human and temporal, the other eternal. In the exhaustive and scholarly inaugural paper read before the British Association one principle was laid down that struck me very much. Discussing SCIENCE AND THE LAROR QUESTION.

Economic science is the science of wealth, dealing with the relations of labor and capital, what we understand generally by the Labor question. Where do we find the connection here with religion? Well if you were to consider the laborer, the poor man, simply as a machine you would never solve the laber problem. You must also consider the human heart, human teelings and sentiments, not only money as the price of labor but those relations between man and man that are in themselves casentially moral. For there is something giving the message of truth. We will higher than the poor man's value as a machine. It is written that man was given the image and likeness of G d who made him. He has a living soul illumined by religion; and standing in her divine and supernatural attitude towards her children the Church of Gad says to to the economic scientists, you can never solve this problem of labor and poverty if you concern yourselves only with the hody of man, telling him how to work like a slave and die like a dog. Here the attitude of the Church is that or a mother; she comes down in lowly rever ence before the poor for she has learned to do so from her Master; she takes her children by the hand, whispering Unrist ian comfort to broken spirits and patience to men who have been robbed of their earnings.

THE MISSION OF MEDICINE

Thanks be to God, too, for the presence of the men of noble soul and tender spirit who are working in the army of physical science. We meet them every day at the bedsile of dying men. It is there upon the threshold of eternity that the patural and supernatural sciences most frequently meet. It is there, when natural science has exhaust ed all its resources, that it makes its most magnificent admission to the minister of Gild. "Can't thou not minister to a mind diseased pluck from the menory a rooted sorrow?" This is the point at which physical science stops, and where the minister of the Catholic Church, clothing himself in the garb of his Master, gives strength to the Caristian soul to stand bece to face with his God Here, where the physical and supernatural sciences meet, we are able to realize their true interdependence. We are able to realize too, that faith and nature cannot contradict each other. That book of God that is written upon the walls of the world and illuminated have been Jesuit priests of the Catholic in the manuscripts of the skies cannot contradict and only confirms that other book written by the hand of God in the old and new testaments and believed in is open to all of you who care to read and interpreted by the Catholic Church. "Where physical science stops, her the shorter way to answer the charge enpernatural science continues, comfort ing the corrowing widow and family left lonely by the death of a beloved father, promising reunited love beyond death terms and understand our subject aright | and the grave, for those who, knowing and loving the Gad of all science here. are to be happy in His vision hereafter.'

IN DAYS OF OLD.

A Curious Religious Practice Almost Forgott n

It is common knowledge that in the Middle Ages if a man was in danger of death, and could not procure a pricat to hear his confession, he was instructed by theolog ans and pastors to confess his sins to any layman who happened to be present. Another curious custom, known only to a few even among the scholars of our times, was symbolic communionthe analogue of lay confession. The knight, dying far from any priest, made confession of his sins to a companion, and then plucking three blades of grass consumed them with the intention of receiving holy communion. This symbolic communion was never recommended by theologians, so far as can be known; it sprang from the large faith o' the Middle Ages, but there is abundant evidence to prove that it was a common practice between the eleventh and the sixteenth century. The old feudal epics of those times make frequent mention of it; for instance, in "Raoul de Cambrai," a semi-historical poem of Northern France, the death of Bernier is thus described :- " At this word he called Savari. He made confession of his sins to him, for other priests had he no time (to summon). Three blades of grass now he plucked and received them for Corpus Domini. His two joined hands towards Heaven he stretched, beat his breast and begged mercy from God. His eye trembled, his color darkened, his body stretched itself and thence the soul sallied. God receive him into His holy paradise!"

BELLS BLESSED. .

Ste. Athanase de Iberville was en fete on Saturday, 28th, when Mgr. Decelles, coadjutor Bishop of St. Hyacinthe, visited the village to bless two new bells in the parish church. There was a very large attendance of benefactors of the church and others. After the ceremony the visitors were entertained at a banquet.

Mr. J. Gilibert, President of the Union National, accompanied by a delegation of over thirty members of the French colony, presented an address congratulating Sir Wilfrid Laurier upon his eleva

Second Triennial Convention of the Grand Council of Quahec.

Held a the Seminary Hall-Reports for the Year and El colon of Officers.

The second Triennal Carvention of the irand Council of Quebec, under the prisdiction of the Sapreme Council of the C.M B A. of the United States, convened on Taesday, 24th ult., in Seminary Hall, in this city, at 10 o'clock.

