

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."— "Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

VOLUME XIII.

LONDON, ONTARIO, SATURDAY, AUGUST 9, 1890.

NO. 616

Catholic Record

London, Sat., August 9th, 1890.

EDITORIAL NOTES.

Russia seems determined to make itself too hot to hold the Jews. The edicts of 1882 are to be strictly enforced against them. These have not been put into operation hitherto, but henceforth the Jews are restricted to live only in certain towns, and in no case outside of sixteen provinces indicated. None will be allowed to own land or hire it for agricultural purposes, nor to own mining shares, nor to enter the army, nor to practice law or medicine. Over a million Jews will necessarily be driven out of the country by these arbitrary measures. They will be obliged to emigrate from hundreds of villages where they are now numerous.

The Mail is engaged in quoting the accusations which the Quebec party newspapers are bringing against their opponents in order to prove that the Franco-phobic sentiments of the Ontario Equal Rights, who have taken their cue from the Mail itself, have been caused by the aggressiveness of the people of Quebec themselves. How would this rule work for Ontario?

An attempt has been made by some journals to manufacture a case of wrongful aggressiveness on the part of the nuns in charge of St. Patrick's Orphan Asylum of Ottawa because a child who had been adopted from the Home by a Mr. David Moodie was taken back to the Home while on a message. The clothes which Mr. Moodie had furnished were returned to him, and it is said that Mr. and Mrs. Moodie are much attached to the child, and are determined to recover possession of her by legal means if possible. Mr. Moodie asserts that if necessary he will spend all he owns in the attempt to regain her. Sister Martha, the Superioress of the Home, being asked by a reporter for particulars, explained:

"The facts are simply these. The child was adopted from the Home, but we lately came to the conclusion that it was our duty to resume the care of the child, and we therefore took it back till we have reason to believe otherwise. We were very sorry to have to do it, but it was for the best." In the meantime the Moodies have consulted a lawyer, and it looks as if there would be a stubborn legal fight. The nuns say that the documents giving the Moodies possession of the child are conditional, and the conditions have not been fulfilled, of which they have abundant proof."

The papers which have so readily thrown blame upon the nuns would do well to wait until they hear what the conditions were under which the child was handed over to the Moodies before assuming that these were altogether in the right, and the Sisters in charge of the Home in the wrong.

The Archbishop of Canterbury has encountered an unexpected difficulty in trying the Bishop of Lincoln for Ritualism. The question involved in the trial is a question of faith, and the canon law treats it as a *causa major*, that is to say, a cause of importance. There is no provision for the trial of such a cause by an Archbishop, except that he is delegated by the Pope for the purpose; hence the Archbishop of Canterbury will be required to prove his authority from the Pope to try the recalcitrant Bishop. At least, the friends of the Bishop of Lincoln intend to raise this defence, and it remains to be seen whether it will be sustained even under the English law, which constitutes the Queen head of the Church. It will be a queer sight to see the Archbishop of Canterbury sitting in judgment as Papal delegate. But what is to be thought, under the circumstances, of those Anglicans who maintain that the present Church of England is the same Church of England with that of pre-Reformation times, independent of the Pope? Will they not be forced to admit now that the Church of England was essentially Roman, and that it was by being in communion with the Pope and subject to him, that she was part of the great Universal Church before the monstrosity of a Parliament-created Church came into existence?

The U. S. Indian Commissioner Morgan and the Boston committee of one hundred have been unsuccessful in their attempt to deprive the Indian Catholic schools of the appropriation granted to them. These schools are doing the best work among the tribes, and their rights were ably vindicated in the Senate, which sustained the appropriation by a vote of 27 to 19.

It is stated very persistently by some of the papers, but especially by those which might be expected not to know

anything of the matter, that the Hon. Mr. Mercier intends to make a complaint at Rome against Monsiigneur Lafloche, Bishop of Three Rivers, for using undue influence at the late Quebec elections. We do not pretend to fathom Mr. Mercier's intentions, but we place no reliance on the report, even though it is sanctioned by the solemn asseveration of the Toronto Mail. As far as we can ascertain the charges could only be made on the plea that Monsiigneur Lafloche did not interfere in favor of Mr. Mercier's government; but non-interference is a very different thing from hostile and undue interference.

SO COMPLETELY has the Mormon rule been overthrown in Salt Lake City, where it was supreme, that now both the city council and the schools are governed by Liberals, or Gentiles, as the Mormons are pleased to call them. There is also a young woman's anti-polygamist society established, composed of the daughters of Mormon parents, who pledge themselves not to marry any one who will not promise that he will have only one wife. It is to be hoped that these indications point to the decay of Mormon preponderance in the whole territory of Utah. It is high time that the immoral fabric should fall to the ground. We trust that the settlement at Lee's Creek will not implant the system in our own Dominion.

Rev. J. T. ALWARD, lately curate at St. Thomas, in the diocese of London, has been appointed to the pastoral charge of Pt. Lambton. His many friends and admirers will one all wish this exemplary and talented young priest length of years to fulfil the duties of his sacred calling.

DIOCESE OF LONDON.

The following address was recently presented to the Rev. B. Boutat on the occasion of his departure from Kingsbridge to assume pastoral charge of the important mission of Walkerville. fervent prayers will be offered to the throne of the Most High that the life of this saintly priest may be spared many years to labor in the vineyard of our Blessed Saviour:

Rev. Father Boutat, P. P., Ashfield Mission:

REV. AND DEAR FATHER—Learning with a degree of regret that words fail to sufficiently express that our relation as pastor and people is soon to terminate, we, on behalf of your congregation of Ashfield, respectfully approach you on the present occasion to acknowledge our indebtedness and gratitude to you for the many and estimable blessings which we have received through the medium of your ministrations, and for the many other valuable services which you rendered to this parish. On an occasion of this kind—one that severs the connection between a faithful priest and his sorrowing people—the current of thought is apt to be arrested, and the mind is prone to reflection.

While cherishing the sincerest love and regard for your worthy predecessors in the pastorate of Ashfield, yet we must candidly own that much needed improvements in parochial buildings awaited you on your arrival among us. It is needless to enter into particulars as to manner in which or to the extent these defects have been removed in said buildings, for the condition of things today furnishes ample proof of your wisdom, energy and zeal in bringing about these necessary changes. We are not insensible, dear Father, of the arduous labors which the execution of these improvements obliged you to undergo, and the efforts put forth by you to render the expenses thereof to bear as lightly as possible on the shoulders of your parishioners.

But the increasing care which you bestowed upon the training and instruction of our children has often evoked our admiration of your paternal conduct and filled our minds with feelings of gratitude that rested deeply in our bosoms unexpressed until the present occasion.

But above all do we appreciate your untiring efforts for the spiritual welfare of the souls committed to your pastoral care in this parish. Faithful in the discharge of the duties of a true priest of God, no personal inconvenience or expense deterred you from being present where your consoling ministrations, your kind and comforting words, were required. Often to our knowledge has your generous heart poured soothing balm upon the afflicted and relieved the distressed—acts which our feeble words are insufficient to commend, but will be rewarded in due time by the Just Judge.

Dear Father, while we meekly bow our heads in obedience to the decree which separates us, yet we ardently hope that you will not forget us when offering the Great Sacrifice and that we shall meet again where parting is no more. We also hope that the good seed sown by you in this parish may yield abundant fruit, and that God may prosper you in your new field of labor, and in His own good time reward you with a crown of glory that shall never fade.

In conclusion, dear Father, we beg of you to accept this purse as a slight token of our regard, regretting at the same time that its contents are not larger, but hoping that this defect may

be made up by the spirit and good will of the donors. We are your loving children: H. McPhee, Thos. Hussey, John Griffin, Joseph Griffin, John J. Griffin, John Long. To the foregoing the Rev. B. Boutat made a feeling and suitable reply, and thanked the congregation for this expression of their appreciation of his services to the parish and for their donation. He also recommended to them his successor, Rev. N. Dixon, and bade an affecting farewell to his sorrowing people of Ashfield. H.

DIOCESE OF HAMILTON.

[Special to the CATHOLIC RECORD.] Knowing that our Catholic people are always pleased and proud to learn of progress in the number and efficiency of Catholic institutions, I take the liberty of sending you this week a brief sketch of the new hospital which was inaugurated a short time since. On last Wednesday, accompanied by Dr. McCabe, who attends at the hospital, I visited the institution and was introduced to the reverend Mother, who very kindly showed me through the building and grounds. The hospital is situated on a high, airy location on John street south, near the mountain, and commands a beautiful view of the city and bay. There are six wards and seven private rooms, all large high apartments. The walls have all been painted with mild, restful colors. There are a dispensary, a operating room, and a number of bath rooms. Great pains have been taken to make the ventilating of the building as near perfection as possible. To accomplish this in every ward and private room has been put a fireplace. I could see that no trouble or expense has been spared to make the surroundings of the patients tend towards their speedy recovery. The grounds attached to the institution are most carefully looked after. In addition to well-trimmed lawns and beautiful flower beds there is an orchard containing trees of every description suitable to our climate. The good Sisters of St. Joseph have charge of the hospital. It is need less for me to refer to their capabilities as nurses, for everybody knows that in point of sympathy, obedience to the doctor's directions, and untiring faithfulness, the nuns are unsurpassed.

