

A GRAND RECEPTION.

The Religious of the Sacred Heart of America and their pupils, both old and new, have this year been given cause for special rejoicing.

The head of the Order, Mother General Digby, has undertaken the onerous yet pleasant task of visiting all the houses of the Sacred Heart in the new world. Greetings of the most warm character have already been tendered her, not only by her daughters in religion, but by the most distinguished of the Canadian clergy and laity. She has made a visitation of the houses in Halifax, Sault au Recollet, Montreal and Rochester, N. Y. From our knowledge of the work being done by these devoted Religious we may conclude that the good Mother's heart must have been gladdened to note how highly the labors of the Community are appreciated by all classes of the people.

On Saturday last Reverend Mother Digby left Rochester for London. She was accompanied on the journey by Mother Stuart and Mother Gudden. At Woodstock, thirty miles east, they were met by a deputation of the Children of Mary of this city, consisting of Mrs. Jas. Wilson, Mrs. P. Mulkern, Mrs. R. M. Burns, Miss Jennie Wright, Miss Kate Gleason and Miss Florence Higgins of Detroit. The members of the Society were in waiting at the depot at 6 o'clock. On the arrival of the train a very warm welcome was extended the distinguished visitor. She was driven to the Convent on Queen's Avenue, accompanied by several of the Children of Mary.

On their arrival at the beautiful home of the Sacred Heart Community a most enchanting sight presented itself. Twilight had just faded away into night, and myriads of Chinese lanterns presented a scene that cannot easily be forgotten. Numerous transparencies appeared in many windows bearing the inscriptions: "Cor Unum et anima una in Corde Jesu," "Hic Dies quam fecit Dominus," "Vive Notre Mere," "Cead m'le falithe." The pupils, over one hundred in number, in convent uniform and white veils, presented a touching scene as they feelingly sang, "Vive, vive, Notre Mere au Sacre Cour. Quel bonheur."

The corridor leading to the chapel was illuminated in a most artistic manner. When Reverend Mother reached the chapel the community and pupils joined in singing the "Magnificat" in thanksgiving to Almighty God for the safe arrival of their beloved and revered Mother. The whole scene, from the arrival of the visitors at the convent, until the close of the festivities, was a fitting illustration of the love and regard in which the distinguished visitor is held by her daughters in religion in far off Canada.

On Monday morning took place the reception of the children. The spacious study hall was tastefully decorated in yellow and white—the colors of the Pope. The British, American and Mexican flags were gracefully arranged at one end of the room, and at the other, holding a conspicuous place was the Papal coat of arms, also the Crest of the Sacred Heart Society. The reception opened by an instrumental piece, pianos and violins, followed by a dialogue, in which the children extended to their revered Mother a hearty welcome. It was a pretty and most charming production, and touched the heart of the good Mother, a notable trait of whose character is a warm and constant love for little children. The reception closed with a magnificent rendition of "Praise ye the Lord," a chorus by the pupils.

A reception was tendered the worthy Mother by the Children of Mary on Tuesday afternoon. To the honorary president, Mrs. Ellen O'Brien, and the president, Mrs. James Wilson, much credit is due for the faultless manner in which the arrangements were made. The address of welcome was read by Mrs. Robt. Muir Burns. Standing beside her were two little girls, Marie Wilson and Rowena Burns, who, on the conclusion of the address, presented Reverend Mother with flowers. The address was as follows:

Very Reverend and Dear Mother,—On behalf of the Children of Mary of London I bid you welcome. The greeting my associates extend on this occasion of gladness is not merely a formal salutation; a tribute of courtesy. It is the heart's welcome.

We are cognizant of your personal worth, dear Very Reverend Mother, for you hold the highest place in the councils of an order world-wide in its beneficent work, bestowing upon all lands blessings without number and of value known only to God. You have come from your Convent home in beautiful Paris. You have come thousands of miles; come, as it were, from another world, to witness the patient, ceaseless, holy labors of those who have taken a vow of fealty to the Sacred Heart of Our Blessed Redeemer.

