see a regged and was surprised to e number of well. bed been invelgled e homes in Ireland ew country where to receive them. the character of Scores of poor him without any and their babes

ging in their arms

was found in the opulation of Irieh o took staps to ree poor immigrante hat their sufferings nd. These travel. by the Bishop of Irish clergy not to r promises of those hem to leave Ire ded the warning. eries of these poor

nade by scoundrels leh, to decoy some n the path of virtue ey would be given Irish houses, and in s of a number of nized a committee omeless emigrante. re actually decoyed the Argentine Con.

dertake to do any. who thus come to by false pretences y, so that evictions re easy, The only ils will be applied reland will be able own country, and nly by Home Kule.

OF MARY.

th of Mary, which is very fiely dedicated Mother of God. It wers become plenti hich makes marifest universal decay of Virgin, the world the glorious and of the plains ned for her the hereby she was gel Gabriel when he e approaching birth 'Hall, full of grace, e, blessed art thou

grace signify much aggests to us at first in which the Gospel ritter, the title is being in the perfect ignifies having been ormed in grace, and ference to that first Blessed Virgin was men. The Blessed in part conferred on part deserved by her on with the graces life. her by God's special te Conception comod's special favorite, er honor as such we dod, the author of a t her acquired graces bject well worthy of

invocation. res proclaim "glory one that worketh creatures, there is no l to the Blessed Virmerited new graces and as the friends of especial honor, the occupies the highest nds of God, must be hers.

siderations which inestablish the month when devotion to the d be particulary culto be reminded by cas that; we should sing obligations, and fal and joyful month Mary the Mother of ated from neglecting duty which will ac wards our own salva. hich we pay to Mary, share in that prohe offers thanks e that is mighty hath me, and holy is His y is, "All generations essed." During this Il Christians should share in the blessings dned by fervor and oring Mary, and by nong the generations sed. All Christians l themselves children

fect, so powerful, so for us favors of grace THE MAIL AND THE FRENCH REVOLUTION.

Raligion was left out of the question alto-

gether. Faith was abolished and buman

reason deffied. With the revolutionists,

Heense meant liberty, and the upsetting

of thrones and of alters meant equality.

No king or monarch, no priest or bishop,

should cumber the earth. Here, indeed,

was equality with a vergeance. There

should be no authority to restrain the

passions or punish crime. No liberty

for any one but a revolutionist, and he

had the liberty to persecute for conscience

sake. All property should be equally

divided amongst the sovereign people. What right had King Louis to his crown?

estates? Why should priests or bishops

future punishments and the vengeance of

God? The consequences that flowed from

these principles were universal pillage,

the assassination on the sciffold of the

best, the most humane and most

pious king that ever ruled over

the destinies of Catholic France.

Other results no less horrifying imme-

diately followed. A constitution was

drawn up in which the existence of God

was ignored. Sunday was abolished;

every teath day or decade was to be

observed as a day of rest for all men and

beasts of burden altke. The names of the

months were changed. Christianity was

declared extinct, and the year 1789 was

officially named the year I (one) of the

great Republic. Then came what the

Toronto Mail calls the afterclaps. The Parielan mobs, armed to the teeth and

headed by one Camille Du Moulin, burst

open the doors of the famed Bastile and

every other place of detention and allowed

the criminals to have their liberty and

plunder at will. Klng Louis XVI. was

then seized and manacled and after a

mock trial, was hurried to the guillotine,

where he was beheaded in the presence of

a blaspheming rabble, while the sound of

200 drums, beaten at the same time,

drowned the exclamations of those who

pitied the king and deplored his sad fate.

