

# The Catholic Record.

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

VOLUME XIII.

LONDON, ONTARIO, SATURDAY, NOVEMBER 8, 1890.

NO 629

## Catholic Record

London, Sat. Nov. 8th. 1890.

### EDITORIAL NOTES.

On last Saturday devout Christians all over the world laid their tribute of love at the shrine of the great Francis d'Assisi. "The story of Francis is well known, and there are few who do not recollect how at the opening of the thirteenth century, there appeared in a small city of the fair Umbrian province, at the foot of the Apennines, this saint—a figure of the strangest charm and power, whose aureole shed a stream of tender light across the wild, dark days in which his lot was cast." The century of St. Francis was little different from our own. Men then as now bartered away their very souls for lucre. Palianthropists were there who, in honied phrases, spoke most eloquently on love of neighbor and gave their subscription before their fellows, and who, while the world slept, thrust their vassals into abodes whose foul corruption was never visited by a ray of sunlight. The hypocrite then as now trod the earth, whining and caressing, deceiving and using his neighbor as stepping stones to his own advancement, and all the while uttering the cant which has done, and is still doing, duty as the trade mark of Christianity. To testify against these evils the poor man of Assisi was raised up. Stirred by an absolute devotion to that Master who ennobled poverty, Francis set out to show mankind where-in true happiness lay. "Woe to you rich," "blessed are the clean of heart," "blessed are the poor." Such were the watchwords of Francis and his disciples.

"In an age of tyranny," writes Sir Henry Stephens, "they were the protectors of the weak; in an age of ignorance, the instructors of mankind; and in an age of profligacy, the stern vindicators of the holiness of the sacerdotal character and the virtues of domestic life." They were ever on the side of the common people, and may almost be claimed as the precursors of modern democracy, the prophets of many of the noblest ideas of the present day. This great ascetic, whom Giotto and Perugino regarded as the type of regenerate man, was a lover of everything; nature filled him with joy. "He knew full well," says Emerson, "that a tree has another use than for apples, and corn another than for meal, and the ball of the earth than for tillage and for roads; that these things have a second and finer harvest to the mind, being emblems of thought, and conveying in all their history a certain mute commentary on human life."

W. H. H. MURRAY has a very pleasing article in the *Arena* for October. "If," he says, "the evil happenings of the world—the murders, the rapes, the adulteries, the seductions, the wretched exhibitions of its wretchedness, the portraying of its vile errors and their villainous, the vivid photographing of its festering corruptions and immorality—if these are to be raked up and scaped together from the four corners of the earth and spread out in type in broad-sides of concentrated and accentuated foulness under the name of news, then were it better that type had never been invented, and the world were relegated to that state and condition it occupied when knowledge, however limited, was comparatively innocent, and virtue and decency had, at least, the happy and sure protection of ignorance." The American public, he declares, scorns the patriot stuff which emanates from some American journals.

We believe he is right, despite the enormous circulation of the papers he so roundly abuses. His scheme, however, of press endowment will, we fancy, be relegated to the realms of Utopia. American taste must be purified, and we know not how many cycles must pass before this be effected. The American intellect, strong and progressive though it may be, is too occupied in snaring the "sallow fiend" to give attention to literary efforts. It lacks that absence of worldly preoccupation so necessary to critical literary meditation. Hence it seeks its nourishment in the sensational statements, invented oftentimes by a press whose activity knows no fatigue, and whose watchful eyes are peering into every secret, however sacred.

That American taste is fast degenerating is a fact patent to any impartial observer. The news-stands of New York are littered with books whose only characteristic is a certain crispness of style and a freedom in depicting those things which were not even mentioned by our

ancestors. They are covered over by the aegis of art, and are flung forth to the votaries of realism. Sensational novels solace the leisure hours of the average citizen. Rider Haggard's literary efforts have filled his coffers, whilst other authors, with talents far exceeding those of the English novelist, have not acquired a penny, because, forsooth, sound scholarship and research gave no place to the ravings of a diseased imagination. This want of taste is corrupting the very well springs of legitimate art. Look at the drama! New York tolerates Booth for three weeks, and the rest of the season is devoted to ballet and soubrette worship.

THE Salisbury government occupies a very peculiar position, and, doubtless, for its supporters, a most painful one. Every bye election demonstrates its remarkable weakness in public regard, and it is only a question of time, a short time, it is to be hoped, until the present rulers of the British Empire make room for men more worthy and more fitted to govern a great nation.

GLADSTONE is making a brilliant tour of the constituencies, his presence everywhere calling forth spontaneous outbursts of welcome and enthusiasm, all of which proves that Balfourism will be killed forever once the people have an opportunity to cast their ballots. His speeches are delivered with a vigor and a point truly wonderful in a man of his advanced age, and his arraignment of the cowardice and savage cruelty of Balfour is as severe as it is deserved, for no more despicable statesman has lifted his head in modern times than the man who presently holds the post of Ireland's Chief Secretaryship.

It is rather amusing withal to note the gymnastics which the trend of events has forced him to perform. W. O. O'Brien and John Dillon were arrested at his instigation solely with the motive of presenting their journey to America. They gave him leg-bail, however, without asking leave or license, and, as we write, are nearing the bristly shores over which flutters the star-spangled banner. The amount of their bail bonds was cheerfully paid as soon as they decided to leave Ireland. Indeed it would seem as though their arrest was a ploy to making Mr. Balfour the laughing stock of the world.

WHAT with Gladstone popping away at the Secretary of Home, and Dillon and O'Brien tearing himself and his colleagues to shreds before the Americans, he finds himself in a most unpleasant predicament indeed—the contempt of the Liberals and the chagrin of the Tories confronting him at every step. It has been decided, therefore, that he should do something heroic. And what does he do? He betakes himself to the districts threatened with famine, and makes speeches and promises which he fancies will tend to turn a small tide in his favor. Knowing him as the people do, they will place small confidence in his utterances. He has inflicted a deep wound on the susceptible people of Ireland, and very little fish will be caught in his net by the juna he is now taking through the country.

CATHOLICS are not alone in opposition to the school law of Manitoba that infamous scheme which has been prompted, on the one hand, by hatred of the Catholic Church, and on the other by a desire on the part of an aggressive estate of politicians to abolish all Christian teaching from the schools. We are glad to note that Bishop Machray, of the Anglican Church, in his speech before the synod lately held declared the new Act would occasion fiction, that it tended to abolish religious instruction, and that the Public schools would ultimately become secular. He likewise asserted that this state of affairs would not be acceptable to Church people, and the consequent result would be the establishment of parish schools. The ministers of the other churches will yet have cause to rue the day they gave a helping hand to the mad schemers whose purpose it is to abolish religion from the school-room.

THE Toronto *Mail* quotes approvingly the statement of the *New York Times* that the visit of the Comte de Paris to Canada has a political significance. In concluding its comments our Toronto contemporary says:

"Possibly the Comte's secret meeting with the Papal Nuncio was for the purpose of receiving an assurance of their support in case of an effort to overthrow the Republic by force."