On Tuesday, 30th ult., crowds of people in holiday attire, carrying baskets and bundles of all varieties of fruit and game, might have been seen hurrying along James street towards the wharf. They all seemed to be bent on going off somewhere for an outing; and such indeed was their intention, for didn't everybody know that this was the day on which the C. M. B. A. excursion was to take place? C. M. B. A. 37, and 36, in obedience to the promptings of their fraternal and benevolent hearts, had resolved in solemn council assembled, to give themselves, their own and their neighbors' families, a pleasant trip to Oakville. And a pleasant trip it was, if one may judge from the expressions of joy on the faces of all, from the reverend clergy down to the infant in arms, wore smiles and happy looks. There was a couple of baseball games, the first between two nines of youngsters, the second between two sides of oldsters; the latter game was a contest between members of the two branches respectively, which No. 37 won. There was a number of foot races, and there were music and dancing, the former furnished by the Neilligan family, and refreshments for the hungry and thirsty. Among the rest the following were present: Rev. Father Madigan, Dundas; Rev. Father Kelly, Oakville; Rev. Fathers O'Sullivan, Healy, Coty and Hahn, Hamilton; Rev. Father Callaghan, Montreal; Rev. Father McPhillips, Rockton; Rev. Mr. Sheehy, Oakville; Alderman Reynolds, Oakville; Mr. Roger, headman of Separate school, Barrie. The managing committee was made up of Bro. Latremoulin, chairman; E. J. Freal, secretary; John Roman, treasurer; Messrs. Zingsheim, Baby, Sharp, Keating, Buck, Lawlor, Sweeney, Hunter, Dillon, Yorrel and Bourque. An effort was made to get up a fat man's race, but strange to say, enough of fat men could not be found on the grounds. Altogether the excursion was a success in every sense of the term, both pleasurable and financially.

Propose of your fine editorial article of our issue of the week before last, regarding our Hamilton cemeteries, I think, in justice to our Hamilton people, it would not be out of place to say a little about our little steamer which plies to and fro every afternoon across the bay, and was speedily landed at the foot of the steps leading up to the "city of the dead." I found, indeed, a most beautiful place—well-kept graves and plots covered with flowers of all kinds and hues, fresh green grass, a healthy, refreshing breeze from the bay, and water is supplied from the bay by means of a pump operated by a windmill on the beach. Too much praise cannot be given to Mr. P. Hagarty, the sexton in charge, whose assiduous care and untiring labor have made the cemetery so beautiful. A handsome little stone chapel, built by His Lordship Bishop Dowling, and which was finished last spring, is an eminence near the centre of the grounds. Underneath the chapel is a vault intended as a temporary resting place for the bodies of those who die during the winter. The Holy Sepulchre cemetery, as it is called, is about seventy acres in extent. The clergy and people of Hamilton are deservedly proud of it, and are heartily congratulated by all admiring strangers who visit it.

REV. MR. LOGAN'S VAGARIES.
To the Editor of the Catholic Record:
Six—in the Lindsay *Warrior* of last week there appeared what purported to be a sermon delivered by the Rev. Mr. Logan. But I hope, for the sake of the Rev. gentleman, for the sake of Fenelon Falls, and for the sake of this whole district, that he has been altogether misreported. If a copy of the *Warrior* should be sent me, I will endeavor to find its way beyond the "ridges," and fall into the hands of anyone who might have a stomach strong enough to read it, what would a stranger's opinion of the general intelligence hereabout?

In the first place, let me say, and I hope I can do so without giving offence, that the sermon would be a stunner for performance were it supported with stouter proofs. The undertaking, to prove a living fact of about two thousand years duration to be a myth, must necessarily be a lengthy discourse, and well backed up with "notes;" but in his discourse the Rev. Mr. Logan has used some very rassa statements—rhetorical flourishes that he cannot make good.

St. Augustine's singular and undecided interpretation of *petram* is given for the sense of antiquity, and as the sense that has held its ground to the present! I believe that Mr. Logan is a Roman Catholic, he might easily discover a different sense and a sense common to all the great churches. And if Mr. Logan is as familiar with the Bible as he pretends to be he must well know the mind of the fathers on this subject. But such a man as Pearson, a writer of Rev. Mr. Logan's own Church, would probably know something about it, and would be well on his guard against making a diabolical admission; yet he says "it was there a Church (and that built upon *petra*), according to our Saviour's promise" ("Creed," p. 51).

"Nothing appears clearer from Holy Scripture and history than that St. Peter never was Bishop of Rome, and it is doubtful whether he ever was at Rome at all." (Rev. Mr. Logan) Eusebius, the Father of Church history, who died A. D. 340, says, in his history, p. 52: "Immediately under the reign of Claudius, by the benign and gracious providence of God, Peter, that powerful and great Apostle, who by his courage took the lead of all the rest, was conducted to Rome against this pest of mankind (Simon Magus)." On the next page he says, "the same author, in the reign of Claudius, is also said to have had familiar conversation with Peter at Rome." Now, as Claudius died in 54, it is not extravagant to say that St. Peter had been in Rome as early as A. D. 45. The Methodist Watson, in his "Theological Dictionary," Art. "Miracles," says, "St. Peter and St. Paul suffered at Rome about A. D. 65 or 67." There was, then, on the narrowest computation, an interval of twelve years between the first and second visits of St. Peter to Rome, even if no journey there will be allowed him. Of course, I am aware that I am not making it out strong enough for a twenty-five year episcopate, but it is too strong for Rev. Mr. Logan's position. The Anglican Palmer, in his "Treatise on the Church" (vol. ii. p. 501), says, "They (successors of St. Peter) were Bishops of the particular Church which St. Peter had assisted in founding, and over which he had presided; and they were also, as Bishops of the principal Church, the most eminent among the successors of the apostles; even as St. Peter had possessed the pre-eminence among the apostles themselves." (The emphasis is his.) On page 409, same volume, he has, "The Roman Church was particularly honored as having been presided over by Peter, the first of the Apostles, and was, therefore, by many of the Fathers, called the See of Peter." Milman, in his "Latin Christianity" (vol. i. p. 143), says, "Peter could hardly have passed through any See without leaving behind him some inheritance of peculiar dignity; while Rome, as the scene of his permanent residence and martyrdom, claimed the undoubted succession to almost monarchical supremacy."

A strange character was Gregory the Great! He is praised for excruciating the title of "Universal Bishop," and condemned for playing the role of one. In the same breath he is extolled for his unbridled ambition!

As I am not on familiar terms with Mansi, Harduin, or Hells, not even Baronius, I cannot say from "faithful history" how the councils may have disappointed one another; so that I am unable to meddle with Mr. Logan's outburst against the various assemblies of the best and the highest of the Holy Ghost in their deliberations. If, as the Rev. Mr. Logan says, they have often decided against one another, would he not expect it to be so bluntly expressed by a churchman. Give it to the infidels, Mr. Logan; they could derive nothing better. I have no time nor room to notice what he says about the first preaching of the gospel in Britain, nor as he seems mostly to proceed on probability, is there much of a chance to collar an expression statement. But he is remarkably out of fashion to use that speech of Dinoot, Hardwick, an Anglican, in his "History of the Middle Ages," p. 3, says, "It is generally regarded as apocryphal, and exists in only very late MSS." The Rev. Mr. Logan makes St. Augustine respond religiously of Bangor. Collier says 1200, but Mr. Logan can have his own way to the extent of the difference. In the "Life of St. Augustine," Imperial Biog. Diet. it is said, "There is no reason to lay the massacre of the monks at Bangor to Augustine's charge." But perhaps this authority is not high enough? Well, then, I

will give one which Mr. Logan will hardly dare contest. It is Collier, the greatest historian of the English Church. On page 181, vol. 1, he says, "Further that Augustine died in the year 604 and before the learned Wharton endeavors to put beyond all question.

"As for Augustine's predilection for this calamity, it does not at all infer he was any way instrumental in it." Nor can I gather from Collier that "Augustine's fallure so preyed on his mind as shortly after to occasion his death." Collier, on the next page, says, "To speak a word or two of him by way of character. He was a very graceful person, lived suitably to the business of a missionary, and practiced the great superstices; and if he fell into any inequalities of temper, or strained his thought to be charged upon the score of human infirmities, and covered with his greater merit. This is certain: he engaged in a glorious undertaking, broke through danger and discouragement, and was blessed with wonderful success. He converted the kingdom of Kent by the strength of his own conduct and miracles, and that of the East Saxons by his agent and condutor, Mellitus. The spreading of Christianity thus far among the Saxons was a great step towards the conversion of the rest. Let his memory therefore be mentioned with honor and let us praise God Almighty for making him so powerful an instrument in the happiness of this island." To the emphatic assertion that the Church of England is Protestant, I offer no sort of objection nor disproof, as it is no concern of mine, but will not some of the Anglican clergy feel like tickling his shoulder with a cudgel for being so outspoken?

As I think I have now done all that I undertook to do—namely, that the Rev. Mr. Logan is sadly out of joint, in many places, with "faithful history"—I beg to subscribe myself, Yours,

JAS. F. TAYLOR.
Lindsay, July 28, 1890.

ARCHBISHOP TACHE.

SKETCH OF THE DISTINGUISHED METROPOLITAN OF MANITOBA.

HIS LABORS IN THE NORTH WEST—RECOLLECTIONS OF THE REBELLION—DEFENCE OF THE CATHOLIC SCHOOL—DESCENDANT OF AN ILLUSTRIOUS FRENCH FAMILY—ATTACKS OF OTTAWA JOURNALS—LORD DUFFERIN'S VISIT.

On the continent of America there are few dignitaries of the Catholic Church whose names are more familiar to the public than that of His Grace Archbishop Tache, of St. Boniface, Man., says *United Canada*. The historian who, in future years, will write the history of Manitoba, will find almost every page of records of modern times the name of Alexandre A. Tache, O. M. I., of St. Boniface. In no other province in the Dominion has a Bishop and his clergy had so many trials within recent years as Archbishop Tache and his noble band of faithful clergymen. During the rebellion his words were law for all, and when the cause of his country had to be pleaded in the Dominion to come on to Ottawa to explain the situation, Louis Tache acted as the efforts of the enemies of the Catholic Church to abolish separate schools and the French language in the North West will find Archbishop Tache an able defender of those rights which were guaranteed in the constitution and also at Confederation.