All priests who refused to sign the consti-

tution or take the oath of allegiance to

the new state of things, were massacred

or took refuge in foreign countries. All

neither age, nor sex, nor condition was

spared. It is no wender the British Gov.

ernment refused to take part in the Paris-

ian exhibition, which will be held this

bloody events that accompanied and fol-

lowed the proclamation of the first Great

her mineral or agricultural products to

enhance the appearance, or swell the

magnitude of the exhibits at the Exhibition

Universelle. We should not be surprised

at the action of the Toronto Mail in de-

voting whole columns of praise of the

principles of the French Revolution. It

maintained all last summer that prayer to

God is not only useless but ridiculous. It

has been employed all this winter in cal-

umniating the Rev. Fathers of the Jesuit

order, who devote the greater part of their

time to prayer and meditation. It never

tires hounding down the French Canadian

Catholics for being loyal to their Church

and submissive to their Bishops. In fact,

it would be no stretch of imagination to

forecast that if the writers in the Mail had

the power and the means, they would stir

up a revolution in this country that

would equal in atrocity the French Revo-

Under this heading the Toronto Meil Now that the Jesuit question bas been berates Mr. Laurier, the Reform leader threshed out almost beyord recognition, in the House of Commons, because of and that all that could be said against the his roble and statesman-like pronouncepriests and people of Lower Canada to ment, viz : "It is useless for the Mail to appeal to us Liberals sgainst the excite contempt for both has been ex-Church. We are not Liberals of irrelighausted, the Mail commences to write up ion." The Mail maintains that if Mr. apologies for the terrible French Revolution. What its sime are in sulcgizing the Laurier does not oppose the teachdirect calamity that ever silicted a Chrisings of the Catholic Church, he ought to imitate the example of so-called Cathotien pation it is very difficult to imagine. lics in the past, who rose up in rebellion We can only explain its course by the well-known fact of its hatred of the against her decisions in matters of Jesuits, its opposition to all order, and its Church discipline and education and determination to make war upon the Godsupport of her clergy. Papineau, Doutre and Eric Dorion are quoted as shining fearing populations of the Quebec Provexamples for Mr. Laurier to follow. If ince. "The principles of the French Revolu those men could have controlled the tion were all correct," says the Mail. "The French vote there would have been a only thing about them of jectionable is the revolution in Lower Canada similar to afterclaps." But those afterclaps what had desolated France in the past, were but the necessary consequences of and what is just now disorganizing her the principles by which the revolution was inaugurated. "Liberty, Equality, Fraternity," are very high sounding words, Europe. and take with the masses, but what horrors were committed in their name

THE LIBERAL POSITION.

We can all remember how Mr. Doutre opposed Church discipline in the Guibord case and set at defiance the authority and rules of the Catholic Church in Montreal. Notwithstanding that Guibord had died refusing the sacraments and under excommunication, Mr. Doutre insisted on his receiving a Christian burial, and when in the courts of law he was defeated he appealed to the Privy Council in England and obtained a verdict from a Protestant government, that compelled the Bishop of Montreal to pay enormous costs, and allow the body of the excommunicated Guibord to be interred in a Christian cemetery, contrary to all the instincts of the Catholic people of Montreal and What right had Lord Montmorency to his to all the laws and discipline of the Catholic Church. This Doutre, who was an spostate from the religion of be permitted to threaten people with his fathers, is one of the shining examples whom the Mail recommends for imitation by Mr. Laurier. All Canadians ought to enjoy a feeling of pride and thankfulness that so worthy and so loyal a Catholic enjoys the proud distinction of being the leader of one of the great parties who make laws for this Dominion.

Mr. Arthur Buies is quoted by the Mail as another example to be followed by Mr. Laurier. This man has written a work in which it is maintained that this Dominion can make no progress while Catholicity holds sway in Quebec. "It is a monstrous anachronism," says Mr. Bules, "that the Catholic Church should be as powerful just now ss it was two hundred years ago, that it should be still able to direct consciences and enlighten the intellect, while taking money from the pockets of the people." It is the pocket always with those traducers of God's Church They would care little for the consciences or the intellect of the people if they could only control the monies and lay hands on the tithes which the French-Canadian habitant still pays most cheerfully to his parish priest. It is really astonishing what interest the Mail has been for some time taking in the Catholic people who live in the Province of Quebec. Its writers seem to feel deeply for the sufferings and humiliations of the French populations in that they are still obliged to keep Lent and Advent, and to confess their sins once a year, while contributing places of worship were changed into city all the time to the support of their pasplaces of worship were characteristic and the same of the balls or converted into stables for the tors. If Mr. Laurier would only allow amount to 112,738 in the segretary. It has been computed that himself to be guided by the Mail he would himself to be guided by the Mail he would amount to 8,242. These classes, be a true type of manhood. It must be during the reign of terror which then acknowledged, however, that the pricets in eneued 4,000,000 of the most upright men Lower Canada are not the agitators we and women in France were butchered, for find occupying the Protestant pulpits of Ontario. If they were to take advantage of their influence and their eloquence and preach every once in a while a crusade coming summer, in commemoration of the against the Mail newspaper and the fanatics of Ontario-if they but followed the bright example set them by the Wilds and the Republic of France in 1789. It would be Hunters of this Province-perhaps the out of consistency with all notions of Mail and the bigots of Ontario might be Christian order and of stable Government glad to cry quits and make up their minds to help celebrating the apotheosis of Infidelity. The Canadian Govthat the best policy for Ontario to pursue would be to leave the Jesuits and the ernment as such has determined to priests of Quebec and simple minded keep aloof from the implous celebrahabitants severely along. tion, and will send no contributions of