Possibly the Queen's Own Battalion, of Toronto, will some day march across the border and capture the United States.

A number of British Jewish ladies have presented a jilbab address to Cardinal Manning.

## DIOCESE OF ALEXANDRIA.

CONTINUED FROM FIFTH PAGE.

of fair play but of generosity—which animates those of British descent—in which they will not be disappointed, for, like us of Scotch, English and Irish descent, they are the subjects of a nation whose honor is inviolable, and which protects all its subjects, of whatever race or creed, alike.

It is to your business capacity, and to the zeal with which you devoted yourself to accomplishing that which, though necessary, seemed almost at the time beyond the actual capabilities of the parish, that we can pride to-day point with some degree of confidence, to which which now becomes the cathedral church of the diocese. It would almost seem as though the guiding hand of Providence had led us to erect it in order that so gratifying and solemn a ceremony as that which we have just witnessed might be performed in a building befitting the occasion.

The qualities which endeared you to your parishioners as a priest, apart from your great administrative ability, are the best guarantee that the duties of the high station you now occupy will be discharged for the greater glory of God and the spiritual welfare of the souls committed to your charge. We at all times had access to you. Thus you were in trouble knew where to seek the best advice; those in peril of death knew there was one ready at any moment to administer to their personal necessities, to soothe their griefs, to administer to their spiritual needs, and to minister to the last rites of the Church. In short, in health and in sickness, we found you true pastor and true friend, and we trust that Almighty God may have many years of usefulness to store for you in the exalted position to which you have, to our great joy, been elevated.

Stand on behalf of the parishioners of St. Annan, and of their respective churches.

ALEXANDRIA, Oct. 28, 1890.

The following address of the Protestant citizens was read by Mr. E. H. Tiffany, who was accompanied by Major R. R. McLennox and Mr. Brock Ostrom: To the Right Reverend Alexander Macdonell, D. D., Bishop of Alexandria:

MAY I PLEASE YOUR LORDSHIP—On behalf of representing the Protestant citizens of Alexandria, we desire to offer to Your Lordship their most sincere and cordial congratulations upon Your Lordship's elevation to the Bishopric of Alexandria. In union with their Roman Catholic fellow citizens, they would express their pleasure at the appointment so happily made, feeling, as they do, that it affords tangible evidence of the esteem in which you are regarded by the church in which you have been so long a devoted priest.

They gladly avail themselves of the auspicious opportunity thus presented to them to bear public testimony to the warm appreciation of the kindly courtesy and Christian virtues which your Lordship has uniformly manifested throughout your extended intercourse with them. The interest your Lordship has exhibited, the generous co-operation you have at all times rendered in furtherance of the social and general welfare and progress of this community, and the many personal deeds of kindness and good will which have marked your relations with them, have caused your Protestant fellow citizens to entertain toward your Lordship feelings of the highest regard and esteem.

In the discharge of the multifarious and arduous duties which will no doubt devolve upon you in relation to your high office, we beg to assure your Lordship that our best wishes will ever accompany you.

In conclusion, we sincerely trust that your Lordship's tenure of the See of Alexandria will be blessed with health, strength and length of years, and will not only reflect honor upon your Lordship personally, but as well upon the Church of which you have this day been consecrated a prelate.

ALEXANDRIA, Oct. 28, 1890.

James Smith, R. B. McLennan, E. H. Tiffany, M. Moran, J. L. Wilson, John Simpson, H. A. Aborn, John Lewis, Alex. Munroe, Geo. Beardon, C. S. Falconer, P. A. Ferguson, A. L. Smith, A. E. Smith, A. E. Power, R. A. Wesley, C. Sgarman, Brock Ostrom, F. W. S. Cristy, Arch. McNab, Jas. Tomb, Rev. Mr. Squire.

After the address, His Lordship Bishop Macdonell replied as follows to the Catholics:

"GENTLEMEN—Thank you sincerely for your address, for the warm and hearty sentiments therein contained. I accept your congratulations with the utmost cordiality. It is gratifying at all times, but especially on a solemn occasion like the present, to receive a public expression of friendship, good will and confidence from those with whom one has to deal with in after time in such important relations as exist between you and I as people and pastor. You proclaim your joy because the Holy See has honored me in raising me to the dignity of the episcopate. In return I tender you sincere thanks for your good will and kindly feelings toward me. Having lived my whole life among you, and being one of your own, it is natural and pardonable you should feel a degree of joy at my elevation to this sublime dignity, for the honor redounds more or less on yourselves. But I venture the opinion that your joy would be the same, equally great and genuine, had the choice fallen upon any of my colleagues in the sacred ministry. As good Catholics and loyal children of the Church, you would gather round your new Bishop, extend to him the hand of friendship, greet him with a cordial  *mille fadhite*, and in after times prove the sincerity of the reception accorded him by your loyalty to his authority and your docility to his teaching in the discharge of the duties of his sacred calling, no matter from what race he sprung or

from country he hailed. He need only produce his credentials as the ambassador of the Sovereign Pontiff; you would accept him as your Bishop; and treat him accordingly.

The honor conferred upon me is truly great. No one is more conscious of it than myself; and I am equally sensible of the fact that when I consider on the one hand the greatness of those attached to the faithful discharge of the duties belonging to this sacred office, and on the other, the unworthiness, the frailty and the incompetency of the poor individual to whom the honor is conferred in this instance, I feel I am about overwhelmed with confusion and dismay, and dread the consequences of the solemn rites which I have taken place here to-day. But having given myself over to the service of the Church, eight and twenty years ago, and having solemnly promised obedience to my ecclesiastical superiors in the things that appertain to the good of religion and the government of the Church, I recognize in their call the voice of the Master calling on me to sacrifice my own will, inclinations and preferences in obedience to the voice of duty. Hence, in this large gathering, these solemn rites of which you have been witnesses, and I principal.

I can easily realize the joy you experienced when the news arrived that this place was honored in being selected as the head of the newly established diocese. I fully participate in your joy, and feel glad that my native parish and the field of my priestly labors for many years had been added to the dignity of a bishopric; and having had no ambition, desire or expectation to receive this appointment, which I now feel, I felt compelled at any time to resign the charge I then held, dear to me to me by many associations, in the interests of its promotion.

Now that we are set up to manage our own ecclesiastical affairs, it is gratifying to know that the ties that bound us to the Mother Church of Kingston are not severed; that we still hold to her the relation of a suffragan to the Metropolitan See, and that our distinguished Archbishop, who, by his consummate skill and great ability, raised the diocese of Kingston to the dignity of an Archdiocese, and who always evinced so much interest in our spiritual and temporal welfare, will still continue his interest in us as our Metropolitan; that he will visit us from time to time, not as a stranger or one having no interest in us, but as our father and benefactor, to give us the benefit of his experience and wise counsel, and to distribute favors and benedictions among us.