Archbishop Tache belongs to one of the oldest and most remarkable families in Canada; one that can refer with just and virtuous pride to its glorious ancestry, among whom are ranked Louis Joliette, the celebrated discoverer of the Mississippi, and Sieur Varennes de la Verandrye, the hardy explorer of the Red River, Upper Missouri and Saskatchewan country, while others are katchewans in the annals of the land for rendered in their respective spheres.

Jean Tache, the first of the name in Canada, arrived at Quebec in 1793. He occupied several influential positions in the French regime. He commanded a large fortune, but was ruined by the conquest which brought English rule. The subject of this short sketch was born at Riviere du Loup, Quebec, on July 23, 1823. At the tender age of two and a half years he lost his father. His mother, Madame Tache, with her young family, repaired to Boucherville Broquette. Madame Tache was a lady endowed with every Christian virtue and all the qualities of mind and heart that constitute the model mother and the refined and cultured lady. She took a special pride in bringing up her sons to follow in the paths of duty and of honor trodden by their illustrious forefathers.

How brilliantly do not the lessons of that Christian mother survive her in the person of her youngest son! From the earliest years his mother's prayers, the richest gifts, crowned by a most passionate love for his mother. Nor has years modified that affection; the mere mention of his mother's name strikes the tenderest chords of feeling in a nature susceptible of nothing but generous and noble impulses. At school and college Alexandre Tache was noted for his general character. Having completed his classical and theological studies, he entered the novitiate of the Oblate Fathers at Longueuil in October, 1844. On June 24, 1845, the national feast of French-Canadians, the young evangelist left his native country and everything most dear on earth for

THE GREAT NORTH WEST.
He reached St. Boniface on August 25th, after a tiresome journey of sixty-one

days. On October 12 following he was raised to the priesthood. Exactly five years after his departure from his home, and on the feast of St. Jean Baptiste, he was nominated coadjutor of Bishop Provencher with the right of succession. On September 22nd, 1851, Bishop Tache, was appointed Archbishop and Metropolitan of the newly-created ecclesiastical Province of St. Boniface.

His life and labors are so entwined with the history and progress of the country that it is impossible to separate them. With regard to the Red River troubles a great deal has been said and written against Archbishop Tache. Suffice it to say to those who would know the part the Bishop of St. Boniface took in the troubles, that His Grace published two pamphlets on the subject, the first in 1874, and the second in 1875. The latter portrays the painful feeling experienced by the authorities after he had succeeded in appeasing the disaffected people, and in bringing them to enter into negotiations, the results of which were satisfactory to the Government of Canada and the old settlers of Assiniboia. It is impossible, in reading those pages, not to be convinced that the prelate acted with the utmost good faith and with the interests of the country at heart. "The Amnesty Again or Charges Refuted" clearly demonstrates how deeply the author felt he had been unjustly treated, and defends himself in a way that has caused uneasiness to those he combats; his arguments are sharp and conclusive. Few men in Canada, if any, occupying such a high position, have been attacked so unfavourably as Bishop Tache by the public press of Ontario. Nevertheless it is now admitted that

FEW HAVE RENDERED MORE SERVICE than he has done. There is not a man of sense, acquainted with His Grace and with the country in which he has labored so indefatigably during the last forty-five years, that would now venture to repeat the accusations brought against him at the time in reference to the Red River disturbances. Some of those who accused him experienced a complete transformation in their ideas on forming His Grace's acquaintance, and could not help sharing in the universal respect which surrounded him. In 1875 Archbishop Tache received a remarkable token of the sympathy he commands in the province of Quebec.

On June 24, the thirtieth anniversary of his departure from Montreal, and the twenty-fifth of his election to the episcopate, His Grace was made the recipient of a very unique and valuable gift, that of a splendid organ for his cathedral. The instrument, which cost \$3,000, was built in Montreal by Mr. Mitchell, who came along with it to St. Boniface at the expense of the donors, to place it in the position prepared for it, to raise its rich and melodious tones as the expression of the feelings of the numerous friends and admirers of a holy missionary, a devoted Bishop and a noble citizen.

In 1877 Lord Dufferin, Governor General of Canada, visited the province of Manitoba. The Archbishop of St. Boniface did all in his power to testify his profound respect for the representative of the sovereign. On the other hand, Lord Dufferin manifested his esteem for the venerable prelate. On the second day after His Excellency's arrival he was received at the Archbishop's palace, and the presence of a numerous assembly was presented with an address. In replying to which he complimented His Grace most heartily for the good work he had done and was doing.

VICIOUS ENTERPRISE.
Our esteemed contemporary, *Church Progress*, very properly denounces that which, under the name of journalistic enterprise, induces for many of the secular newspapers to lay before their readers the prurient details of vice and crime. There are a great many things that get into the papers as news matters, the bare mention of which is unedifying to the eyes and ears and senses of pure-minded and pure-hearted readers. Wrong as it unquestionably is to print this matter under the pretext that the public demand for all the news imperatively requires it, it is infinitely worse to elaborate and dwell upon the unwholesome and disgusting minutiae appertaining to such cases.

There are a few newspapers in different parts of the country which, while scrupulously avoiding the imputation of misdeeds and discourses to refrain from the nasty business of embroiling news items with an offensive profuseness of minor, unimportant particularities. Those papers which are open to the charge of catering to the morbid habit of immoral minds do so designedly, and lay the responsibility for whatever evil results attend their efforts to a demoralized public taste and a prevalent low public moral tone.

This exact cannot quash the indictment which decent public opinion has drawn up against the unclean newspaper. A low state of public morality does not for one instant justify a policy on the part of the press whose tendency is to lower it still further. The modern newspaper claims to, and undoubtedly does to a certain extent, mould public opinion. A needless tinge of viciousness and vulgarity in the tone of the newspaper exercises a corresponding influence in the same direction upon the public mind; or, as *Church Progress* puts it: "To make the public mind receptive of the filthy and the disgusting is to degrade it. As the masonry of sewers in time becomes saturated with foulness, so the human mind in time becomes polluted with the putrescence of the accounts of crime and vice which find their way into the columns of such 'enterprising' journals. To become acquainted with vice is to endure it, and to endure it complacently is next door to being vicious."—*Baltimore Mirror.*

White Lilacs.

A year ago, a year ago,
The lilacs bloomed in the garden.

Those eyes are sweet and bright no more;
They closed ere spring had breathed its

KNOCKNAGOW

OR,
THE HOMES OF TIPPERARY.

By CHARLES J. KICKHAM.

CHAPTER II.

MAT DONOVAN IN TRAMORE—MRS KEARNEY AND HER "OWN CAR"—THE "COULIN."

Tramore—the "Great Strand"—is a
household word in very many Tipperary

Father Carroll and his two young
friends were walking down the steep street

But Mrs Kearney had made up her
mind that the car could only be taken

boy at the Knocknagow drum in the
world. "I would be like the end of the world."

"Do you mean the label with 'Lodg-
ings' on it?" Father Carroll asked.

"Speculating on the ladies?" Arthur
repeated inquiringly.

"Well, sir," Mat answered, with a very
solemn expression of countenance.

"How did you happen to learn the
names of those distinguished visitors,

"There was, sir, what they get in
them apart two white pillars they're done

"I'll show you the house," said Mat
Donovan, who seemed to be a walking

"I know the air," said Edmund. "It
is the Coulin."

"The home-loving Coulin,
That's sobbing, like Eire, with sorrow and

Edmund had murmured the words
softly to the air, and was commencing the

A hand—an exquisitely fair and delicate
hand—was laid upon his arm, and a pair

"Who are they?" Arthur asked.
"Sam Somerfield's daughters, of Wood-

"Can you recognize the air?" he added,
turning to Edmund, who was pensively

"I see how it is," said Arthur. "He
began to play at this side of the street,

After standing upon the rock for a
minute or two, the waited till the reced-

"The same," returned her father. "It
is a strange coincidence."

"How is that?" she asked.
"I'll tell you another time," he an-

"I trust it will not come to that," re-
plied the old man. "You do not know

TO ENRICHED.
OUR CIVILIZATION.

To enumerate the magnificent services
of the Church in the cause of civilization

It is, of course, impossible to compress
the necessary brevity of an outline

Protestant writers, like Guisot, Hallam
and Dean Milman, sometimes do justice

Montalembert has made us familiar in
his beautiful prose epic, "The Monks of

THE QUESTION OF AUTHORITY
IN RELIGION.

Our esteemed contemporary the
Baptist Watchman, in a recent issue has

"Either a doctrine of the inspiration
of the Scriptures making them a final

This is a loose and imperfect attempt
at stating an important truth. It is not

It is a loose and imperfect attempt
at stating an important truth. It is not

THE BATTLE OF THE FUTURE—SER-
MON BY FATHER MORRIS, S. J.

London Universe, July 12.
The love of Catholics for the sacred

THE PILGRIMAGE TO CAN-
TERBURY.

THE BATTLE OF THE FUTURE—SER-
MON BY FATHER MORRIS, S. J.

THE PILGRIMAGE TO CAN-
TERBURY.

THE BATTLE OF THE FUTURE—SER-
MON BY FATHER MORRIS, S. J.

THE PILGRIMAGE TO CAN-
TERBURY.

Happiness.
BY ALEXANDER POPE.

THE PILGRIMAGE TO CAN-
TERBURY.

THE BATTLE OF THE FUTURE—SER-
MON BY FATHER MORRIS, S. J.

THE PILGRIMAGE TO CAN-
TERBURY.