FROM GUELPH.

Special to the CATHOLIC RECORD We are happy to learn that the Rev. Father Dumortier, S. J., who has been confined to St. Joseph's hospital for several months, is able to be about sgain. This venerable servant of God has lived here for over thirty years. He requested and obtained from his apperiors the privilege of spending the nie requested and obtained from his superiors the privilege of spending the rest of his life among the people of Guelph. We hope he will be spared for many years to come. Father Dumortier is about seventy-one years old.

DEATH OF MR. F. NUNAN, SR. We regret to learn of the death, at the advanced age of seventy two, of Mr. F. Nunan, sr., father of Mr. P. Nunan, book binder. Born in Waterford, Ireland, he came to Hamilton in 1845, and after

PUBLIC AND SEPARATE

The report of the Minister of Education for 1888 has been presented to the House, and as usual it contains much interesting information regarding the schools of the Province. The statistical tables presented are the returns for In them we find some facts which will be of interest to our readers : The school population of the Province in 1887 was 611,212, an increase of 10,-

008 on the preceding year. This includes children of Catholic separate school supporters. The total of all ages attending the public schools was 462,839, with an average attendance of 228 286, being 49.3 per cent. At the separate schools 30 373 children attended with an average attendance of 16,866, being 55.5 per cent. We are pleased to find that the average attendance at the Catholic schools stands so high, being over 6 per cent, better and making her the laughing stock of than the public schools. It should, however, stand much higher, and it would do so if parents took more interest in the education of their children. The fact is, at the same time, a testimony to the efficiency of the Catholic schools of the Province. It is well known that inefficiency in teachers, and in the character of the education imparted, results in poor attendance. The total percentage of average attendance for the Province is 49.7, including the Catholic list not generally known that Province is 49.7, including the Catholic list not generally known that Province is 49.7, including the Catholic list not generally known that Province is 49.7, including the Catholic list not generally known that Province is 49.7, including the Catholic list not generally known that Province is 49.7, including the Catholic list not generally known that Province is 49.7, including the Catholic list not generally known that Province is 49.7, including the Catholic list not generally known that Province is 49.7, including the Catholic list not generally known that the trustees figures given further up that the trustees figures give figures given further up that the trustees figures give a live to the necestive of the figures given further up that the trustees figures give further up that the trustees figures give a live to the necestive of the figures give a live to the necestive of the figures give a live to the necestive of the figures give a live to the necestive of the figures give a live to the necestive of the figures give a live to the necestive of the figures give a live to the necestive of the figures give further and the figures give figures give figures give figures give figures give figures give figu vince is 49.7, including the Catholic eparate schools.

It is worthy of remark that the higher average attendance in the separate schools arises chiefly from the better schools arises chiefly from the better attendance in the counties, rather than from the cities or towns. The average per centage in the public schools from counties, cities and towns being re-spectively 45.8; 61.8; 60.1; and in the eparate schools, 50.3; 56.4; 60.7.

The total number of children attend. Ine total number of children steind, and both public and separate schools was 493,212, being an increase of 5,716 over 1886. Of this increase 1,174 was in the separate schools, and 4,542 in the public of the separate schools, and 4,542 in the public of the separate schools.

schools.