You were pleased to point out in your address the happy coincidence that I, the first Bishop of Alexandria, bear the same name as the first Bishop of Kingston, the illustrious Bishop Macdonell, of happy memory. If there be any virtue in a name, it is my privilege to be distinguished by a great and good name, a true patriot and a great churchman. His love for his countrymen was only equaled by his zeal in the interest of religion. He was a tower of strength, in his time, to the Church of this Province. History bears testimony of the fact. He laid the foundations deeply and solidly, and we can point with pride and gratification to the superstructure in the territory over which he held jurisdiction as first Bishop of Kingston, there are now three Archbishops, five Bishops over 400 priests and 400,000 Catholic population. This development of Catholic progress in so short a time is exceedingly gratifying.

With pardonable pride you point out the circumstances under which our noble ancestors abandoned their newly established homes and settled in these countries; with kindred feelings might we refer to the accession to their number from time to time in subsequent years, who quitted their native hills and glens seeking to better their material conditions, braving the perils of the great Atlantic, to cross which then lumbering vessels occupied four or five months, cutting out a home for themselves in the unbroken forest, carrying with them the faith and traditions of their race—thus becoming the pioneers of civilization and Christianity in this part of the new world. It was the glory of the Scottish people of Glasgow to have planted the faith upward of one hundred years ago in Ontario, and to have opened the way for Catholic progress in the vast country west of the Province line of Quebec, and to have given the first Bishop of Upper Canada—the first of an illustrious line of hierarchy. And would we take pride in the loyalty of our ancestors and admire their adherence to their political principles and their attachment to the faith of their forefathers, a duty devoted on us as their descendants, namely, to hand down to our children the faith, its principles and traditions, without defect, and with undiminished lustre, and to impress upon us as the most sacred duty to preserve it in its purity and integrity with greater care than even their lives.

These countries which were originally settled by Catholics of our race and which for a long while were almost exclusively Scotch, in their inhabitants, have of late years changed much in this respect. Many of our own having removed from amongst us and gone west, their places have been taken up by Canadians of French origin, and we welcome them in our midst as Catholics, thrifty and industrious people, of temperate habits and good records, we treat them the same as our own, recognizing that the Church makes no distinction as to race and nationality.

It was my good fortune to have my lot cast among you, having labored in this and adjoining parishes during the entire period of my priesthood, and it affords me pleasure to day, before the hierarchy and a large body of the clergy of Ontario, and before this large congregation, to bear testimony that I found you a tract-

able people, easy to deal with, docile to the teaching of the Church, just and considerate towards your pastor, seeking to make the life of a priest among you as happy and comfortable as circumstances would permit.

The credit for whatever improvements and good which has resulted from our united labors is due more to your generosity and co-operation than to any part taken therein by me. You furnished the means and rendered valuable assistance by giving me the benefit of your counsel and experience in the prosecution of the material interest of the parish. The mutual harmony and confidence which existed between us in the past, and which enabled us to accomplish some good, shall, I trust, be continued in the future, and shall be the best guarantee we can have for the promotion of religion and the principles of morality among us. Much remains to be done in the way of improvement, and it is little to be hoped that I shall be able to accomplish with your hearty co-operation. The promotion with which I am honored will serve as an incentive to make me exert myself to labor more zealously to advance the interest of religion among you, and I expect and ask a hearty response on your part. I thank you much.

To the address of the Protestants the Bishop replied as follows:

"GENTLEMEN—Your address is gratifying to me. It is as acceptable on my part as it is graceful on yours. The spirit that moved you in this matter is that of friendliness and good will. The Church of which I am a humble member has seen fit to confer on me a high dignity. You have no special interest in it; it concerns you not; but as a citizen of the place, living in friendly terms with you, honored by its superiors, you might have looked on approvingly in a passive manner, without taking active notice of it. That much, and nothing more, was expected of you. But you went farther. You took counsel with each other and you decided to mark your satisfaction at my appointment to this high position, and to express the pleasure it gives you, in a formal manner, by an address. I thank you very much.

I accept your congratulations and sentiments of good will with gratitude. This manifestation of friendship is gratuitous on your part. I have done nothing to entitle me to a special claim on your consideration, if it be not worthy of mention that I have abstained from interfering in your affairs, and confined myself to the duties of my own calling. It is, therefore, gratifying to me to have won the esteem of my Protestant fellow citizens, without sacrificing any principle or duty on my part.

This graceful action serves as an evidence of the harmony and good will which exists between the different religious denominations in this community. We will agree to differ on the most important question—that of religion—we will not differ on the question of social life, freedom and ease. Protestants mingle with Catholics in their joys and sorrows. They rejoice when we are in joy, and console with us in our grief. Tolerance and the spirit of Christian charity prevail among us, and render our social intercourse peaceful and happy.

During the long years of my service in the ministry, I have had many occasions to associate with Protestants, and I have invariably experienced at their hands the utmost courtesy and respect.

You are pleased to bestow credit on me for having contributed my quota to the general welfare of the community. To do this was for me a plain duty which conscience dictates and the Church enjoins. Accept my sincere thanks for the expression of good will contained in your address, and for the length of days and success in the new sphere of duties assigned to me.

In the afternoon, His Lordship, the newly consecrated Bishop, entertained the Bishops and clergy at a sumptuous banquet in the old church building. The dinner was provided by Mr. Griffin, the caterer of the Senate restaurant of Ottawa.

On Wednesday afternoon an address was read to the Bishop by Mrs. Lizzie McDonald on behalf of the children of St. Margaret's school. The address was as follows:

My Lord—The decrees of our Holy Father the Pope which raised our village to the rank of Episcopal See, and you, our beloved pastor, to a higher dignity in the ecclesiastical hierarchy, were received with expressions of joy by all, both old and young, in the counties composing your diocese; but allow us to assure you that nowhere did these glad tidings find a louder echo than in our own grateful hearts.

Long have we waited in anxious expectation for the hour that would give us the privilege of offering Your Lordship our just tribute of respect and final affection, and now that we have obtained the much desired favor we cannot find words to portray in a fitting manner the happy sentiments that fill our hearts with unbounded joy. Yes, my Lord, we are happy to day! We rejoice on account of the great honor conferred upon your person, and we are sincerely grateful to God, who has seen fit to open to you a more extensive field for the acquisition of merit in the exercise of your priestly function as chief pastor of the diocese. May we be the wishes we have formed for your happiness in the career you are just beginning. It is doubtless one of labor, sacrifice and responsibilities; we therefore tender you the assistance of our prayers that "the work may be sweet and the burden light;" that your administration may be long and prosperous; in a word, favorable to the promotion of the dearest social and religious interests of the flock confided to your care.

We have been informed that one of the insignia of your episcopal dignity is

a relic of another bishop, the saintly Alexander Macdonell, first bishop of Upper Canada. We know him not, but we do know in what veneration his memory is held by the people of Glenora; and we feel we cannot more successfully formulate our wishes than by saying we trust that you, my Lord, the first bishop of Alexandria, be the friend and protector of the poor and the oppressed; that when you go to receive the reward of your labors, like his, your memory may live on for generations in the hearts of a grateful and affectionate people.

We beg leave to remain, your respectful children,

PUPILS ST. MARGARET'S SCHOOL, Alexandria.