You are in a new world, differing in many ways from the land of your birth and the land wherein you are performing your part in God's great work. National characteristics you will here find varying in many regards from those of Europe, but in one respect, dear Very Reverend Mother, you will find no change. The Children of Mary of the Columbus are as true to the common ideal as the Children of Mary beyond the great ocean. The Sacred Heart of Jesus is their beacon light, their guiding star—the Holy Heart of Mary their joy, their

consolation, their refuge in distress.

In very truth, the more closely they centre around and about the community of which you, revered Mother, are the head, the more are their hearts, thoughts and aspirations controlled and directed onward and upward in the path which will one day lead them into the presence of Jesus, their loving Master, and Mary, their Mother and Queen.

For many of our number, dear Very Reverend Mother, this is an occasion of special joy. During our school-days in this hallowed home of our youth, whose every memory has left deep impress on our hearts, we read of the noble lives of Venerable Mother Barat and her several successors and co-laborers, and our young minds fondly cherished the hope that some day we might see face to face her to whom is confided a great trust, that of the widespread family of Jesus' Heart.

The longed-for day has come, and in realizing the sweet privilege and happiness—ours in these joyous but fast-gliding moments—our hearts lovingly proclaim a thousand glad welcomes to you, very reverend and dear Mother.

May your journey throughout this great continent be undimmed by cloud or sorrow. May you find the sunlight of prosperity and blessings in full measure the portion of each and every house of the Order; and may you return to Catholic France possessed of the calm and joy known only to Mothers when assured that their children are progressing onward and upward to the Great Beyond, the Blessed Land where God's friends meet anew and forever dwell.

On Thursday Rev. Mother will leave for Detroit. Her visit to London will remain a bright spot in the memory and in the hearts of those who were privileged to meet her.

JEALOUS OF THE POPE.

The little Savoyard usurper is ever jealous of the Pope. The latest manifestation of this royal pettiness is the indication by the court journals that if the Pope's representatives are officially recognized at the international peace conference in St. Petersburg, Italy will withdraw hers.

There is grim sarcasm in this, for the Pope, as the representative on earth of the Prince of Peace, has never ceased to pray for tranquility and good-will among all peoples throughout the world. Woe betide Umberto, a product of the sword, and by the sword continues his reign of robbery and usurpation.—Buffalo Union and Times.

IRELAND'S FAITH.

The large place that religion holds in the mind of the Irish people has not been understood by many whose sense of justice has influenced them to espouse the cause of that "most distressful country." It must have been a sympathetic friend of Erin, one with intimate knowledge of her past and her present history, that penned the following lines in a recent number of the *Athenaeum*. Those who indulge the loyal but melancholy pleasure of collecting tributes to Erin from strange sources can not afford to overlook this paragraph:

No wrong done to Ireland is more depressing than the injury inflicted on her by Fate, which has singled her out as the land of the Almsman and the Might have been. Every cup held to the lip of Erin, save only the bitter draught of famine, has been dashed away ere she had time to drink. Azim, azim, and again she has almost rebelled almost prospered, almost had justice done her. If this, that, and the other event which was within the scope of taking place had taken place if this bill had passed, and that patriot lived a year longer, something definite and great might have befallen her. But Ireland has, so to speak, no line of Saturn in her hand. Her fireworks do not go off; her idiosyncrasies are the hinges of the flesh; thoughts, ideas, words, sentiments, beliefs, are as important as potatoes and Acts of Parliament; and the histories which pay no heed to such things which ignore the vast place that religion holds in the mind of the Irish, do not go down to the roots.

The faith of Ireland in her crowning glory. It still has power to uplift and ennoble her children. Adversity has never prevailed over it.—Ave Maria.

A TOUCHING INCIDENT.