In the public schools the total amount of receipts during the year was \$4,101,-509.01 of which \$251 914.72 was from 509.01 of which \$251 914.72 was from legislative grant, \$2,936,712.85 from municipal grants and assessments, \$912,881.44 from clergy reserves and other sources; \$2 346 247.23 were paid for teachers' salaries. The cost per pupil on total attendance was \$7.63 and on average attendance \$15.47. In the separate schools the receipts during the year were \$229 848.41, of which \$16.807. year were \$229 848.41, of which \$16 807.
90 was from Legislative graut, \$147,639.70
from municipal sources and \$65,400.81
from other sources. The average cost
per pupil was \$6.95 on total attendance,
or \$12.52 on average attendance. The
amount paid for teachers' salaries in the

amount paid for teachers satisfies in the separate schools was \$112,293.03.

The total number of schools open was 5,506. Of these 229 were Catholic separate schools, being an increase of five separate schools since 1886. The corresponding increase in the number of public accords.

schools was 64.

A pleasing feature is the zeal displayed by Catholic trustees to improve the schools in their furnishings. For maps apparatus, prizes, and libraries, \$3,624,32 were expended during the year, being \$21 49 for every hundred children on the average attendance. In the public schools the amount expended for the same purposes was \$23,885,12, being only \$10.47 for each hundred children on the average at tendance.

The children proficient in their studies may be fairly estimated by the number who are in the advanced classes. number who are in the advanced classes.
The numbers in the fouth and fifth readers, added to those studying algebra and geometry in the public schools, amount to 112,738 in the aggregate.
The same classes in the separate schools amount to 8,242. Traese classes, tuere fore, aggregated 27.1 per cent. in the separate schools, and 26,7 per cent, in the public schools. We frequently see it asserted in the Mail and other anti-Catholic journals that the separate schools are behind the public schools in efficiency, but these figures indicate quite a different conclusion. It cerefficiency, but these figures indicate quite a different conclusion. It certainly does not appear from these statistics that religious teaching is an impediment to the imparting of a good secular education. We may acknowledge that as the degrees of comparative proficiency are not clearly enough stated to justify us in asserting that the separate schools are absolutely superior to the public schools, but they do justify us in saying that the oft vaunted superiority of the public schools, which is assumed without proof, is but a sham, and we are justified in the is but a sham, and we are justified in the confidence we have frequently expressed that if the opportunity of competitive examinations were afforded, the separate schools would prove that they need not ear comparison with the public schools

in any fair test.

Mr. White, the Inspector of separate schools in the West, says of the schools in

his division : "The school houses are, in general comfortable and substantial, while many both in town and country, are of a super-ior character, affording excellent accom-modation. . . The improvement in the furniture and equipment keeps pace with that in the buildings, new maps, large blackboards and improved deaks having been provided in many schools and in this respect their equipment is now good in general. . . As a body the teachers are well qualified for their difficult task and are working

Of course there are defects in many of of the schools; but where are to be found a set of schools without some falling behind? In some the grading is unsatisfactory. In some, the teachers are changed too often. Munic is, in many schools, taught in the most elementary way, and in some not at all. Stratford and Toronto, in the West, are, however, highly praised for their work in this department. In other departments, also, some schools showed excellent work, while others were very inferior. It is to be desired that the trustees and teachers strive during the present year to show decided improvement.

The total number of teachers in the 229 Catholic separate schools is 491, an Of course there are defects in many of

229 Catholic separate schools is 491, an increase of thirty during the year. The number of maps in use is 1,937. This shows that there are ten maps for one hundred and fifty-six children. We are sorry to see that there are not more maps in use, though glad to find from the figures given further up that the trustees

tors are very favorable.

It is not generally known that Protestants as well as Catholics have an interest in the Ontario separate school

system.