His Lordship made a suitable reply, thanking the children for the affectionate sentiments to which they gave utterance. In the evening the band serenaded the Bishops at the residence of Captain Macdonell, and the Very Rev. Vicar General Laurent, of Toronto, who is an able judge of music, complimented them very highly on their proficiency.

In addition to the gifts which have been mentioned above as having been presented to Bishop Macdonell, Archbishop Cleary presented to him a crozier and the ring which was presented by King George IV. to the Honorable and Right Rev. Bishop Macdonell, the first Bishop of Upper Canada. The congregation presented about \$500. Mrs. Sparrow, of Ottawa, who is a cousin of the new Bishop, presented to him his consecration ring. Mrs. McCarthy, of Montreal, presented a gold pen. The Sisters of the Holy Cross, the Sisters of the Congregation, and the Sisters of Providence, of Kingston, and the Sisters of St. Joseph, of Toronto, all gave valuable articles for use in the Cathedral. The Episcopal throne was given by Mr. Daniel Kennedy, of Alexandria, and the parish of St. Raphael's presented a gold monstrance, set with precious gems.

### O'BRIEN AND DILLON.

New York, Nov. 2.—Messrs. W. O. O'Brien, John Dillon, Timothy Harrington, and T. D. Sullivan arrived here this morning by the steamer *La Champagne*. They were met down the bay by a large delegation of Irishmen on board the tug boat *John E. Moore*, which was chartered by the Irish societies of the city of New York. There were about one hundred on board the tug. These represented twenty-two Irish societies. Mr. O'Brien was the first passenger to be distinguished. The reception committee cheered him, and he waved his hat in response. Then Mr. Sullivan came forward to the railing of the vessel, and all on board the tug cheered vociferously. Mr. O'Brien, in response to congratulatory speeches in English from the British authorities in New York, said that he would have been six days on a yacht before they reached France. They were joined at Havre by Mr. and Mrs. Sullivan and Mr. Harrington, who sailed with them. Mr. Sullivan was very enthusiastic at the prospects of Home Rule for Ireland.

OFFICIALS TAKING THEIR RESPECTS.

When the steamer landed at the Hoffman house, where they made arrangements with the committees to address meetings throughout the country, at which subscriptions will be taken up for the Irish National League. Shortly after noon to-day Governor Hill called on Messrs. Dillon and O'Brien at the Hoffman house. He had a short talk with the Irish members, in which he told them that his sympathy was with the Irish movement. Then he signed the address of welcome and invited the delegation to visit him at the Capital in Albany. Mayor Grant called a few minutes later and paid his respects. Mr. Eugene Kelly, the banker, and Mr. Joseph J. O'Donohue were also among the callers.

An address of welcome was then read to the visitors. It was signed by Governor Hill, Mayor Grant, Eugene Kelly and a large number of other prominent New Yorkers.

At the close of the address Messrs. O'Brien and Dillon made short speeches, although it was very difficult, as both were overcome with emotion. When the speeches were over an informal reception was held, the guests each shaking the hands of the Irish patriots in turn.

THE MISSION.

After luncheon Messrs. O'Brien, Dillon, Gill, Sullivan and Harrington met the reporters, and Mr. O'Brien, who acted as spokesman for the delegation, read the following address on the situation of Irish affairs and the purpose of the visit of himself and his fellow travellers to America.

We are coming to America by the desire and with the approval of Mr. Parnell and the Irish Parliamentary party. I had a most cordial interview with Mr. Parnell before leaving Ireland and he fully concurred in our objects.

PLANS OF THE PARTY.

The plans of the Irish parliamentary members are as follows: They will remain here until Wednesday evening, when they will go to Philadelphia. On Thursday evening they will address their first meeting in the Academy of Music there. Another meeting will be held in the same place on the night following. Two meetings will be addressed in Boston on Sunday, and the meeting in New York will be held on Monday evening. Governor Hill will probably preside at this one. Mr. T. P. O'Connor will arrive here on Wednesday, in time for the Philadelphia meetings. A meeting will be held in Jersey City on Nov. 12, and one in New York on Nov. 14. After this the delegation will divide into pairs and address meetings throughout the country.







TWO NOTABLE CONVERTS.

WHOSE CONVERSION BISHOP LUGHE'S GOLDEN JUBILEE SERVES TO RECALL.

Many interesting and important religious events have occurred in Brooklyn since the administration of its venerable prelate, who is this week celebrating the fiftieth anniversary of his ordination to the priesthood...

Levi Silliman Ives was a native of Meriden, Ct., and was born the close of the last century. His parents were Presbyterians, and it was in their faith that the son was first taught religion...

CHOSEN THE EPISCOPAL BISHOP OF North Carolina, and he retained the administration of his diocese for the ensuing twenty-one years. One of his most zealous ministers in the North Carolinian fields was Rev. Donald X. MacLeod, whom, as already stated, the bishop ordained in Brooklyn...

where, in an interview which he had with the lamented Pius IX., he drew from his finger his Episcopal ring and offered it to the Holy Father, as he said, "in evidence of his disobedience." Pius IX. declined the ring, but enjoined on Dr. Ives to place it on St. Peter's altar as "evidence of your obedience," and this injunction the convert carried out...

HE WENT TO ROME, where, in an interview which he had with the lamented Pius IX., he drew from his finger his Episcopal ring and offered it to the Holy Father, as he said, "in evidence of his disobedience." Pius IX. declined the ring, but enjoined on Dr. Ives to place it on St. Peter's altar as "evidence of your obedience," and this injunction the convert carried out...

THE PEOPLE'S MISTAKE. People make a sad mistake often with serious results when they neglect a constipated condition of the bowels. Knowing that Burdock Blood Bitters is an effective cure at any stage of constipation, does not warrant us in neglecting to use it at the right time. Use it now.

EQUAL RIGHTS. All have equal rights in life and liberty and the pursuit of happiness, but many are handicapped in the race by dyspepsia, biliousness, lack of energy, nervous debility, weakness, constipation, etc., by completely removing these complaints Burdock Blood Bitters confers untold benefits on all sufferers.

MINING NEWS. Mining experts note that cholera never attacks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawberry for bowel complaints, dysentery, diarrhoea, etc. It is a sure cure.

MISARD'S LINDMENT cures Garget in Cows.

present month, but his memory is by no means forgotten in New York, where he accomplished so much good by his rare Christianity, charity, his great intellect, his accomplishments and his zeal in the faith for which he sought so long before acquiring peace of mind therein.

AND A MAN OF HONOR. Shortly after this episode in his life the ex-minister, at the invitation of Dr. Purcell, who was a warm admirer of his abilities, entered Mount St. Mary's Seminary of the West, at Cincinnati, where he began the study of Catholic theology, and there he was ordained a priest in October, 1860. After his ordination he still remained at the seminary as a professor, and he also attended the adjacent missions of North Bend and Sedamsville, the latter place in Hamilton county and the former just across the county line.

THE POOR AND LABERING PEOPLE among whom he mingled, and by whom he was so much beloved. My acquaintance with Father MacLeod commenced but a few months ago, yet at the time of his death I knew him well. I had learned to appreciate his excellent qualities of heart and honor his restless and vigorous intellect, his independent judgment, his fine scholarship and his great learning.