In a letter to *Les Missions Catholiques*, Father Bonnard, of the Saskatchewan district, relates a touching incident of his missionary career. An epidemic that had been raging in the glacial regions wherein his lot is cast had prevented him for some weeks from visiting one of the villages entrusted to his spiritual care. When he was finally enabled to harness his dogs to his sledge and visit the village in question, he found sickness and death reigning supreme. The good missionary writes:

"I found eleven bodies stretched out on the cabin mats, rigid in death, with the temperature below zero. I approached the first to recite a prayer; and found to my astonishment, that in the right hand of each corpse was clasped a little package—a piece of birch bark folded in two. On the outside was written: 'Only our Father (the priest) may read the enclosed lines.' It was a confession. My poor people, feeling death approach, and unable to confess their sins to God's minister, had written them on slips of bark—the papyrus of these Northern latitudes. At the bottom of each sheet was some request as, 'Pray, Father, say a Mass for the repose of my soul. I leave you in gratitude for this service, a beaver skin,' etc.

Before such an evidence of the faith and the naive dispositions of his departed children, we can readily believe that the good missionary was moved to tears. His ministry had not been in vain. His people had heard him explain that, in default of a confessor, perfect contrition and a desire

to receive the Sacraments suffice to justify the sinner; and they desired to testify to God, their conscience, and their spiritual Father, that they had died in these salutary dispositions.—Ave Maria.

EMPEROR—POPE.

A new complexion to the pilgrimage of Emperor William to Jerusalem is given by the Sun's Roman correspondent, "Innominato." The Kaiser intends to set himself up as a sort of Protestant Pope, he informs us, and he cites as proof of his surmise the fact that invitations to attend the opening of St. Xavier's to the representatives of all the German Lutheran churches. We do not know whether the St. Xavier referred to is the same as the St. Francis Xavier that we wot of, or not; but it does seem odd, any way, that the Lutherans lay claim to a saint. The only Protestant saint to whom the Reformers lay claim, we had thought, was Margaret of Valois; and her saintliness was chiefly manifested in a desire to oblige her gay young husband in his tastes for younger and more comely ladies than herself. The Lutherans seem to have serious designs upon the whole oriental Church, if we can credit "Innominato," and the appropriation of a saint is only a mere bagatelle in view of the greater design attributed to them. We leave it to the Sun to settle with the New York Journal how this programme fits in with the other magnificent one attributed to the Kaiser.

If the Holy Places in Jerusalem are to be offered to the Pope as a means of bringing about a reconciliation between the Vatican and the Quirinal, in by way of making the present acceptable, but with the wily hope and purpose of bringing the Papacy over to Lutheranism by means of its irresistible arguments to the practical side of human nature? Here is a very nice riddle for the ingenious.—Philadelphia Catholic Standard and Times.

WORTHLESS MEN.

"His wife took in sewing while he superintended the earth!" The reports of charity societies and poor houses go to show that many lazy, worthless men, calling themselves husbands, are living on the labor of women whom they call wives. If the wife's earnings are insufficient, the poor man must sell papers or black the boots of the unsympathetic masses, in order to increase the income. A not inconsiderable number of street Arabs are made in this way. Meanwhile, the lazy husband "boozes" at home or spends his wife's earnings in the saloon of some congenial patriot or some "poor widow."

There is only one state of society where a similar condition of affairs is apparent. The squaw is treated in a somewhat like manner by the noble red man. But the Indian shoots the game and stands guard over the corn field. He is not altogether a loafer. The paposes are not forced into the wet, bad-smelling streets of large cities to perform menial services; they are left to enjoy the beauties of nature and the pure atmosphere of the country.

We need a mild regime of White Cap organizations in our large cities to discipline lazy men. They are beyond the reach of the law. They have no sense of the odious position they occupy because they have plenty of congenial company. Sometimes they add to their vagrancy the worse attribute of brutality. An instance of this phase recently went the rounds of the press:

"Patrick Trainer, a drunken fellow, who depended upon his wife for the support of himself and six children, in Cincinnati, assaulted his wife while she was ironing clothes, and ran a red hot poker through her cheek into her mouth, breaking her jaw. Physicians say she will die of blood poisoning. He assaulted her because, on his demanding dinner, she said there was no food in the house, as she had not been paid for the last work she had done."—Catholic Citizen.