The total number of Protestant separate schools reported in Ontario is seven. They are found in Puslinch, Rama, Anderdon, Cambridge, Osgoode, L'Orignal, and Penetanguishene. The school at Penetanguishene gave no report for 1887. In the other six schools there were 319 children, with an average attendance of 142. The teachers are one second class male, at \$450; one third class male, at \$350; three third class temales, and one with a permit, at salaries from \$132 to \$275. appear from these figures that the Pro-testant separate schools are in very flourishing condition, and from this fact the Protestants of Ontario may flourishing condition, and from this fact the Protestants of Ontario may learn the difficulties against which the Catholics had to contend to make their schools efficient under similar circumstances. The energy and spirit of self sacrifice of the Catholic minority ought, we think, rather to command the sympathy of their Protestant fellow-citizens than the bitter opposition which has been manifested by

testant fellow-citizens than the bitter opposition which has been manifested by bigots of the Mail mould to the efficiency of Catholic schools.

The largest per centage in the average attendance of children at the separate schools is reported from the town of Perth, which gives seventy-five. Paris follows with seventy-four, Lindsay with seventy-three, and Galt with seventy. Essex county has the distinction of giving the lowest percentage, thirty-soven. We hope county has the distinction of giving the lowest percentage, thirty-seven. We hope the good Essex people will endeavor to make a better showing in fature years, and other localities too might improve their status greatly.

ANOTHER HONEST EDITOR.

Many of the most prominent and talented Protestant editors of Onterio are becoming ashamed of the ridiculous ranting of the parsons in regard to the Jesuit Estates Act. We take pleasure in copying the following extract from a very able article which appeared] last week in

able article which appeared] last week in the Guelph Mercury:

"A large number of earnest men and women gathered in Knoz church Monday night under the auspices of the Guelph Evangelical Alliance, to hear speeches against the Jesuit Estates Bill, and to constitute the second specific and the second specific s demn all and sundry who had any hand in its passage at Quebec or its allowance at Ottawa.

"When the agitation was first com menced a great many were disposed to hold that there had been a grave wrong done by this Bill, and that, strong as were the claims of Provincial rights, the un-constitutionality of the Act, by its recog-nition of the Pope and the Jesuits who were under the ban of British law, was a reasonable ground on which to sak for its reasonable ground on which to ask disallowance. It is stated that thirty members of the House of Commons were prepared to vote for disallowance on th eve of the great debate. The reason that these men changed their minds can be pretty well understood when the speeches made in that debate are thoroughly read and digested. Fair minded men who will set aside prejudice and carefully read and re-read the speeches of Mr. McCarthy, for disallowance, Sir John Thompson in reply, Mr. Mills against disallowance, and Mr. Charlton in reply, will realize that the Minister of Justice and Mr. Mills have the Minister of Justice and Mr. Mills have the best of the argument, both on the legal points and on the rights of Quebec Province to pass such a Bill. The effect of the debate was to leave Mr. O'Brien with thirteen supporters, while the Government was sustained in its action by one hundred and eighty-eight members, of the "Some of the leading members of the Guelph branch of the Evangelical Alli-ance considered that these one hundred

and eighty-eight were recreant to their duty, and with the aid of two talented duty, and with the aid of two talented reverend gentlemen from Teronto and the large audience present got a verdict of "guity" against the Bill and those who permitted it to pass. There was a good deal said about intolerance of the Jesuita but nothing about the intolerance, and the violation of every principle of British justice in condemning men unheard without permitting a single word in their

classes exhibited a respectable degree of efficiency. . . . In arithmetic, while many classes were found unusually strong, many showed considerable weakness in point of practical w.rk." History, geography and drawing, he tells us, are generally well taught. He adds:

"Moet of the teachers are abreast of the times, esrnest, faithful, painstaking and thoroughly alive to the interests of their profession."

Of course there are defects in many of scalarst the Roman Cathelia Characterists. bill. The strongest objection urged against the Roman Catholic Church to day is that it does not allow liberty of thought and conviction within its communion.

And when did it become an article of Protestant belief that the members of the testant belief that the members of the Evangelical Aliance, or any Protestant for that matter, had the right to dogmat-ize over and judge their fellow Christians and fellow Canadians, and assert that they had sold themselves to the Roman Cathohad sold themselves to the Roman Catho-lic Church? There were true, honorable men at Ottawa who supported the course of the Government in this matter, whose upright lives and conscientious, liberal views have done so much to advance the highest interests of the people and to spread abroad the principles of the King dom of Christ that many of their accusers should stand abashed in their presence."

IN MEMORIAM.