While teaching belles lettres and rhetoric at the seminary, Father MacLeod wrote his "History of the Devotion to the Blessed Virgin in North America," a work full of interesting information and remarkable for the picturesqueness of the language the author employs. If our local anti-Catholic agitators could only boast of two such come outers from Catholicity as the distinguished Episcopalian, who found in Catholic doctrine the truth they so ardently searched for, their "Pauline Propaganda" might cease to be the unsavory body of "escaped puns" and "converted priests" have made it.

How do you know what the Bible is? The Catholic Church has not only secured to Protestants the possession of the Word of God, as I clearly demonstrated in the paper "Where D. Y. U. G. it the Bible From?" but also without wish such possessors would be of it the value—the knowledge that it is the word of God.

How do you know what the Bible is? The Catholic Church has not only secured to Protestants the possession of the Word of God, as I clearly demonstrated in the paper "Where D. Y. U. G. it the Bible From?" but also without wish such possessors would be of it the value—the knowledge that it is the word of God.

How do you know what the Bible is? The Catholic Church has not only secured to Protestants the possession of the Word of God, as I clearly demonstrated in the paper "Where D. Y. U. G. it the Bible From?" but also without wish such possessors would be of it the value—the knowledge that it is the word of God.

How do you know what the Bible is? The Catholic Church has not only secured to Protestants the possession of the Word of God, as I clearly demonstrated in the paper "Where D. Y. U. G. it the Bible From?" but also without wish such possessors would be of it the value—the knowledge that it is the word of God.

How do you know what the Bible is? The Catholic Church has not only secured to Protestants the possession of the Word of God, as I clearly demonstrated in the paper "Where D. Y. U. G. it the Bible From?" but also without wish such possessors would be of it the value—the knowledge that it is the word of God.

HOW DO YOU KNOW WHAT THE BIBLE IS?

For THE CATHOLIC RECORD.

The Catholic Church has not only secured to Protestants the possession of the Word of God, as I clearly demonstrated in the paper "Where D. Y. U. G. it the Bible From?" but also without wish such possessors would be of it the value—the knowledge that it is the word of God.

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

Purify Your Blood

The importance of keeping the blood in a pure condition is universally known, and yet there are very few people who have perfectly pure blood. The taint of scrofula, salt rheum, or other foul humor is hereditarily transmitted for generations, causing untold suffering, and we also accumulate poison and germs of disease from the air we breathe, the food we eat, or the water we drink.

What becomes of the whole belief of a Protestant if the Bible be not the word of God? It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

It is highly important, then, for Protestants to furnish a satisfactory answer to the question: "How do you know what the Bible is?"

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

FARMERS AND MILL MEN, McCOLL'S CELEBRATED Lardine Machine Oil. Is the only Safe and Sure Oil for Self-binders, Threshing Machines and Mill Machinery generally.

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY 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). 3134 PRIZES LIST OF PRIZES. WORTH - \$52,740.00. CAPITAL PRIZE WORTH - \$15,000.00. TICKET, - \$1.00. 11 TICKETS FOR \$10.00. 3134 Prizes worth \$52,740.00. S. E. LEFEBVRE MANAGER, 18 ST. JAMES ST. MONTREAL, CANADA.

HEALTH FOR ALL. HOLLOWAY'S PILLS & OINTMENT. THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers.

IS PRIME BEEF. JOHNSTON'S FLUID BEEF. IN A CONCENTRATED AND READILY DIGESTIBLE FORM. A STRENGTH-GIVING FOOD, FOR INVALIDS FOR CHILDREN FOR ALL WHO desire to improve their physical condition.

Worth their Weight in Gold. Dr. Morse's Indian Root Pills. Cured of Gravel. Dear Sir—For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up all hopes of recovery; I was unable to stand upon my feet at times and was compelled to sit and do my household work. In 1885 your agent called at my house and said that "he could cure me." I asked, "How I be cured?" By the use of Dr. Morse's Indian Root Pills. I decided to give them a trial and the result is that I am entirely cured and able to do my own work. All the neighbors around here use your Pills and say that they would not be without them. Yours, etc., CELIA JOHNSON.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

Hood's Sarsaparilla. Sold by all druggists, \$1.00 per bottle. Prepared only by G. L. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar. BENNET FURNISHING COMPANY, LONDON, ONTARIO.

SAVE PAYING BILLS. 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.

W. H. COMSTOCK. Pilo's Remedy for Catarrh is the Best, Easiest to Use and Cheapest. CATARRH. Sold by druggists or sent by mail, 50c.

ROYAL CANADIAN INS. CO. FIRE AND MARINE. HENRY TAYLOR, AGT. TAYLOR'S BAZAR, 207, MONTREAL, QUB.

MANUFACTURERS UNDERTAKERS. Wholesale and retail. Outside the company. Always open. R. PRISCALL & CO. 424 Richmond-st., London, Ont.

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



Catholic Record.

London, Sat., Nov. 8th, 1890.

KINGSTON AND ALEXANDRIA.

The erection of Alexandria into an Episcopate was a ceremonial of great splendor, which is fully described in another column by our own correspondent. The people of that town had on Tuesday last week, the day of the consecration of their first Bishop, an opportunity of assisting at one of the grandest and most important scenes which are afforded by the Church on any occasion. That the occasion was one of great joy to Protestant and Catholic alike, was attested by the general illumination of the town when the distinguished prelates and clergy were escorted from the Canada Atlantic Railway station to the episcopal residence by a torchlight procession, in which about a thousand citizens took part. It will be noticed also by the addresses presented to the new Bishop that the Protestants of the town were as earnest as the Catholics in testifying their joy that their parish priest was promoted to the new Episcopate.

Bishop MacDonell has always been regarded as a model parish priest, and has been held in the highest estimation as one most eminently suited for the high honor which Our Holy Father, Pope Leo XIII, has conferred upon him. He is a native of the County of Glengarry, and is a relative of the Hon. and Right Reverend Alexander MacDonell who was the first Bishop of the Province of Ontario, his See being Kingston, in which he is now ably succeeded by Archbishop Cleary, the first Archbishop of the same See. As will be noticed in our full account of the consecration ceremony, Archbishop Cleary was the consecrating prelate, he having received the Pallium on the Sunday previous to Bishop MacDonell's consecration. We gave last week a full account of the solemn rite whereby His Eminence Cardinal Tschernau solemnly invested His Grace with the emblem of Metropolitan authority.

Both to the new Archbishop of Kingston and to the new Bishop of Alexandria we tender our most sincere congratulations on the high dignities which have been conferred upon them. We know that we speak the sentiments of the Catholics of Ontario when we express the heartfelt wish that they may both enjoy a long and prosperous life.

We take the liberty of applying to both prelates the beautiful words of Goldsmith, which the Glengarry has quoted as an admirable description of the new Bishop of Alexandria: "Unpretending he to fawn or seek for power, B. doctrines fashioned to the varying hour; Far other aims his heart had learned to prize; More skilled to raise the wretched than to rise."