DIVORCE AS AN INDUSTRY.

It was a citizen of Fargo, N. Dak., who said, in discussing the phenomenal growth of the place: "I believe our easy divorce laws bring into this little city alone \$100,000 a year. Several fashionable boarding houses are kept running by the divorcee, and more or less of the hotel business is of that kind. Every year the synods and conferences and moral reform associations go up to the Legislature and ask to have the laws changed, but so far they have made no great headway. There are too many parties in interest who put up a stiffer fight on the other side. The lawyers of the State profit from the present system, and so do the hotels and retail shopkeepers. I do not look for any change in the requirement of three months' residence in the State, which is the basis of our flourishing divorce business. This is one of Fargo's very considerable sources of revenue."

With true western enthusiasm this Dakota gentleman looks favorably upon any institution or establishment that brings good money to Fargo. If similar results were derived from counterfeiting, burglary or any other outlawed business this progressive westerner would advocate its encouragement by his fellow townsmen. What cares he whether homes are wrecked and children deprived of their parents so long as Fargo takes in \$100,000 a year because of the State's liberality toward those who seek legal separation? It never occurs to him that the State at large, and Fargo in

particular, stand disgraced before the honest and conservative elements of the population. That fact does not trouble him so long as Fargo thrives and flourishes. And there are many Protestant churchgoers even here in the steady-going old eastern section who hold similar views, and who care as little for the preservation of the home and family or for the sanctity of marriage as does this sprightly opportunist of Fargo.—Boston Republic.

MR. CHAMBERLAIN TALKS.

Mr. Joseph Chamberlain, who arrived in this country a few days ago, is quoted in an interview as saying: "Ireland is perfectly quiet and is entering upon an era of prosperity." This is reassuring, coming from such a source, especially in view of the continued appeals for relief from the famine-stricken districts and the public acknowledgments in the Irish papers of donations to the funds of the destitute.

Mr. Chamberlain took advantage of the reporter's presence to vent his solicitude for America on the project of an Anglo-Yankee alliance. This is a question which recent British visitors are particular to keep alive by reason of its increasing debility in this climate. Mr. Chamberlain, according to the report, said that England is ready to meet the United States more than half way, and, the reporter adds, "this was said with emphasis on each word." Naturally Mr. Chamberlain is nothing if not emphatic. Continuing in the same oracular strain he remarked:

"Why shouldn't we be allied? Our interests are common as is our language. We are both striving for the betterment of mankind. England gloried in your success in the late war, or should I say the present war? Our sympathies were yours. Now let us have a little better understanding all around, and we can snap our fingers at hostile intrigues."

One might be tempted here to interrupt the honorable gentleman, and inquire why England, in the proud consciousness of "our" united mission for the "betterment of mankind" does not begin her share of it among her down-trodden Irish subjects, but it would perhaps be impertinent to break in upon this ethereal soliloquy with a question so practical and earthly. Let us hear him out:—

When I declared in Birmingham in May that even war itself would be cheaply purchased if in a great and noble cause the Stars and Stripes and the Union Jack should wave together, I had no mental reservation, and I am happy to say that I voiced the sentiments of 999 out of every 1,000 Englishmen.

He might, to finish with the apparent truth of the matter, have added: "And of one out of every 1,000 Americans."

It is not the least significant feature of this sapient delivery that it was given to the public at Danvers, Mass., where there is an audience of lunatics.—Boston Pilot.

VESTMENTS AND THE MASS.

Mass is said in one or another of the five ceremonial colors—red, white, purple, green or black. Now Masses of Requiem, in which black vestments are used, are of frequent occurrence. The Church has a tender regard for the welfare of her departed children, and supplements her liturgical laws on the subject of Masses for the dead by the grant of certain privileges. But, despite all this, there are certain days of great solemnity on which no Masses of Requiem, whether high or low, may be celebrated. There are certain other days of lesser dignity which, though they may admit a High Mass, do not allow of a Low Mass of Requiem. It often happens that priests accept an intention for a Low Mass to be said on such a day for some one deceased.