THE LATE PATHER E. J. WALSH, TRENTON Dead! Ah weep? No more his holy face, His blessed words, his loving heart of grace, Will bravely cheer us; Dead! No more we'll feel the gentle hand, That guiding on to God his cherished band,

Was always near us. Once more sad death has spread its wings, And hovered o'er the blest, Once more the solemn Requiem rings To speed a soul to rest.

Once more eternity has claimed, And time has paid a debt, A heart in purest virtues framed, In richest blessings set.

heart that God had filled with light,

A man to whom no dreary toil For brother done was dreary, A man who's soul would ne'er recoil

A friend who ne'er forgot a friend In sorrow or in pain,
A comrade steadfast to the end
In sunshine or in rain.

A priest whose words were blessed by God To storm tossed sinners cares,
A priest whose holy footsteps trod
A pathway strewn with prayers.

But though he's left us, lonely, sad, We may yet do his will,
In heaven our deeds can make him gladHis eyes are on us still.

His priestly labors here below Are doubly blest on high. His prayers above will sweetly flow To teach us how to die.

The rest he's nobly earned in life
'Tis selfish to regret,
He'll greet us when all pain and strife
By death aside is set.

Dead! Why weep? For still his holy face, His blessed prayers, his loving words of

grace
Will bravely cheer us;
Why weep? For still we feel the gentle
hand hand
That guiding on to God his cherished band,
Is always near us.
— Canadian Freeman. H. R.

A RUSSIAN PICTURE OF ORANGE.

Editor Catholic Record:
DEAR SIR—The following extract from

a letter written by a Russian emigrant to his brother may prove interesting to your readers: There is in this country a society called

imposed upon by designing persons, who go about from place to place inciting them to acts of violence.

them to acts of violence.

This society appears to be very danger ous to the peace of the country, being in this respect very much like our Nihilists; with this difference: the Nihilists seek to destroy the Emperor only, while these fanatics seek to destroy the Pope of Rome together with all his followers. I cannot comprehend my dear bother cannot comprehend, my dear brother, how this is to be done, as the Pope is quite beyond their reach, and their fol lowers out-number the Orangemen.

lowers out-number the Orangemen.

I will inform you of the cause of enmity against the followers of the Pope when I learn it. What makes the thing harder for me to understand is the fact that this society is foreign to this country. And now, my dear brother, I will mention a few of the customs of these fanatics. On a certain day in the month of July they assemble by hundreds. month of July they assemble by hundreds and with cocked hate, red cloaks, white and with cocked hate, red cloaks, white horses, rusty swords, and much drinking of strong liquors they join in celebrating the valiant deeds of their fore-fathers who saved their lives by running away from a great battle in Ireland. They also bear on their banners the picture of a Dutch Prince in a preposterous wig, mounted on a white horse, and pointing with a sword towards vacancy. Many bottles containing good liquor are broken in honor of this Dutchman. That is to say: They first pour the liquor is to say: They first pour the liquor down their threats, and then break the bottles!

Being now drunk they curse the Pope, and say many big and valiant things against him and his followers; and it appears to me that this is the object of their meeting. The only information I could get from Orange sources regarding book binder. Born in 1845, and after he came to Hamilton in 1845, and after residing in that city for some years removed to Guelph in 1859, where he removed to Guelph in 1859, where he removed to Guelph in 1859, where he removed age he enjoyed excellent health it to within a few days of his death, on Fritally in the subject of reading, most of the lungs, which culminated in inflament of the lungs, which culminated in inflament to, and he died this morning. He leaves two sons and two daughters to mourn his loss, and to whom we extend our heartfelt sympathy in their sad beforehand, and it is understood that when a leading layman of the Guelph that when a leading layman of the Guelph most of the 112 schools in his division are well built, though some are of inferior well built, though some are of inferior mourn his loss, and to whom we extend our heartfelt sympathy in their sad beforehand, and it is understood that when a leading layman of the Guelph day last. He took sick with congestion of the lungs, which culminated in inflament to whom dear brother, having informed you of all I know at the awkard old style of desk and bench being found only in poor and new sections. He continues:

April 15, 1889.

L. K. this Dutch Prince, was that he saved the Orangemen of his time from wearing wooden shoes; which act was not much



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