THE BATTLE OF THE FUTURE—SER-
MON BY FATHER MORRIS, S. J.

THE PILGRIMAGE TO CAN-
TERBURY.

THE BATTLE OF THE FUTURE—SER-
MON BY FATHER MORRIS, S. J.

THE PILGRIMAGE TO CAN-
TERBURY.

THE BATTLE OF THE FUTURE—SER-
MON BY FATHER MORRIS, S. J.

THE PILGRIMAGE TO CAN-
TERBURY.

THE BATTLE OF THE FUTURE—SER-
MON BY FATHER MORRIS, S. J.

THE PILGRIMAGE TO CAN-
TERBURY.

THE BATTLE OF THE FUTURE—SER-
MON BY FATHER MORRIS, S. J.

THE PILGRIMAGE TO CAN-
TERBURY.

Happiness.

BY ALEXANDER POPE. Know, all the good that individuals find, Or God or Nature sends to mere mankind. Reason's whole pleasure, with the body's sense, Lies in three words—Health, Peace, and Contentment.

THE PILGRIMAGE TO CANTERBURY.

THE BATTLE OF THE FUTURE—SERMON BY FATHER MORRIS, S. J.

The love of Catholics for the sacred shrines at which their forefathers worshipped was fully shown by the number of those who journeyed from parts of the country, far and near, to take part in the pilgrimage to Canterbury on Monday.

FROM THE CHURCH OF ST. THOMAS THE PILGRIMS MARCHED to the cathedral, accompanied by Father Morris, S. J. Entering by the picturesque dilapidated old gateway—the most recent piece of Gothic architecture about the cathedral, by the way—all soon found themselves in the Chapter House, where the many Catholic associations of the city, which, since the martyrdom of St. Thomas, has become one of the famous spots of Christendom, were thoroughly explained by Father Morris.

THEY HAD GOT THEIR PART TO PLAY in the conversion of England; they had got to go out among their countrymen and show what the Catholic religion could produce. He thanked God that they had united themselves together for the sake of ransoming England by prayer.

Let them look to Belgium. There they saw it. They saw Catholics on the one side and the Liberals, united in one thing only—their hostility to the Church—on the other.

THE MOVEMENT WAS DOING GOOD WORK AMONG THE PEOPLE OF THE COUNTRY. Those who took the lead in the movement were acting in quite a different spirit from that of their predecessors in the Tractarian Movement.

Let them look to Belgium. There they saw it. They saw Catholics on the one side and the Liberals, united in one thing only—their hostility to the Church—on the other.

THE GROWING POWER OF THE CHURCH IN GREAT BRITAIN. The conversion of England goes on apace. The Protestant press and people are slow to acknowledge it, but good as it is, they cannot. Year by year accessions to the fold are chronicled in large numbers.

CONSUMPTION,

IN its first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral. Even in the later periods of that disease, the cough is wonderfully relieved by this medicine.

"I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly reduced in flesh, and given up by my physician.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1.00 per bottle, \$5.00 per dozen.

SAVE PAYING DOCTORS' BILLS

Dr. Morse's Indian Root Pills. They are the Remedy that the bounteous hand of nature has provided for all diseases arising from Impure Blood.

MORSE'S PILLS are a sure cure for all diseases arising from Impure Blood. Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDON.

W. H. COMSTOCK, MANUFACTURING UNDERTAKERS. Wholesale and retail. Outside the combined. Always open.

AGENTS WANTED. If you want to take hold and sell our Choice Nursery Stock now is the time. Write us at once for terms. W. H. COMSTOCK, Nurserymen, Rochester, N. Y.

CARRIAGES AND SLEIGHS. W. J. THOMPSON & SON, Opposite Revere House, London. Has always in stock a large assortment of every style of Carriages and Sleighs.

CONSUMPTION,

IN its first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral. Even in the later periods of that disease, the cough is wonderfully relieved by this medicine.

"I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly reduced in flesh, and given up by my physician.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1.00 per bottle, \$5.00 per dozen.

SAVE PAYING DOCTORS' BILLS

Dr. Morse's Indian Root Pills. They are the Remedy that the bounteous hand of nature has provided for all diseases arising from Impure Blood.

MORSE'S PILLS are a sure cure for all diseases arising from Impure Blood. Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDON.

W. H. COMSTOCK, MANUFACTURING UNDERTAKERS. Wholesale and retail. Outside the combined. Always open.

AGENTS WANTED. If you want to take hold and sell our Choice Nursery Stock now is the time. Write us at once for terms. W. H. COMSTOCK, Nurserymen, Rochester, N. Y.

CARRIAGES AND SLEIGHS. W. J. THOMPSON & SON, Opposite Revere House, London. Has always in stock a large assortment of every style of Carriages and Sleighs.

LADIES INCREASE YOUR COMFORT BY WEARING FEATHERBONE CORSETS. THEY ARE MORE DURABLE, THEY ARE MORE CRACEFUL, THEY ARE MORE STYLISH.

McCOLL BROS. & Co., TORONTO ARE THE SOLE MANUFACTURERS OF THE

FAMOUS LARDINE OIL

Known Everywhere as the Finest Oil in Canada.

M'COLL'S RENOWNED CYLINDER OIL HAS ABSOLUTELY NO EQUAL.

ASK FOR LARDINE OIL FOR SALE BY PRINCIPAL DEALERS.

THE PROVINCE OF QUEBEC LOTTERY

AUTHORIZED BY THE LEGISLATURE. For Public Purposes, such as Educational Establishment and Large Hall for St. John Baptist Society of Montreal.

MONTHLY DRAWINGS FOR THE YEAR 1890 (FROM THE MONTH OF JULY)

July 9, August 13, September 10, October 8, November 12, December 10.

Second Monthly Drawing, August 13th, 1890.

Table with 2 columns: LIST OF PRIZES and 3134 PRIZES. Includes values like \$15,000.00, \$5,000.00, \$2,500.00, etc.

HEALTH FOR ALL.

HOLLOWAY'S PILLS & OINTMENT

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDON.

And are sold at 1s. 1d., 2s. 6d., 4s. 6d., 11s., 22s. and 33s. each Box or Pot, and may be had of all Medicine Vendors, throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

FOOD FOR THE HOT WEATHER

THIS IS JOHNSTON'S FLUID BEEF CLAIMS TO BE

The best food to take when the APPETITE FAILS; when the SYSTEM is run down; in CASE OF MENTAL and PHYSICAL overstrain.

EASILY DIGESTED—VERY STRENGTHENING.

Worth their Weight in Gold

Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills.

To save Doctors' Bills use Dr. Morse's Indian Root Pills. The Best Family Pill in use.

THOMAS D. EGAN, Catholic Agency, 42 Broadway St., New York, N. Y.

FOR SALE BY ALL DEALERS—MORRISTOWN, N. Y. BROCKVILLE, ONT.

Catholic Record.

Published weekly at 46 and 48, Mohmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

Catholic Record.

London, Sat., August 9th, 1890.

LADIES' RETREAT.

In another column may be seen the announcement that a retreat for ladies will commence in the Sacred Heart Convent on Monday evening, 25th inst., and terminate on Saturday morning 30th.

THE TEMPORAL POWER OF THE POPE.

This is the power which for a thousand years has been the source of manifold blessings to humanity. Large enough to secure the independence of the Pope, and yet too small to excite the jealousy of the surrounding monarchs, it has been ever the source whence flowed the stream of Christianity that swept away the vestiges of Paganism.

Yes, necessary, for the Pope is the beacon-light which guides the Church to its supernatural destiny. His fostering hand is upon us all. His mission here on earth is to guard intact in integrity the deposit of the faith.

And even supposing the Pope to be the vassal of a liberal and forbearing Government, the voice of truth can be stifled by other means. Everybody knows, however easily a government can by indirect means, close up every avenue to publicity, cut off all means of communication, put all sorts of obstacles in the way of truth, and give falsehood a free field.

SOLID PROOF.

We have much pleasure in reproducing the annexed extract from the Godefrich Signal, wherein the writer, who signs his letter "Liberality," administers a well-deserved rebuke to the fanatics who, during the past year, have paid but scant respect to truth in dealing with matters Catholic.

THOSE INTERROGATIONS.

The Mail is still bothering its own brains and those of the public in reference to the terrible amount of trouble which the present state of the Separate school law is imposing upon the assessors in the making out of the assessment rolls.

The ultimate object of these persistent agitators is quite clear. They hope by harassing legislation to induce some considerable proportion of the Catholics of the Province to grow tired of Separate schools, and thus to be led to abandon them.

THE MALTESE NEGOTIATIONS.

Addressing the National Liberal Club on the 30th ult. Mr. Gladstone denounced the mission of General Sir Lintorn Simons to Rome, on the Maltese question.

CATHOLIC SCHOOLS.

The proposal of Archbishop Ireland to settle the school question of the United States by a union of the parochial and State schools on the basis of appropriations in proportion to the amount of secular work done is attracting considerable attention both from Catholics and Protestants.

The proposal which has hitherto been shown to such just action was professedly based, not only on the supposed injury which would be inflicted thereby upon the Public school system, but also on the assumed desirability of making the schools purely secular institutions.

ST. MARY'S CHURCH, SIMCOE.

It is announced that the Rev. Father Ferguson, of the Basilian College, at Sandwich, will deliver a lecture in St. Mary's Church, Simcoe, towards the latter end of this month.

THE MALTESE NEGOTIATIONS.

Addressing the National Liberal Club on the 30th ult. Mr. Gladstone denounced the mission of General Sir Lintorn Simons to Rome, on the Maltese question.

It is the custom in England, as well as in Canada and the United States, and in every country where there is popular government, to consult those who are principally affected by legislation which concerns a particular class in the community.