It may happen that the day designated is one on which, according to the calendar, black vestments are forbidden. The Mass in question is therefore said in the color proper to the day. This will never occur when there is question of a month's mind or anniversary High Mass, for in such cases the calendar is always consulted before the date of the Mass is settled. Well, the priest has said the low Mass in the color of the day, and there is tribulation in Israel. He is suspected of overlooking his engagement, and perhaps is taken to task for his alleged failure to keep it. Now, explanations of this sort are annoying to those who have to make them, and, moreover, being of a technical character, are not particularly satisfactory to those who demand them.

The devout laity ought to understand that the color of the vestments has nothing to do with the efficacy of the Sacrifice. The essence of the Sacrifice, whose fruits you desire to apply to this or that purpose, consists either in the consecration alone, as some scholars think, or according to others in the consecration and priests' Communion taken together. So that, apart from a special understanding about the matter, a priest may fulfil his obligation of saying a Mass for the living in black vestments—if it suits his convenience to do so—or one for the dead in festal white. The sacrificial rite is performed no matter what the color of the vestments is—and the Sacrifice is the thing desired. If persons, who believe—and they do so very wisely—in the efficacy of the solemn prayers for the dead appointed to be said in Requiem Masses, want a low Mass of Requiem, they ought to say so distinctly, and if the appointed day allows it, the priest should and will do as they ask. Bear in mind always—kind reader, that the priest who accepts an offering from you and engages to say Mass for your intention, has a conscientious sense of the weighty nature of his obligation, and that he may safely be trusted to fulfil it without question or reminder.

THE OLD BIGOTRY ON THE WANE.

One of the most refreshing experiences accorded to the Catholic reader of non-Catholic papers, says the *Ave Maria*, is the increasing frequency of sane criticisms of the Church by Protestant writers. The old time vulgar tirades with which the zealous among the sects apparently deemed it essential to assail Catholicism are no longer considered good form, and sectarian orthodoxy is deemed quite compatible with rational appreciation of some at least among Catholic doctrines. The following case in point—"A Protestant writing to the *Southend paper*"—we quote from our excellent friend, the Indo-European Correspondence, of Calcutta:

"I have not the slightest sympathy with those who are never so happy as when reviling the Church of Rome. To me that Church is a portal to the abodes of bliss for millions of souls; and in its presence I am constrained to be respectfully silent and where I can not understand. In its place, the Church of Rome has my fullest sympathy and good-will; its teachers and followers, my profound regard. But where in the Church of England everything of and from Rome is to be found except authority, then I lose patience with what seems to me deception; all the more cruel because it probes the deepest depths of our nature. Can any Baptist reader imagine a man being allowed to stand in a forum of his church and inveigh against baptism? Or a Wesleyan tolerate the idea of one of his pulpits being utilized for the promotion of the distinctive features of Unitarianism? Yet in the Church of England doctrines are held which the Articles declare to be 'blasphemous fables and dangerous deceits.' Can inconsistency be raised to a greater height?"

A PULPIT ADMONITION.

The Rev. Dr. DeCosta, of St. John's Episcopal Church, New York city, uttered a wholesome and timely warning to Protestant "missionaries," including those of his own faith, who propose to engage in a religious attack on Manila. He reminds these ardent brethren that the inhabitants of our newly acquired territories are already Christians, and, for the most part, better Christians than the flocks which the missionaries will leave behind them when they embark on their pious errand to the East and West Indies. Furthermore, he reminds them that they can find all the work they are able to perform right here at home, provided they are sincere in their professions of zeal for the spiritual and religious advancement of mankind.

Among other interesting points scored by the reverend gentleman in this notable address, the following are eminently worthy the serious cogitation of the missionary "sooners" to whose prayerful consideration they are proposed:

"One word about what are called 'missions' to our great possessions. Already we hear of classes of religionists in counsel to take action, the keynote of which is pitched in accordance with the idea that in the new countries we have to deal with heathens. For the most part Christianity is already the law of the lands common; under our rule and care, and missionary zeal may well take care how it treats those with whose religion it does not agree as pagans."