At 8:30 in the morning the delegates attended Mass in the Sacred Heart Chapel, Notre Dame Church, Father Clouthier officiating. Two magnificent solos were sung, Mr. Joseph Tremblay rendering "Josus Redemptor" (M. z crt). and Mr Z Motin, 'Ave Maria' (Dub. is). The organist, Mr. J. D. Dussand, played with much + ffeet Eug. d'Albert's preiude and Dubois' postfude, " Feccato."

Prior to the transacting of any business by the Convention, the R v. Futher Resconi addressed the needing on the good work the C.M.B A, Grad Conneil of Quebec were accomplishing, in their at large and of the forty-five thousand efforce to protect and provide for the orplans and widows of their deceased brothers. The work, he said was one that should commend itself to every Catholic No Catholic society to day had done more to retain the nombers of the Catholic futh within the Courch than the CMBA of the United States. which body was represented in Canada. by the Grand Conneil of Quebec, and of which he was pleased to have the opportunity of theeling its representatives in convertion. He expressed the hope that the sense Catholic spirit, which the Association was toround on, would contime to g. ide the members in curreing out the atmeand objects of their noble Association, and trusted that God would bless their delib rations. The reverend speaker on r. suming his seat was accorded an evation.

Grand President Leelere, in replying to the address, thanked the Rev. Father for the kind words he expressed on the work the Association was accomplishing and assured him that the Grant Cameil of Onebec would ever be ready, as in the past to carry out the principles upon which the order was found d some twenty years ago.

The Secretary of the Reception Committee read an address of welcome on behalf of the local Branches, which appeared in our issue of the 48th ingtant and which was replied to by Grand President Lectere.

An invitation by the reception committee to a drive to Luchine and lunch for Wednesday afternoon was accepted, after which the Credential Committee submitted their report, which showed the following list of the officers and delegates entitled to a seat at Convention :-President, C. E. L-clere; 1st Vice President, Ed. Morin; 2nd Vice President, J. D. Oninn: Tressurer, A. R. Archambault : Guard, J. E. Martineau : Recorder. J. B. Drouyn; Supervising Medical Examiner, Dr. D'Artois; Trustoes, P. E. Belanger, J. O Farrell, L. A. Beriau, J. s. Meek; Finance Committee, Et. Cavanagh, J. P. Nogent; Laws Committe, P. Flannery, Chas. Curran; Delegates, P. F. McCaffrer, Branch 1; Patrick Marnell, Branch 2; J. A. U. Brandry, Branch 3; Chas Pagos, Branch 4; Joseph Beauchamp, Branch 5, Quebec; Col. F. E. A Evanturel, Branch 6 Quebec; J. S. Poulin, Farnham. Branch 7; S. Gervais, Branch 8; H Batler Boanch 9; Michael Lynch, Branch 10; Jos. Picard, Branch

Routine matters were then taken up. The reports of Grand President Leclerc, the Secretary Treasurer, the Committees on Laws and Finance, occupied the attention of the Convention until Wednesday morning, when the election of officers took place and resulted as follows

President, C. E. Leclero re elected; 1st vice-president, P. F. McCaffrey; 2nd vicepresident, Lieut Col. Evanturel; recording secretary, J. B. Drouyn, re elected; treasurer, A. R. Archambault; marshal, A. Butler; guard, J. E. Martineau; trus tees, Messrs. Jas. Meek, Jas. O'Farrell, P. E. Belanger, F. A. Beriau and J. T. Poulin; committee on finance. Messrs. J. P. Nugent, Jos. Beauchamp, Jos. Picard; committee on laws, Charles Curran. Dr. E. Morin, P. Flannery; delegates to Sapreme Convention at Grand Rapids. Mesers A. R. Archambault, P. Fiannery and J. D. Quinn.

Farnham P Q., was the places elected for next Convention in 1900. Prior to adjourning, the Convention resolution of thanks was unanimously adopted, thanking the Local Branches and reception committee for the kind treatment the officers and delegates had received during their visit to our city. The Secretary of Reception Committee announced that arrangements for a drive were made for 2 o'clock from the Hall.