It is worthy of remark that the town of Alexandria derives its name from the first Bishop of Kingston, the Hon. and Right Rev. Alexander MacDonell, the kinsman of the new Bishop, and the predecessor of His Grace Archbishop Cleary.

IRISH CATHOLIC REPRESENTATION.

The matter of Irish Catholic representation in the Legislative Assembly of Quebec is at the present time being discussed in a lively fashion in the press. Our readers are aware that the CATHOLIC RECORD has never yet taken sides with one political party or the other as regards purely political questions. Politics, pure and simple, we leave to the politicians, who may discuss the pros and cons to their hearts' content. When, however, the politician departs from his legitimate sphere—when he seeks to attack the faith which is our bounden duty to defend—when he seeks to inflict injustice upon any man or upon any class of the community because of nationality—we feel it incumbent upon us to take issue with that politician and tell him in very plain terms that he must trim his sails to pursue a more manly and straightforward course, otherwise he need not be astonished if at some time or another he meets a reverse, and is flung into obscurity by those who love justice and fair play more than they regard the privilege of hanging on to the skirts of the party leader.

The Protestants of Quebec form a small minority of its population. They have been given a representative in the Quebec Cabinet. Do we make any objection to this action on the part of Mr. Mercier? Far from it. We feel proud of it. We rejoice to know that in a great Catholic community like Quebec the leader of the people soars above anything savoring of that bigotry, that narrowness, that meaness which is a striking characteristic of thousands of political leaders and political preachers in Protestant

Ontario. But if the Protestants of Quebec are accorded representation in the Cabinet why ignore the Irish Catholics? They form a very numerous as well as a very influential element of the population. They are in every respect as worthy of consideration as any other class of the community. Once for all, it is full time that Irish Catholics should proclaim with all the vigor of their nature that they will no longer submit to injustice from any man or from any set of men, whether Conservatives or Liberals. Injustice has been done them in the past—injustice is done them at the present day all along the line. Looking over the Dominion, from one extreme point to the other, what do we find? The French-Canadians and the Protestants have the fat of the land. They have the choicest pickings—and the Irish Catholics have been thrown the bare bones. There are exceptions, it is true, but so few that they are unworthy consideration. The rule invariably is that the Irish Catholics occupy the inferior places—they are the hewers of wood and drawers of water, while to others are given the cosy berths and fat salaries.

It is needless to go beyond the history of our own times, at least in Ontario, to look for proof of the contention that the Irish Catholics deserve a more considerate treatment at the hands of Mr. Mercier and the French-Canadians.

We publish in another column the correspondence between Mr. Owen Murphy and Hon. Mr. Mercer. Mr. Murphy's course appears to be manly and sincere throughout, and we are forced to the conviction that no good reason exists for depriving the Irish Catholics of a representative in the Cabinet. Mr. Mercer deservedly holds a high place in the estimation of the people of Quebec. He is an able statesman, and a world of brilliant achievements are before him. We sincerely hope he will without delay erase his blot on his career and place an Irish Catholic in Quebec's Cabinet.

DEATH OF FATHER VINCENT.

It becomes our sad duty to chronicle this week the not unexpected, although much deplored, demise of the late very reverend and much-loved President of St. Michael's College, in Toronto, which occurred in the afternoon of last Friday, Nov. 1st. Very Rev. Father Vincent had been ailing for some time. About two years ago his health was so enfeebled by constant attention to the arduous duties inseparable from the direction of a crowded college, that he was compelled by his physicians, and a command from the General of his Order in France, to take a trip across the ocean and visit the scenes of his boyhood's days in the salubrious air of his birthplace amidst the hills and vales of sunny Languedoc. A few months' sojourn in the old land and total cessation from the anxiety and care of his ordinary responsibilities, soon brought back his wonted freshness of looks and elasticity both of mind and body. He resumed his old time work on Clover Hill, and bid fair to continue for some years longer the life of edification and usefulness that had been fruitful of such blessed results in the past, for such life was wholly and unreservedly devoted to the training and fashioning of our Canadian youth, not only for the priesthood and for the episcopacy, as late events have exemplified, but also for the commercial and the learned professions of which not a few very eminent and distinguished members were successful pupils, as they are to-day the grateful and devoted alumni of St. Michael's College.

Father Vincent was born in the year 1838, at Vallon, a small but picturesque village in the south of the department of Ardèche, in France, the name of his birth-place indicating its lovely situation—a vale in the midst of vine-clad hills. Sheltered by the distant Alps on the one side and the Cevennes range of mountains on the west and north, it knew no winter. In its vicinity the most delicious fruits and vegetables grew in rich abundance and almost without the aid of human labor. How Father Vincent could leave such beautiful surroundings, so dear to his early boyhood, and abandon home and friends for the chilling blasts and snows of our Canadian climate, is only known to such as he, who obey the Master's call, and sever all earthly ties to walk in His footsteps. It was in August, 1852, that Father Vincent, in company with three others, reached our shores and at once entered upon his duties of professor and prefect of studies at St. Michael's College, which was founded that year, under the inspiration and guidance of the distinguished and ever-zealous Bishop de Charbonnel. He was then in the twenty-fourth year of his age, and was full of life, health, and activity. His manners were so captivating by an earnest although unobtrusive piety, and so winning by their gentle and cheerful character, that college life became a period of quiet enjoyment and of pleasure for the pupils entrusted to his safe keeping. Their number increased so rapidly that the modest building on Queen street, assigned by the Bishop for the beginning of a college, was condemned for its small dimensions at the end of one year. Then a wing of the palace, on Church street, was occupied. At the end of two years the accommodation was found insufficient. Father Soulerin, the first President of St. Michael's, obtained a grant of some land on Clover Hill from the late Captain Emley and commenced the erection of the college as it now stands. Several costly additions have been made since that time, and St. Michael's College, Toronto, is now one of the most successful and flourishing seats of learning in the Dominion of Canada. When Father Soulerin was ordered home in 1860, and became Superior

General of the order of Basilians, Rev. Father Vincent was appointed President, and during the last twenty-five years he has filled with great satisfaction all the incessant and onerous duties of his position while acting as father to the many pupils who flocked to Clover Hill from all parts of Canada and from many cities in the neighboring Republic. Not only the pupils, but the teachers and professors, all considered Father Vincent more in the light of a trusted friend and safe guide and counsellor than as one wielding superiority or as armed with authority over them.

In 1878 Rev. Father Vincent celebrated his silver jubilee. It was an occasion of joy and of a happy family gathering, not alone for the pupils, but for the alumni—priests, barristers, physicians, and merchants, all of whom had received their education at St. Michael's, and came to honor with valuable gifts and complimentary addresses the kind President who had been to them a common father and to each and all a friend in time of need or difficulty. On that occasion the late Archbishop Lynch spoke highly of the virtues and many estimable and endearing characteristics of the Very Rev. Father Vincent, on whom he conferred there and then the title and office of a Vicar-General of the diocese. Later on Father Vincent was appointed Provincial of the Order to which he belonged, in which office he is now succeeded by the Very Rev. Father Marjias.