THE MALTESE NEGOTIATIONS.

Addressing the National Liberal Club on the 30th ult. Mr. Gladstone denounced the mission of General Sir Lintorn Simons to Rome, on the Maltese question.

CATHOLIC SCHOOLS.

The proposal of Archbishop Ireland to settle the school question of the United States by a union of the parochial and State schools on the basis of appropriations in proportion to the amount of secular work done is attracting considerable attention both from Catholics and Protestants.

The proposal which has hitherto been shown to such just action was professedly based, not only on the supposed injury which would be inflicted thereby upon the Public school system, but also on the assumed desirability of making the schools purely secular institutions.

ST. MARY'S CHURCH, SIMCOE.

It is announced that the Rev. Father Ferguson, of the Basilian College, at Sandwich, will deliver a lecture in St. Mary's Church, Simcoe, towards the latter end of this month.

CATHOLIC SCHOOLS.

The proposal of Archbishop Ireland to settle the school question of the United States by a union of the parochial and State schools on the basis of appropriations in proportion to the amount of secular work done is attracting considerable attention both from Catholics and Protestants.

The proposal which has hitherto been shown to such just action was professedly based, not only on the supposed injury which would be inflicted thereby upon the Public school system, but also on the assumed desirability of making the schools purely secular institutions.

ST. MARY'S CHURCH, SIMCOE.

It is announced that the Rev. Father Ferguson, of the Basilian College, at Sandwich, will deliver a lecture in St. Mary's Church, Simcoe, towards the latter end of this month.

CATHOLIC SCHOOLS.

The proposal of Archbishop Ireland to settle the school question of the United States by a union of the parochial and State schools on the basis of appropriations in proportion to the amount of secular work done is attracting considerable attention both from Catholics and Protestants.

The proposal which has hitherto been shown to such just action was professedly based, not only on the supposed injury which would be inflicted thereby upon the Public school system, but also on the assumed desirability of making the schools purely secular institutions.

ST. MARY'S CHURCH, SIMCOE.

It is announced that the Rev. Father Ferguson, of the Basilian College, at Sandwich, will deliver a lecture in St. Mary's Church, Simcoe, towards the latter end of this month.

Catholics. This fact should make Catholics on both sides of the boundary line more resolute in insisting on their right to educate their children in accordance with their religious convictions.

The Catholic press in the United States, have, for the most part, unreservedly spoken in favor of Archbishop Ireland's views; but we have been somewhat surprised to notice that a few Catholic journals of undoubted ability have dissented from them. They do not, however, dispute the justice of the Archbishop's proposal. They are mostly of opinion that it is inopportune at present to press such a plan, inasmuch as the people of the United States are not yet prepared to accept it.

They continue to support their own schools, and pay for the education of other people's children at the same time. This is certainly an advice to Catholics to practice heresim in a high degree, and when forced to it they should be heroes in the cause of religion.

A JUST DECISION.

The difficulty at Brewer's Mills Public school, in the county of Frontenac, has been settled by the Minister of Education. It will be remembered that Catholic children were allowed to leave the school-room during closing prayers, were required by the teacher to remain outside during all kinds of weather, so as to return for the general dismissal.

The Minister of Education has decided that the children who retire during closing prayers need not return for dismissal. This is simple justice, and the Minister is to be commended for his wise decision.

MOUNT MELLARY.

The following account of a visit to Mount Mellary is by an American Protestant clergyman, a correspondent to the New York Tribune. He evidently falls far short of appreciating fully the spirit of self-sacrifice which animates the good Trappists who show the world that the passions and frivolities of mankind can be repressed by those who are in the path of the spirit and grace of God.

could do it if they made up their minds to it. I noticed, however, from the lively converse that they kept up on our way back, that they had not yet made up their minds to it.

In reply to this communication the following answer was sent: Education Department, Toronto, April 23rd, 1890. DEAR SIR—The teacher is undoubtedly right in reassembling the whole school previous to dismissal, otherwise feelings of envy might be created in the minds of the children detained for religious exercises towards those who were enabled to leave at an earlier hour.

The Minister of Education has given his decision in the case in dispute at Brewer's Mills, and as we anticipated the decision is favorable to the Catholics of the section.

The Minister of Education has given his decision in the case in dispute at Brewer's Mills, and as we anticipated the decision is favorable to the Catholics of the section.

The Minister of Education has given his decision in the case in dispute at Brewer's Mills, and as we anticipated the decision is favorable to the Catholics of the section.

In reply to this communication the following answer was sent: Education Department, Toronto, April 23rd, 1890.

DEAR SIR—The teacher is undoubtedly right in reassembling the whole school previous to dismissal, otherwise feelings of envy might be created in the minds of the children detained for religious exercises towards those who were enabled to leave at an earlier hour.

The Minister of Education has given his decision in the case in dispute at Brewer's Mills, and as we anticipated the decision is favorable to the Catholics of the section.

The Minister of Education has given his decision in the case in dispute at Brewer's Mills, and as we anticipated the decision is favorable to the Catholics of the section.

The Minister of Education has given his decision in the case in dispute at Brewer's Mills, and as we anticipated the decision is favorable to the Catholics of the section.

The Minister of Education has given his decision in the case in dispute at Brewer's Mills, and as we anticipated the decision is favorable to the Catholics of the section.

The Minister of Education has given his decision in the case in dispute at Brewer's Mills, and as we anticipated the decision is favorable to the Catholics of the section.

The deceased Sister was a devoted religious and her death was most afflictive. She received the rites of the Church during her illness with great devotion, and died with resignation to the will of God.

DIOCESAN RETREATS.

HOW THE CATHOLIC CLERGYMAN PASSES HIS TIME. A PERIOD OF PRAYER AND MEDITATION—THE ROUTINE OF EACH DAY—SILENCE—ONE OF THE PRINCIPAL FEATURES OF THE WEEK—THE BISHOP GENERALLY PRESENT WITH HIS PRIESTS—THE OPENING AND THE CLOSING CEREMONY.

Among the items of Catholic interest which make their appearance in print every midsummer is the one that announces that the priests of this or that diocese are in retreat during the week at some local institution.

HERE, IN NEW ENGLAND, until quite recently all diocesan retreats were usually held at Holy Cross College, Worcester, that being the institution best adapted for such assemblies.

The children who received first Communion a month since in the cathedral, London, were on last Sunday confirmed by His Grace the Archbishop of Toronto.

His Grace the Most Rev. Dr. Cleary, Archbishop of Kingston, has received the pallium from the Holy Father. The pallium is a band of white woollen web about three inches wide, upon which black crosses are embroidered.

prepare themselves for confession and Communion. The religious order, under whose auspices the retreat is preached, sees to it that there is a sufficiency of confessors present, and by Friday night all the priests have attended to this portion of their duties.

As a general rule, the ordinary of the diocese attends these annual retreats with his priests and goes through the exercises in precisely the same manner that they do—rising at the sound of the bell at 5 o'clock in the morning, showing himself punctual and prompt in his attendance at each devotion, and keeping silence outside the hours of recreation.

Generally, too, the Bishop presides at the advantage of the presence of so many of his priests to address them on subjects of diocesan concern, and, as before remarked, he celebrates Mass on the closing day of the retreat.

CONFIRMATION. The children who received first Communion a month since in the cathedral, London, were on last Sunday confirmed by His Grace the Archbishop of Toronto.

His Grace the Most Rev. Dr. Cleary, Archbishop of Kingston, has received the pallium from the Holy Father. The pallium is a band of white woollen web about three inches wide, upon which black crosses are embroidered.

NEW FALL WHEATS We notice that THE STEELE BROS. CO., Seedsmen, Toronto, are offering the following new varieties: Canadian Velvet, Golden Cross, Early Red Clawson, Jones' Winter Flax, and American Bronze.

FALL BULBS Selected and planted during September and October to produce the most handsome beds of Tulips, Hyacinths, Crocuses, etc., that delight the eye so much as to be seen for copy of THE STEELE BROS. CO. Toronto, Autumn Catalogue.

TEACHERS WANTED WANTED FOR THE CATHOLIC HIGH-SCHOOL in the city of Toronto, a teacher as Principal, possessed of a second class certificate. Salary satisfactory, and good references.

WANTED. SITUATION AS HOUSEKEEPER IN A private house, by one who has occupied that position for years. Best of references. Address K. M. F., care CATHOLIC RECORD office. 615 4w

LARGE PIPE ORGAN (Second-hand) for sale very cheap. Good order! Two manuals and pedals: sixteen speaking stops. H. BAINBRIDGE, 163 McGill Street, Montreal.

AUCTION SALE

TIMBER BERTES. DEPARTMENT OF CROWN LANDS, (WOODS AND FORESTS BRANCH), Toronto, 2nd July, 1890. NOTICE is hereby given, that under Order in Council certain Timber Lots, situated in the Rainy River and Thunder Bay Districts, and consisting of 25 lots in the Township of Awereis, in the District of Algoma, will be offered for sale by Public Auction, on Wednesday, the First Day of October Next,

at one o'clock in the afternoon, at the Department of Crown Lands, Toronto. ARTHUR S. HARDY, Commissioner.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Coal, Public Buildings," will be received until Monday, 19th August next, for the supply for all or any of the Dominion Public Buildings.

GRAND ART, INDUSTRIAL AND AGRICULTURAL EXHIBITION

The Hotel Dieu, Windsor, Ont. From October 1st, to October 31st, 1890. An already announced in the public press, this Exhibition is to consist of four departments: The Art Department, in which will be seen the finest collection of oil paintings, both old and new, ever exhibited in this province; the Industrial Department, which will open up to all the manufacturing of the country; the Agricultural Department, which will exhibit the products of the farms, orchards and vineyards of the County of Essex; and last, but not least, the Ladies' Department, to which all the ladies in fancy or plain needlework, are earnestly invited to contribute an exhibit.