"In Manila the very insurgent soldier bows humbly in adoration before the Cross, and forms quite as good a Christian as hundreds of thousands of more pretentious and privileged people in this country. Zealous propagandists may well confine themselves to their present half-tilled, sunburnt fields wherein they wrangle with one another about modern forms and debate the faith to the confusion of honest inquirers, instead of seeking to designate existing Christianity in Manila."

"As for our own, the Episcopal, a careful study of the present conditions at home would suggest better attention to itself before attempting to send more missionaries to the East. It had better find out what it believes, re-establish its faith, and the blatant demands of God's Word now echoed in pulpit and print, invigorate discipline and catch more of the spirit of the Catholic Church and the Apostolic age before making any religious attacks on other churches. The two houses of the coming general convention cannot attend to this matter too soon."

It is hardly to be expected that the sectarian "sooners" hit by these plain words of Dr. DeCosta will be turned from their cherished project by a little thing like the unvarnished truth. The most that we dare look for from them under this head is a temporary training of their oratorical guns upon the devoted head of their frank brother, while awaiting the word "go" to begin their "religious attack" upon the captured colonies in the far East and in Cuba and Porto Rico.

It must strike the irreverent worldling as very curious that the average gossamer apparently sets so much higher value on souls in distant lands than on those of his own dear kith and brethren at home. But the worldling need not be preternaturally wise to penetrate the transparent mystery.—Cleveland Universe.

THE DONKEY CLUB.

The New Haven News says that a Connecticut clergyman on a recent Sunday gave out the following notice: "The regular session of the Donkey Club will be held as usual at the close of this service. Members will line up just outside the church door, make remarks and stare at the women who pass, as is their custom. Any member known to escort a young woman to a church like a man and sit with her like a gentleman will be promptly expelled from membership."

A Send-Off.

On Monday evening a number of friends of Mr. E. J. Daly assembled at the Windsor House, Almont, for the purpose of spending a social hour with him on the eve of his departure for Ottawa, where he enters the law firm of Litchford & McDougall. About fifteen sat down to a spread which was highly creditable to the efforts of "Miss Host" Grace as a caterer, and to which ample justice was done. After the cloth was removed a pleasant hour was spent in speech-making and song, and it is safe to say that if half the good wishes extended to Mr. Daly are realized he will have little reason to rail against fortune. In a neat speech the popular guest of the evening expressed his appreciation of the honor done him and his thanks for the many kind things said of him. Mr. Daly left for Ottawa on Tuesday morning.

BUY
Clemens Salt
THE BEST

FOR SALE—301 Sherbourne street, Toronto, alongside a Catholic church, 80 feet frontage—thirteen rooms, kitchen, two large rooms, etc., and kitchen—concrete basement, brick walls, hot air furnace—\$18,000. Apply to Mrs. Law, above address.

ST. JOSEPH'S ACADEMY

St. Alban's Street, Toronto.
Complete Academic, Collegiate and Commercial Course.

In the Collegiate Department
Pupils are prepared for University Honors, and Senior Leaving, Junior Leaving and Primary Certificates, awarded by the Education Department.

In the Commercial Department
Pupils are prepared for Commercial Diplomas, awarded by the Nimmo & Harrison Business College, Toronto.

In the Academic Department
Special attention is paid to the Modern Languages, the Fine Arts, Plain and Fancy Needle-work. In this department, pupils are prepared for the Degree of Bachelor of Music of Toronto University and for Provincial Art School Teachers' Certificates.

Classes Resumed on Tuesday, Sept. 6th.
Select Day-School for Junior Boys, in connection with the Academy resumes same days. For Prospectus apply to the Mother Superior, 1057-4.

J. M. J. D.—URGENT APPEAL.

For the love of the Sacred Heart of Jesus, help a poor priest whose church of St. Denis, at Athens, Ont., is burdened with a debt of \$2,000. The pastor, Rev. J. J. Kelly, is a devoted man, and his people are poor; and which they cannot pay unless aided by the charitable abroad.