On Tuesday last the solemn funeral obsequies were held in St. Basil's church, Archbishop Walsh and Cleary were present, together with all the other Bishops of the Province. Rev. Father Marjias was celebrant of the Mass, Father Ryan of St. Thomas, deacon; and Father Rind, of Detroit, sub-deacon. His Grace Archbishop Walsh assisted pontifically. Sixty priests from the different dioceses of Ontario were also present in the sanctuary. At the close of the ceremony Archbishop Walsh stated that, in accordance with Father Vincent's last wish, no sermon would be preached. However, he said his life was a sermon in itself, and he hoped that the congregation and Father Vincent's many friends would remember him in their prayers.

The citizens of Toronto, among whom for many years to come the name of Father Vincent will be held in grateful and affectionate remembrance, were present in large numbers and evinced by their deep regret and sorrow at his sad departure. Not in Toronto alone, but throughout the entire Province and in many parts of the United States, will fervent prayers be offered up and Mass said this week for eternal rest and Heaven's joys to the pure soul of Rev. Father Vincent. R. I. P.

A CORRECTION.

Chesleville, Ont., Oct. 31, 1890. Editor of the Catholic Record, London: DEAR SIR—While reading over this morning your pretty full report of the ceremonies attending the investiture of His Grace the Most Reverend Archbishop Cleary with the sacred pallium in His Cathedral of Kingston on Sunday, 28th instant, by His Eminence the Cardinal Archbishop of Quebec, I confess I was somewhat surprised to note that my name was conspicuous by its absence from said report, although I am one of the oldest priests of the archdiocese of Kingston! How this blunder occurred I do not know, nor do I very much care. But I must say that in ordinary fairness your reporter should have given either the names of all the priests who were present on that important occasion, or at least named one. Moreover, besides omitting my pious name from that clergy list, your reporter paid me the further compliment of forgetting to place me as one of the acting chaplains to His Lordship the Right Reverend Denis O'Connor, the new Bishop of London, Ont., although the fact was that I had the honor of sitting at His Lordship's right hand throughout the ceremony above referred to, in Kingston Cathedral! And how your reporter missed seeing me there, is a mystery to me, unless he were short sighted. Now, as that report was doubtless intended to be historical in the annals of the Archdiocese of Kingston, he who furnished it to you should have made it as nearly accurate in all respects as possible, under the actual circumstances. Requesting the favor of insertion for this communication in your next issue, I remain, yours truly, JOHN S. O'CONNOR, Dean of Archdiocese of Kingston, Ont.

OBITUARY.

Katie Writt, Kinkora. Again we are called upon to summon the death of another young girl of this parish, in the person of Katie Writt, who died at her home in this place on Friday, October 24th, after an illness of but one week. The best medical aid was summoned to combat the disease, but death came and claimed her as his own. The decree had arrived; human agency could not save the beloved one and restore her to those whom she loved and who loved her in return so fondly. She was a bright and promising girl, the joy of the household and the beloved of her acquaintances. A world of good works were awaiting her fair hands and willing, warm heart; but God's designs are always best and holy. He has taken her to Himself. What had been a joy on earth is now a treasure in Heaven, and from the blue vaults above whereto she will spend countless days of blessed and innumerable delights—where the innocent and the pure receive a crown of immortal glory from the hands of a loving Saviour—who will look with tender longings on the loved ones on earth and anxiously await a happy reunion in that abode of glory where grief and sorrow never enter. On last Sunday afternoon her remains were conveyed to their last resting-place, followed by a large concourse of sorrowing friends and relatives, who came to honor the dead departed. We extend to the family our sincere and heartfelt sympathy in their dire affliction, and trust the prospect of another meeting and a greeting in the hereafter with the beloved one who is now no more will assuage their grief and afford consolation to their sorrowing hearts. M. E. H.

ARCHDIOCESE OF KINGSTON.

THE ARCHBISHOP'S ADDRESSES THE YOUNG LADIES OF ST. JOSEPH'S SCHOOL AND THEIR PARENTS AND FRIENDS ON THE SUBJECT OF CHRISTIAN EDUCATION.—HE TAKES NOTICE OF THESE SACRILEGIOUS MINISTERS OF THE GOSPEL WHO LATELY JOINED WITH AGNOSTICS AND BIGOTS IN DECRYING IT.

Special to the CATHOLIC RECORD. Last Wednesday evening His Grace the Archbishop returned from Alexandria, where he had consecrated the Most Rev. Alexander Macdonell, the first Bishop of that See, on the previous day. Although wearied by his long journeying up and down the Province, and his other fatigues and solitudes of the past eventful fortnight, he hastened to St. Joseph's school to give pleasure to the young ladies and their friends by accepting their cordial salutations and addresses of congratulation. The hall was crowded to excess, and two hundred elegantly dressed pupils from five to twenty years of age occupied an elevated platform, in front of which His Grace took his seat on a raised chair. The interior of the hall was beautifully adorned with evergreens and flowers and various legends expressing love and reverence to the Archbishop as "their pastor, friend and father;" "The Lord hath loved him and hath decorated him," etc. etc. At the close of exercises, which consisted of vocal and instrumental music and recitations of poetry, full of youthful joy and festive tributes of grateful homage to their honored Archbishop, one of the young ladies stepped forward and read to him a formal address in the name of all.

THE ARCHBISHOP'S REPLY. He thanked the young ladies with all his heart for the most pleasing entertainment they had prepared for him. He expressed admiration of the many accomplishments they gave proof of having acquired under the skilful training of their holy teachers. He specially noted as praiseworthy the gracefulness of manner and speech and movement that characterized their proceedings throughout. He was highly pleased with the evidence of careful discipline in the school, as shown in the precision and ease and wonderful harmony with which the younger pupils went through their recitations, forming their group into successive figures representing the alphabetical letters of their sweet salutation, "We love thee." Turning to Captain Hudson, who sat near him, he challenged him to comparison between this exhibition of youthful discipline in the school and the military movements of his soldiers on parade, and amused the Captain and the audience by remarking that if Captain Hudson shall ever bring his soldiers to the degree of perfection in military evolution he will certainly become general of division in Her Majesty's army.

Obedience, said the Archbishop, is the first principle of order. Order reduces numbers to unity in action; and unity of action is strength. Strength derived from unity is as necessary for successful defence of the Church Militant as of the State Militant. One guiding will alone gives unity; hence the absolute necessity of obedience. Wherefore obey your parents and teachers in the days of your youth; and as you advance in years see that you grow stronger in the spirit of obedience, more ready and cheerful in complying with the will of those whom God's providence has placed over you. Thus life long habit of conformity to duty and precept will by God's grace be rooted in your inner being, and will bring forth fruits of manifold virtue. From it will spring the grace of Christian womanhood in the future, giving just perfection to your life, and harmonizing your exterior with your interior character as children of God. There is nothing more beautiful on this earth than the grace of Christian womanhood. See it in the delight of her parents' eyes, an honor to society, a charm to the friendly circle, a flower of sweet odor in the Church's garden, an object of joy to the angels and of complacency to the fatherly heart of God. The best practical method of moulding yourselves into the perfect form of Christian womanhood is to make the Blessed Virgin Mary your pattern. Read frequently of her. Ac custom yourselves to look attentively and reverently upon the various forms of loveliness in which painters and sculptors, under the inspiration of holy Church, have ever rejoiced to portray her to the Christian eye. Among the innumerable virtues with which the Holy Trinity adorned her soul in preparation for the ineffable dignity of Mother of God, the sacred scripture gives prominence to her humility and obedience; and to her lowly estimate of herself does she in her sublime canticle attribute God's merciful regards upon her and the divine ordinance to all generations to style her Blessed.