WESTERN FAIR

The best of Canadian Fairs, LONDON, ONTARIO, SEPT. 18 TO 27, 1890. Large Increase in Prizes. MACHINERY IN MOTION IN THE MAIN BUILDING. Manufacturing goods in view of public. Best speed program ever offered. Grand and attractive SPECIAL EXHIBIT of the Southern States—cotton, rice, oranges, and wild nuts such as they grow in the south; carpets made from the leaves of the pine and other woods of the South. Products of the turpentine stills of Georgia. Minerals, herbs, plants, barks, etc., etc., and a live alligator of Florida. Famous Wild West Show, Ballroom Races and Parachute Descent, Fireworks, Bands, etc.

THE MAGDALENS LOVE.

HEAVEN WON BY LOVE—ELOQUENT SERMON BY THE REV. BERNARD VAUGHAN, S. J.

London, Ontario, July 12. On Sunday the Rev. Bernard Vaughan, S. J., preaching at the High Mass at St. George's Cathedral, Southwark, on behalf of the Refugees for Penitents in London and Stratham under the charges of the Poor Servants of the Mother of God, took for his text the words from the seventh chapter of St. Luke: "Behold there was in the city a sinner who, when he heard that He sat at meat in the Pharisee's house, brought an alabaster box of ointment, and standing behind Him, he began to wash His feet with his tears, and to wipe them with the hairs of his head, and he kissed His feet and she anointed them with the ointment." There were, he said, some scenes from the story of our Lord's life which were better fitted to be subjects of contemplation than for public description, and among those scenes, St. Gregory reminded us, that scene which represented the interview between the sinner and the Saviour might well be mentioned. He was speaking that day on behalf of the sinners at the feet of the Saviour. He was speaking on behalf of those who were FOLLOWERS OF THE WOMAN THAT WAS A SINNER, but who became a saint. If he attempted to put a picture before them it was only that, with the brief and rough outline he would draw, they would go home with the words to fill that picture in with the finishing touches, and that that picture might be hung up in the gallery of their memories, and that as they looked upon it they may remember that each one of them was a sinner, and may learn from the story the spirit of abiding sorrow for sin, and a spirit of unbounded confidence in Him who is the friend of sinners. Who was that woman whom the evangelist, out of a feeling of delicacy, did not call by her name, who was the sinner to be found at the feet of Jesus at the house of Simon the Pharisee? Were they to identify her with the woman to be found at His feet at the house of Martha and in the house of Simon the Leper, with the woman who was at His feet when He was laid upon His death bed, the cross, and with her who, when He appeared in the guise of a gardener after the resurrection, was still to be found at His feet? With the woman, who, in the story of the tradition of this Catholic Church, and with the Bonalds of our own time, she identified the woman that was a sinner, and of whom he was speaking that day, with the young woman to be found always clinging to the feet of Jesus Christ. Her name was Mary—Mary the Magdalen. Thus clearly understanding who that woman was, he wished to call their attention to another point. Who was the Pharisee, and why had he invited Jesus of Nazareth to his house? They must remember that our Lord had recently raised the widow's son, and had preached that wondrous sermon that was still ringing in our ears, in which He spoke and called to all to come to Him who labored and were heavily burdened. He was the popular hero of the hour, the fashionable preacher for the moment, and the Pharisee, as one of the leaders of fashion, showed his condescension by ASKING HIM, THE NOTED PREACHER AND WONDER-WORKER, to sit at his table, and, with the true instincts of the man of the world, he would be careful not to compromise his position. In the East the fashion was, when a friend was invited to the house, to meet him on the threshold and offer him water to wash his feet, and the feet having been tenderly washed and wiped by the host the guest was led into the dining-hall. Now all these little points of etiquette, so essential between members of the same class, the Pharisee would omit in inviting one whom he considered to be of a lower class altogether. In that way the Pharisee did not compromise himself, and could MAKE HIMSELF EIGHT WITH HIS OWN SET, while at the same time showing that largeness of mind which could encourage those in a low station who had got on in the world. When our Lord was asked to come to the table of the Pharisee He well knew to the mind of that self-righteous man, and yet he accepted that invitation. Why was it that such a guest accepted the invitation of such a host? The condescension was not on the part of the Pharisee but on that of our Divine Master, and the invitation was accepted because our Lord well knew that he would win a soul at that banquet. He cared not how He was treated, provided He could bring the life of grace into a heart that wanted and a life burdened with the burden of sin. Our Lord, when He came, passed through the open verandah, but His sandals were not removed, and no water was given Him to wash the dust off his feet, and he was not led to His couch at the table. At that point he would remind them that in the East they sat at table, not as we did, but on couches resting on the left elbow, and with the feet turned from the table. There they saw our Lord among the Pharisees, and THE FASHIONABLE YOUNG MEN OF THE TIME, who want to see Him and to be able to say that they had talked with that wonder-worker—and a room rested through the city that the Saviour had gone to take meat at the house of Simon the Pharisee, and the Magdalen she made up her mind that she, too, would be there. She knew that no one could thwart her, and that according to the laws of Eastern hospitality she could pass through the throng and speak to whom she would. At first there was a struggle between her lower and her higher nature, for she knew that the had tried vainly to find relief in various quarters before, and that she had too often already tried to obtain that relief by stepping herself in deeper sin. She had heard men call to her in the street, attracted by her beauty, for she was known as THE BEAUTIFUL WOMAN THAT WAS A SINNER.

And listening to their promises she had only found time after time her hopes deceived. Never before had she heard one cry out in the street, "Come unto Me, and I will refresh you. Come, come,

come to Me." She heard the accents of His silvery voice impinging upon the ear, she caught the sight of His heavenly countenance, which seemed to lift her out of the mire in which she had been wallowing. True to His message that voice promised to give back to her her right to her purity, and she felt that if she could have those back all the rest might be forgiven. That voice was clanking in her ear in the glare of day, and amidst the din of the world, and as she passed from that din to THE HUSH OF NIGHT that voice still rang in her heart crying to her, "Come, come." Having fought with her lower nature, and having tried to raise herself upon the wings of faith and hope, and to look down upon the poor miserable creature that she was, and at once went forth just as she was with her golden tresses flying down her back, and carrying a precious box of ointment, attracted by the magnet of sinners. The shadow of her figure was seen flung across the table where the men were seated at the banquet, the well known form of a sinner which the men at that table knew so well by sight; that would have shown a want of spirit of the host, and not to have known her and her position, and not to have passed ribald jokes at her expense. She felt all that, and that she was exposing her character to THE FOUL TONGUES OF MEN who once dropped honey for her sake. But she was drawn to the magnet of the Sacred Heart of Jesus Christ. As she passed in, the guests nudged one another, and the Pharisee wrapt his robe closer about him lest he should be defiled by her very presence; but there was a light upon the face of Jesus, and tears might be seen standing in His eyes. Forgetful of everything but that she was there at the feet of One she loved, and overwhelmed with the thought that she must be near His feet, she fell down humbly to adore Him and reverently to kiss those feet, and as she did so she felt her heart growing too big for her, and, in a summer tempest, a summer rain fell upon those sandals and feet. She reverently removed the sandals, and with the golden curtain of her hair falling between her and the guests she was hidden in the adoration of Him who called her. What a scene was that to gaze upon, and what a relief to them on that day passing from THE BRILLIANT THOROUGHFARES OF THE GREAT CITY in which they lived, and amid the din and turmoil and excitement and fashion of the world, to stand and gaze at that woman hidden under the cover of her golden hair, kissing the feet of Jesus, and finding their peace, refreshment and strength of soul. More wonderful still to the guests than to us, contemplating it one thousand eight hundred years afterwards, was that young man, eight before their eyes. The young men were stupefied and dazed, and the Pharisee was too aghast to speak a word. Jesus said nothing at all, for He saw that to say anything would be to break that heart that was already too full for language. The Magdalen was silent as was the Pharisee and his guests. There was a wondrous silence at that banquet until Jesus, feeling the HOT TEARS TRICKLING OVER HIS FEET and the warm kisses, and feeling the ointment poured with a loving generosity over the sin, feeling that relief had come to her heart, and that her heart had emptied itself, He broke silence and said, "Simon, I have somewhat to say to thee. Simon, I have somewhat to say to thee. Simon, a perfect devotee of the world, with that languid indifference so peculiarly its own, answered, "Say on." Short and abrupt; he was not going to condescend one jot more than he had already done. Then came the parable so ingeniously and so kindly put of a certain creditor who had two debtors, one of whom owed him 500 and the other 50 pence, and whereas neither the one or the other had wherewithal to pay he forgave them both. Now said our Lord to His host, which of the two loved the most him who had forgiven them? The Pharisee, true to his given position in not wishing to commit himself to the plainest statement, said, I suppose him that was forgiven the most. Then came the application. Many sins are forgiven her because she hath loved much. That was enough—enough for Jesus Christ.