My lamented predecessor, Rev. J. J. Kelly, acted by his zeal for the sanctification of a salvation of souls, with the approbation of the late Archbishop of Kingston, built this church a few years ago. Father Kelly said that the Catholic families in and around the village of Athens, being for the most part very poor, could not pay for this truly beautiful church, so he set out for his native Province of Quebec and collected a large sum of money among the good people there who knew and loved him. It was Father Kelly's intention to continue collecting in Quebec until the church should be paid for, but alas! his hard work brought his death sickness upon him and hence the good work of collecting had to be abandoned. After Father Kelly's death I was appointed by the late Archbishop of Kingston to succeed him. I am a stranger in this country, not known to the Bishop, priest, or people outside the diocese of Kingston, and therefore I could not ask collections from them. It is conceded by all that I have the poorest mission in the diocese of Kingston, and therefore it comes particularly hard upon me when I have to draw on my own scanty resources to give interest on this debt paid. May God inspire you to aid me in this good work.
All those who will send me \$1 (or more) I promise them that they will have part in all my Masses, offices, prayers and all the other good works that may be done by me until my death.
Please send your subscription in registered letters to
Trevelyan P. O., Leeds County, Ont.

Trevelyan P. O., Leeds County, Ont.

In connection with the above it is impossible for me to write and acknowledge every dollar that I receive. However, I beg to return my most heartfelt thanks to the good priests and people who have so generously and promptly responded to my humble appeal. May the God of Charity bless their generous hearts and may He give them and their friends a place in His own most Sacred Heart. It is humiliating to me, beyond expression, to have to beg, but I do not beg for myself. I am in great trouble, fearing that my little church will go into the hands of the Sheriff, and which will eventually happen unless many, very many more, will come forth to relieve those who have done so already.
Surely there are two thousand charitable people in this far Dominion who can give the sum of one dollar in a holy cause and not miss it, but on the contrary will receive many blessings.
J. J. C.

TO CONTRACTORS.

SEALED TENDERS in bulk addressed to the undersigned, indorsed "Tenders for Normal School Building, London," will be received at this Department, for the purpose of the works required in the erection of the building, excepting steam heating, plumbing and ventilation, until noon of
Wednesday, the 5th of October.

Plans and specifications can be seen, and forms of Tender procured, at room No. 16, Masonic Temple Building, London, and at this Department.

An accepted bank check, payable to the undersigned for five per cent on the amount of Tender for the above work will be required as a guarantee of bona fides. The checks of the unsuccessful party tendering will be returned when the contract has been entered into.
The bona fide signatures and business address of two parties as sureties must accompany each Tender.
The Department will not be bound to accept the lowest or any Tender.
WILLIAM HARTY,
Commissioner,
Department of Public Works, Ontario, September 19th, 1896.

CANADIAN PACIFIC RY.

Will sell round trip tickets from LONDON to SAGINAW & BAY CITY, \$5.00
DETROIT Good going Sep. 6d. Rapids \$2.00 29-30, Oct. 1 \$6.00
CHICAGO, \$8

CINCINNATI (one night) \$8.00 (one or before Oct. 18) \$4.50
ST. PAUL and - - - \$33.00
MINNEAPOLIS, - - - to \$34.50

Full particulars from any Canadian Pacific Agent or
C. E. McPHERSON,
Asst. General Passenger Agent,
1 KING ST. EAST, TORONTO.

O. LABELLE, MERCHANT TAILOR

372 Richmond Street.
Good! Best Business Suits from \$15 upwards. The best goods and careful workmanship.

A long felt want now supplied.

The New Testament, printed in large type, pretty bound—red edges. Price \$1.00. Address: Thos. Coffey, Catholic Record Office London, Ontario.

O. LABELLE, MERCHANT TAILOR

372 Richmond Street.
Good! Best Business Suits from \$15 upwards. The best goods and careful workmanship.