At two o clock carriages in waiting at the hall conveyed the delegates to Lachine, where a very pleasant time was spent. On their way thither they visited No. 4 Fire Station, and, through the courtesy of Captain A. Briere, the delegates and visitors were afforded an opportunity of witnessing a hitch up which is not excelled by any Fire Department in America. After the tion to the rank of Great Cross of the various apparatus were examined by those present, three rousing cheers were I to day with some two hundred students,

given for the Captain and his men for their kindness, and the party resumed their purpey,

At the Lachine Hydrau'ic works the visitors were met by Mr. Walbank. manager of the company, and shown through the large builting, extending I 000 best from the main land. The sace of machinery in operation was explained at some length by Manager Wallack and was greatly appreciated by all present. Mr. J. P. Gordon, repr sentant Rice, photographer, took a photo at the officers, delegates and visiting boothers Mr Walbank being among the party Continuing on their way to Lechine the scenary was greately admired arriving there about 5 o'clock. After a short stop at one of the hosteleries, for refreshments the party proceeded to Knapp's Hotel, Blue Bonnets, where a snap shot photograph was taken of the delegates or he verendah of the hotel. Lunch was wrved in the large dining room of the hotel, which was neately decorated with biniting and flags. After ample justice had been done to the many delicacies the moulth of the Grand President war proposed by Jos. Beanchamp, and zesponded to by the Grand President in a matther that must have made everybody present feel that the Grand Council of On bee had as its chief efficer a man who was a credit to the Association . the community and himself.

Lieut Col. Evanturel, of Onebox, 111 proposing the success of the Asserbation. dwell on the benefits of the Association members the Grand Council of Quebec were affiliated with, which was a guarantee of every lindility incurred by the Association being paid within the constitutional limit During his speech his statements cheited the applause of all present.

Mr. P. F. M Caffrey, First Vice-President of the Grand Council, established for himself a reputation as an after dinner speaker. He dwelt on numerous questions affecting the welfare of the members in such a built manner as to leave no dombiamong these present that the Gran ! Council of Oveber Ind acted wisely in its selection or its first vicepresident

Dr. D'Artois, supervising medical exammer, Dr. Ricard, chairman, F. C. Liwlor secretary, and Tom Mace, of the Bacaption Committee, made short address s. Grand President Levlere song. with much effect, "O Canada Morr Pay Mes Amours, ' after which three cheers and a tiger were given for the Grand Officia and Council of Quelice with a will which brought mapper the property of a street of the state of were again taken and the drive to the city resumed, arriving at the Repleat Hatelat 8 l5 p.m.

The success of the entertaining of the delegates was due to the Reception Committee, which was composed of Dr. Ricard, chairman, F. C. Lawior, recre-tary, W. Davis, J. Loppin, W. J. Ianie T. J. White T. F. Mace J. Petit.

Dominican Chapel Dedicated.

The new D minican Chapel of Sain! Catharine of Sienna, on Sixty-nintly street, near First avenue, was dedicated on Sunday morning by Archbishop Corrigan. The chapel is an adjunct of the Church of Saint Vincent Ferrer on Lexington avenue, and all along the route from the church to the chapel windows were decorated with Papal and American fligs. The procession started from the church about 10 o'clock. Archbishop Corrigan had as an escort over 1,200 members of the Holy Name Society of the Saint Vincent Church, and be was accompanied also by over thirty priests.

The dedication ceremonies were of a most impressive character His Grace had as assistants many of the prominent priests of this city, including Vicar-General Mooney and Father Provincial Higgins, Fathers Hartigan, Slinger, Rickaby, Kennedy, Mahoney, Flood. Sheehan, Colbert, Linahan and Ems.

The dedication ceremony completed, the Archbishop's secretary, the Rev-James N Connolly, celebrated the Solemn High Mass. The dedicatory sermon was delivered by the Very Rev-C. H. McKenna, O.P. The Archbishop-complimented the parish on the work is had done.

The new Dominican chapel was begune last fall, and was built to accommodate the English speaking people of the neighborhood. It is of brick and the trimmings are of stone. Back of the altar are statues of St Dominic, St. Catharine and St. Rose. At the left of the altar stands a figure of the Blessect Virgin and Infant and at the right one of St. Joseph. All these decorations were presented by Thomas Crimmins.

PRINTERS ENJOY THEMSELVES.

The annual picnic of the Montreal Typographical Union, No 176, was held out Saturday last at Bout de l'Ile. The weaher was line, the attendance was good, the sports and games enjoyed by everyone and the picnic altogether a complete such as. The tug-of-war between the three competing unions for the cup presented by the Toronto Type Foundry was postponed till a future date, the same to be decided by a com-mittee from the unions. The prizes won a at the picnic games will be presented a on Saturday evening next, Sept 4, author. Union Hall, 662] Craig street.

Notre Dame College, at Cote dis Neiges, under the direction of the Religious of the Holy Cross, resumes studies