WEALTH OF LOVE, sorrow for the past, resolve for the future, and a heart filled with love led at His feet—that was enough for them, and they would find their hearts exchanged for the heart of Jesus Christ. They would have won His heart, the Magdalen, the sinner, was the model of us all. He turned to her, and as His sacred eyes met hers she felt the weight that had well nigh crushed her to the earth, and which she knew would weigh her down to the bottomless pit of hell, was lifted off her. She was lifted with the sunshine and the peace that had shone, and which she had never found until she had prostrated herself without conditions, but with much love, at the feet of Him who cried out in the streets, and whose voice was then ringing through that Babylon, and was heard echoing that day through the nave and aisles of that cathedral. Come, come, come to me. The heart of Jesus CAME TO HER THERE AMIDST HER FOES, and what she could not find in the city, or hear in the whelping of honeyed voices, and the cries of the youth, and the offerings which they flung her, she found there. All he had to ask them was to study in the solitude of prayer that interview between the sinner and the Saviour, and that in their dealings with sinners they should remember the conduct of the Pharisee and the attitude of our Saviour—the one so pure and holy, and yet all His heart set towards her, and the other so cold, and so self-righteous, who found nothing but contempt to fling at her. They all were sinners, and the world was always making hideous proposals to them, and their passions were in league with the world, and the evil spirit was always crying out to them. THE FORBIDDEN FRUIT LOOKED SO RUDDY with the bloom and beauty and freshness of heaven upon it, but when they put out their hands to take it they found that it turned to bitterness, they found that the world was a lie, that their passions lied to them, and that the devil was the father of lies. He implored them to seek their happiness at the right place—at the feet of Jesus Christ, at His feet in the garden, and at the foot of the crucifix—and then they would have their place at His feet on the

day of resurrection. He would always take their part as He had taken the part of the Magdalen. Let them be to the sinner as Jesus was. Let them hold out the hand of encouragement to their poor fallen sisters. Could they not help hands to draw them to His sacred feet? Let them at least be finger-posit pointing.

"THIS WAS TO THE FEET OF JESUS CHRIST." That day, in the name of the penitent Magdalen, in the name of the Saviour of the sinner, let them help those who were helping to rescue the Magdalen of this terrible city. They who helped in that work would, when the day of life was passed, find their right place at the feet of the glorified Saviour. Let them open their eyes to the terrible trouble and temptation of those poor women on starvation wages and on the pittance of the sweeter. Let them help the poor helpers of the Magdalen—the Poor Servants of the Mother Immaculate—help them that very day when an appeal was made to them that they may be able to bring those souls safely to the feet of Jesus Christ, and that their lives might have something to offer to Him, that the path to heaven might open out as a BRIGHT VIA DOLORUM, and that on the wings of faith and hope they may fly and beat against the gates of heaven, where on the last day it would be the joy of those who had helped in the good work to find those who had been rescued and brought to a life of happiness—a life which began on the day when they opened their eyes to see and their hearts to compassion, and opened their hearts to the name of Jesus Christ to lead the Magdalen, and to carry them onwards and upwards to Jesus.

INTERESTING MISCELLANY. HE MADE THE OLD LADY TIRED. An old Scotch lady who lived at a considerable distance from the parish church was in the habit of driving over to the service. Her coachman, on one occasion considered the sermon nearly at an end, would slip out quietly for the purpose of having the carriage ready by the time the service was concluded. One Sunday John returned to the church, and after laughing about the door for a considerable time grew impatient, and popping in his head, discovered the minister haranguing as hard as ever. Creeping down the aisle towards his mistress he whispered in her ear: "Is he not doing you yet?" "Dune!" returned the old lady, in a high state of indignation, for her patience had long been exhausted; "he's done half an hour since, but he'll no stop."

JESUIT MISSIONS IN INDIA. Our readers, says the Liverpool Times, will be glad to learn that the Jesuit missions in India are flourishing exceedingly. In some districts the year's conversions number hundreds, even thousands; but this is comparatively nothing. Some of the Fathers are enjoying a success which recalls the days of the Apostles, or of miracle-working saints. One Father told of fifteen hundred baptisms in one day, and mentions that nearly nine thousand converts at another place were waiting to receive the Sacrament. In a single district the converts number nearly thirty thousand for two years' labor; and Father Gojsan, S. J., reports that twenty Belgian priests have, in two years, converted fifty-five thousand heathens. What a contrast to the ceaseless complaints from the most honest of Protestant missionaries of the barrenness of their labors, and the impossibility of making any lasting impression on the hearts of their pagan adherents!

FILIAL DEVOTION. When called on at the Garfield memorial dedication by the presiding cleric, ex-President R. B. Hays, the Right Rev. Bishop Simon spoke as follows: "Fellow citizens, this call is so unexpected that I can add but little to the much that has been said of General Garfield. There was an incident connected with his inauguration that struck me with great force. If there is one lesson above another that men should teach to children and the Ruler to the great people of which we are a part, it is that of reverence, that deep abiding quality that of all things helps to make us a people—reverence for truth, reverence for virtue, reverence for home. When James Abraham Garfield stood upon the steps of the capital of the United States to be inaugurated president of this great American people, elected by free voice and free people to the highest gift known in political life, his first tribute was to the mother who so bravely held him up and had made him the great man he was. If he had taught us no other lesson than a lesson of reverence to mother and home, the name of Garfield would have been immortalized."

CARDINAL LAVIGERIE. A recent article in the Correspondent contains some interesting details about Cardinal Lavigerie. We are shown how the great churchman, in taking possession of his African See, now more than twenty years ago, and at a time when it was decimated by famine and disease, became at once a father of two thousand Arab children, orphaned or abandoned by their parents. Many died, but those that lived were placed in orphanages and taught to earn their bread. One little lame boy, learned the shoemaking trade, and on seeing Cardinal Lavigerie one day, he fell on his knees before him and said: "Monseigneur, let me make you a pair of shoes!" "A pair of shoes!" repeated the Cardinal in astonishment. "Yes, Father, let me make you a pair for your New Year's present, a beautiful pair—varnished." In relating this anecdote Cardinal Lavigerie said: "My voice was not steady enough to allow me to answer, but I gave him my foot and he took the measurement. The boy's offer had afforded me more pleasure than the most costly gift could have done."

THE MOST JOYLESS PEOPLE IN THE WORLD. We are by no means insensible to the difficulties surrounding the limiting of the hours to shop assistants by act of Parliament, says the Liverpool Times, 4th Inst. It is true that working people will do their shopping when they can, that is on Saturday night; and that this is the chief cause of the evil. It is also true that if an Act were passed, it would require

an array of inspectors to enforce it; or if it were left to the shop-men and shop girls to enforce it, an appeal to the law would mean instant dismissal. Yet surely it is worth while to try some remedy. It is frightful to think of young lads and girls at work for fourteen, fifteen, even seventeen hours a day, standing all the time. Cardinal Manning declared the other day at a meeting, held in support of Sir John Lubbock's bill, that he considered this horrible overwork chiefly responsible for the fact that there is not in the whole world a more homeless or more joyless people than half the population of London. Better, surely, try some legislation, at the risk of having to amend it, than to allow such a miserable state of things to go on from one weary day to another.

A WEALTHY MEDICANET. A beggar, named Pietro Marcolini, who for thirty years has been a familiar figure in St. Peter's at Rome, has just died suddenly from apoplexy, as he was leaving the Basilica. He was the only medicanet who was permitted to follow his calling within the church itself, Pius IX. having granted him that privilege. Leo XIII. confirmed it later, and also, like his predecessor, granted an audience to the beggar, who was lame and afflicted. When Marcolini was received by Pius IX. he complained of the cold he felt within the church, whereupon the Pope bestowed upon him an old warm dressing gown of his own. This garment, however, the beggar wore only on great occasions and the more solemn festivities of the Church. He had been repeatedly offered large sums for it by foreigners, but always refused to part with it. It is said that Pius IX., when he went into St. Peter's, was always highly amused to see the beggar seated therein, majestically wrapped in his old dressing gown. The garment will presumably descend as an heirloom to Marcolini's children, together with the snug little fortune of \$10,000, which he had accumulated during thirty years of begging.

"THERE BE ASSES AND ASSES." In his novel, "Barabbas Rudge," Charles Dickens—who, in the days when he wrote that and "The Pickwick Papers," was generally credited with an intimate knowledge of the English character—depicts a typical English "Squire" and "Justice of the Peace," in the person of a hard drinking, rough-riding, pompous ignoramus, who knows absolutely nothing of law; and, therefore, considers that his own decisions and dictations must be *lex suprema*. Above all, this representative of the English Tory Squirearchy, whose Dickens paints is too natural to be the faintest appreciation of a dull humor—his only instinct in that direction being manifested in a disposition to laugh boisterously at his own blundering attempts to imitate some hot pat house wit. Had the English novelist lived to the present time, he would have found in the little army of Balfour's "Removables," in Ireland, a host of models so far transcending that on which he formed his Squire Blandier by that he could have enlarged that field of his fancy to an extent that even he never dreamt of. In the English Parliament, at every sitting at which the Secretary for Ireland appears, he is to find in a "Parliamentary" language, of course) from a member of the Opposition that he is not only an ass but a despicable, lying donkey; and, the nephew of his uncle only shrugs his shoulders, and, like a mud turtle, shuts himself up in his shell, content with the thought, that though the members of the House, as such, are beyond his reach, he can take his revenge on helpless Irish peasants and peaceful Irish priests, and even occasionally catch a member of Parliament, or a tourist who may venture on Irish soil, and be accused by a ready "police witness" of having done or "conspired" to do something which the complaisant "Removables" can be directed to declare to be criminal. It is a beautiful illustration of the workings of a "British law" in Ireland, that perhaps, there was something like retributive justice in this case. If the recalcitrant donkey was not irretrievably worthless and vicious it was an outrage on the beast to call him "Balfour;" and though the Removable was not influenced by that view in fixing his driver, the sentence may have been an indirect visitation on the latter for the offence of cruelty to dumb animals—of which, however, he was not accused.—*Irish American*.

IN THE SIGHT OF HEAVEN. Archbishop Ireland is roundly abused by Southern journals for declaring in St. Augustine that "No church is a fit temple of God where a man because of his color, is excluded or made to occupy a corner." He spoke as a consistent Roman Catholic when he denounced the shame and scandal of putting negroes in corners and lots of churches out of communion, and of closing the doors of Catholic institutions against unfortunate of the colored race. To the honor of that Church be it said, that prejudice and exclusion grounded upon race have never been tolerated in the established practice of its ministrations to mankind. Its gospel has ever been a gospel of social equality in the sight of heaven.—*N. Y. Tribune*.

The Fire Bills Ring out an alarm and it is heeded. This is to notify you that base substitution is practiced when the great snowy corn shro is asked for. Putnam's Patented Corn Extractor never fails to take corn off. It makes no more spots and gives no pain. Be sure and get "Putnam's." Trouble at Malta. Mrs. W. H. Brown of Malta, Man., states that two of her children and two others belonging to a neighbor, were cured of the worst form of summer complaint by one bottle of Dr. Fowler's Extract of Wild Strawberry, nature's specific for all summer complaints. FREEMAN'S WORM POWDERS destroy and remove worms without injury to adult or infant. REGULATE THE LIVER and BOWELS by the judicious use of National Pills, they are purely vegetable. AS A REMEDY, soothing application for cuts, wounds, bruises of all sorts, there is nothing better than Victoria Carbolic Salvo. Minard's Lincture cures Dandruff.

of the other party; and that they were not only unimpaired, but were actually increased in strength and vitality. It is a complaint from which many suffer, and few are entirely free. Its cause is indigestion and a sluggish liver, the cure for which is readily found in the use of Ayer's Pills.

"I have found that for sick headache, caused by a disordered condition of the stomach, Ayer's Pills are the most reliable remedy."—Samuel C. Bradburn, Worthington, Mass.

"After the use of Ayer's Pills for many years, in my practice and family, I am justified in saying that they are an excellent cathartic and liver medicine—sustaining all the claims made for them."—W. A. Washburn, M. D., St. Austin & N. W. Railway Co., Burnet, Texas.

"Ayer's Pills are the best medicine known to me for regulating the bowels, and for all diseases caused by a disordered stomach and liver. I suffered for over three years from headache, indigestion, and constipation. I had no appetite and was weak and nervous most of the time. After using three boxes of Ayer's Pills, and at the same time dieting myself, I was completely cured."—Philip Lockwood, Topeka, Kansas.

"I was troubled for years with indigestion, constipation and headache. A few boxes of Ayer's Pills, used in small daily doses, restored me to health. They are prompt and effective."—W. H. Strout, Meadville, Pa.

Sick Headache

Ayer's Pills. PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

Educational. BOURGET COLLEGE. BOURGET COLLEGE, BIGNARD, P. O. (NEAR THE STATION) is situated in very healthy and beautiful locality at the foot of Mount Royal, and is conducted by the Sisters of the Holy Family. The French and English courses are thorough. Proficiency in French and English is required. The most approved system of teaching is adopted, and the best of the Faculty are employed. Tuition is paid to the Business Training of young men. Diplomas are awarded for French and English. French and English courses are optional. Board, tuition, and books, \$15.00 per term. For prospectus and particulars apply to the Superior. REV. O. JOLY, C. S. V., President.

ST. ANNE'S CONVENT. ST. ANNE'S CONVENT, BIGNARD, P. O.—THIS INSTITUTION is situated in a very healthy and beautiful locality at the foot of Mount Royal, and is conducted by the Sisters of the Holy Family. The French and English courses are thorough. Proficiency in French and English is required. The most approved system of teaching is adopted, and the best of the Faculty are employed. Tuition is paid to the Business Training of young men. Diplomas are awarded for French and English. French and English courses are optional. Board, tuition, and books, \$15.00 per term. For prospectus and particulars apply to the Superior. REV. O. JOLY, C. S. V., President.

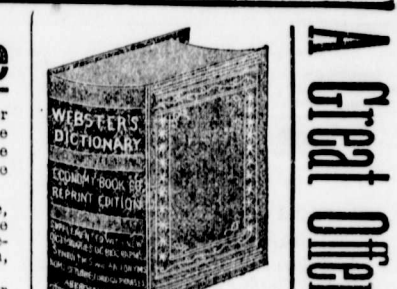
ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For further particulars apply to Rev. L. FENNER, C. R., D. D., President.

ST. MICHAEL'S COLLEGE, TORONTO, ONT. In affiliation with Toronto University, under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses, Special attention for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half boarders \$75.00. Day pupils \$25.00. For further particulars apply to Rev. J. R. TEEFY, President.

ACADEMY OF THE SACRED HEART, LONDON, ONT. Conducted by the Ladies of the Sacred Heart, this school affords every advantage of delicate constitution. Air, bracing, water, and the other benefits of a beautiful location afford every facility for the enjoyment of invigorating exercise. System of instruction is practical. The Library contains choice and standard works. Literary reunions are held monthly. Vocal and instrumental music form a prominent feature. Musical soirees take place weekly, creating taste, testing improvement and exhibiting possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy, and the maintenance of manners. Certificates can be obtained on application to the Lady Superior.

CONVENT OF OUR LADY OF LAKE, HEURON, MICHIGAN. This Institution is pleasantly located in the town of Windsor, opposite Detroit, and provides in its system of education great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches. Terms (payable per session in advance): Board and tuition in French and English, per annum \$100; German free of charge; Music and use of piano, \$10; Drawing and Painting, \$15; Bed and Bedding, \$10; Washing, \$10; private rooms, \$20; for further particulars address the Mother Superior.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO. This Institution is pleasantly located in the town of Windsor, opposite Detroit, and provides in its system of education great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches. Terms (payable per session in advance): Board and tuition in French and English, per annum \$100; German free of charge; Music and use of piano, \$10; Drawing and Painting, \$15; Bed and Bedding, \$10; Washing, \$10; private rooms, \$20; for further particulars address the Mother Superior.



A Great Offer! THE CATHOLIC RECORD FOR ONE YEAR—AND—WEBSTER'S DICTIONARY For Four Dollars.

This book contains 1,708 pages, 1,500 illustrations, appendix of 10,000 words, supplemented with new Dictionaries of Biographies, Synonyms and Antonyms, Noms de Plume, Foreign Phrases, Abbreviations, etc. A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12. N. B.—Dictionaries will be delivered free of cost in the Express Office in London. All orders must be accompanied with the cash.

Address, THE CATHOLIC RECORD, LONDON, ONT. DOWN! DOWN! DOWN! 25c. Scarfs Down to 15c. 50c. Scarfs Down to 37 1/2c. Flannel Shirts 75c, \$1.00 and upwards Alpaca Coats & Vests, \$2.75.

PETHICK & McDONALD 303 Richmond St. First Door North of City Hall. TO EDUCATORS. SCHOOL BOOKS FOR CATHOLIC CHILDREN.

Dominion Reading Charts (In preparation)..... Retail, Doz. Sadlier's Dominion Catholic Speller, complete..... 5c. \$2.70 Sadlier's Dominion Catholic First Reader, Part I..... 7 63 Sadlier's Dominion Catholic Second Reader, Part I..... 10 90 Sadlier's Dominion Catholic Second Reader, Part II..... 25 240 Sadlier's Dominion Catholic Third Reader..... 35 390 Sadlier's Elementary Grammar..... 50 540 Sadlier's Grammar for Teachers..... 30 250 Sadlier's Child's Catechism of Sacred History, Old Testament, Part I..... 10 100 Sadlier's Child's Catechism of Sacred History, New Testament, Part I..... 10 100 Sadlier's Outlines of Canadian History..... 25 240 Sadlier's Dominion History, Large Land, large, (in preparation)..... Sadlier's Catechism Sacred History, large edition..... 15 135 Butler's Catechism..... 5 40 Bible History (Schuster) Illustrated..... 40 480 Sadlier's Dominion History, Illustrated and Maps..... 140 1344 Sadlier's P. D. & S. Copy Books, Nos. 1 to 11, primary school course..... 6 40 Sadlier's P. D. & S. Copy Books, Nos. 1 to 11, advanced course..... 10 80 Sadlier's Patent Cover and Blotter, for advanced course..... 3 18 Sadlier's Dominion Language Tables..... 10 72 Sadlier's Dominion Points of Etiquette for Girls..... 10 72 Sadlier's Edition of How Boys Should Behave..... 20 192 Sadlier's Edition of How Boys Should Behave, English, French and English, English and French pronunciation with First Step in Science..... 60 600 St. Joseph's Manual..... 50 480 Lectures on Literature..... 75 600 Novels and Novellists..... 75 600

D. & J. SADLER & Co. Catholic Publishers, Bookbinders & Stationers Church, Grammar, Vestments, Statuary and Religious Articles, 123 Church St. 1669 Notre Dame St. TORONTO, I. MONTREAL. DR. FOWLER'S EXT. OF WILD STRAWBERRY CURES CHOLERA, Cholera Morbus COLIC, and GRAMPS, DIARRHOEA, DYSENTERY AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

CONCORDIA VINEYARDS, SANDWICH, ONT. ERNEST GIRARDOT & COMPANY PURE NATIVE WINES. Altar Wine especially. Only Native Altar Wine used, and recommended by His Eminence Cardinal Gibbons, and the Bishops of Lynch and Bishop Walsh. We also make the best Native Claret. Send for prices and circular. London, Sept. 15th, 1887. The Messrs. Ernest Girardot & Co., of Sandwich, being good practical Catholics, we are satisfied their word may be relied on. Holy sacrifice of the Mass is pure and unadulterated. We, therefore, by these endorsements recommend it for altars to the clergy of our diocese. JOHN WALSH, Bp. of London.

ROYAL CANADIAN INS. CO. FIRE AND MARINE. HENRY TAYLOR, AGT—Taylor's Bank Richmond St.