The right inherent in the pastors of the Church and the duty imposed on them with awful solemnity of language by our Lord Jesus Christ to rear the lambs of His fold in the true practical knowledge of Him and His Father and to shape their minds and manners in the divine form exhibited by Himself from early childhood to mature age, is an absolutely essential right and a primary duty of our office that cannot be renounced by us without betrayal of the sacred trust and the forfeiture of our souls' salvation. Were we asked to renounce it by any power on earth, how exalted soever, by premier or governor, or even by the queen herself, we have only one answer to give; it is that given by the Apostles to the supreme council of the Sanhedrin on the day of Pentecost, "Non possumus" (We cannot do it). "We must obey God rather than men." Never, never; never can we surrender the trust confided to us by the Son of God for the salvation of His little ones redeemed by His blood. For my steadfast defence of this God-given right against unscrupulous political agitators the Catholic laity offered me their grateful acknowledgments last Sunday in presence of His Eminence the Cardinal Archbishop of Quebec and the most reverend prelates and other dignitaries representing twenty or more dioceses of Canada and the United States at our festive celebration. In returning

thanks I felt bound to emphasize their opportune declaration of loyalty to the Church and entire unity with their chief pastor in the defence of their rights as citizens to give their children a Christian education. I likewise deemed it a duty of honor to declare my own and my people's gratitude to their splendid manifestation of good will and Christian charity towards us the Catholic minority, and their appreciation of our loyalty to Canada and its institutions and all the duties of citizenship, by standing between us and the political passions and the whole horde of bigots, on the fourth day of last June. And because I did this in response to my people's profession of faith, numerous journals throughout the province, in particular those of Toronto, cite me as having turned aside in my address to defend the policy of Mr. Mowat and his Department of Education. In this way they abuse the liberality of the press for distortion of our religious teaching. Two thousand persons were eager listeners to my words that day, many of them being Protestants and well-known Conservatives; and all are witnesses that I uttered not one word about Mr. Mowat or his government or his Department of Education. The best Conservative Protestants of this city have congratulated me on my utterance that day.

Politically I know no more of Mr. Mowat's policy than of Mr. Meredith's policy. I make no study of political parties. I confine myself to my ecclesiastical business—the instruction of my people and the defence of their religious rights against their assailants, regardless of the political party to which the latter may belong. Defence of the religious rights of any section of the community against a political aggressor by argument and expostulation is not political action; much less is it adhesion to a political party. During my ten years' administration of this diocese I have carefully abstained from taking part in politics; so much, so that my priests, even those who reside in the palace with me, cannot conjecture which side I would take were I constrained to join one political party or the other. I belong to no other party than the Church of God, from whom I hold my commission.

But my rebuke as a number of political journals persist, and doubtless will persist, in their endeavor to delude their less educated and simple readers by confounding religion with politics, and misrepresenting our instructions to our people on the laws of God and His Holy Church and the Christian duty of parents towards their children as so many artful pleadings for Mr. Mowat's party and government. It was so in the days of Christian persecution under the Pagan emperors. The priests of paganism and pagan philosophers and men of letters never ceased to cry out for penal laws against the followers of Christ as politicians in disguise, secret conspirators against the power of the imperial throne. But this did not deter the Bishops and apostles of the Church from the faithful discharge of their duty. Let me give you an instance from the life of St. Basil of Caesarea, the most illustrious doctor of the fourth century, an intrepid champion of the Christian faith against the Arian heresy. He bravely withstood the anger of Julian the Apostate, his former classmate in the learned halls of Athens.

This reprobate Emperor, maddened at the thought of the Bishops and lay apostles of the Catholic religion being conspicuously the most learned men in the empire, devised a scheme for weakening the defensive power of the Church, not unlike that which the infidel governments of Europe have adopted in our day. The advocates of anti-Catholic education have the unenviable glory of being the late disciples of the apostate Emperor of the fourth century, whose boast it was that he had washed away from his soul the stain of Christian baptism by besmearing his body all over with the blood of an ox which he with his own hand had sacrificed to Jupiter. In order to rob the Church of the prestige and power of superior learning he issued an imperial edict forbidding classic literature, arts or philosophy to be taught in the Christian schools, and compelling all Christian students to attend the common schools, and the pupils of Pagan professors, for the acquisition of those all-important branches of knowledge. Having defeated the schemes of Julian, St. Basil was subsequently drawn into conflict with the Emperor Valens, the bloody persecutor of those who had the courage of their faith in the divinity of Our Lord Jesus Christ. His hands reeking with the blood of many martyrs, this impious emperor issued a mandamus for Basil's appearance before the Prefect Miletus, who got special instructions to force Basil by threats or promises to accept communion with the Arians. The day arrived and Basil stood before the Prefect's tribunal. Courtesy, smooth words and flattery having failed to make impression on the Bishop's mind, terror were resorted to. The Emperor's power to confiscate, incarcerate, torture and slay, were urged as arguments for renunciation of faith in Jesus Christ. But all to no purpose. In fine, the Prefect remarked that never before did any man so daringly oppose his authority. Whereupon the sterling Bishop replied: "Perhaps this is the first time you ever had to do with a Bishop. Where the cause of God and religion is at stake, we regard God alone; you may threaten and torment us, but you never will overcome us." The Prefect having then given Basil a day for deliberation, this model of Bishops replied: "I shall be the same man to-morrow that I am to-day." In the Prefect's report of the matter to the Emperor, these significant words appear: "We are overcome; this man is above our threats." Even so it is to-day. No power on this earth can undo the mandate of Jesus Christ delivered to His Bishops, to rear, foster, nourish and fashion the mind and heart and whole being of the Christian child into the Christian form according to the likeness of the Child Jesus by means of Christian education in our schools. Anti-Christian newspapers may ingeniously distort our teachings, and by suppression and unfair alteration of our words and sentences deceive a section of the public into false

conceptions of our position. They may call darkness light, and goodness evil; and may, as indeed they do, excite fanatical clamour against us. But we are all the same, fixed in purpose and one in action, ourselves, our priests and our people, the same to-day as yesterday, the same to-morrow as to-day. Our first commission from the Incarnate God is, "Feed my lambs." He said, "Feed the lambs first; feed the old ones afterwards." I mean to fulfil my commission. The anti-Catholic newspapers of Ontario imagine that they can rule the world. They shall never rule me. I heed not what they say. Their malignancy attacks serve but to amuse me. When I am tired out sometimes from excessive labor, one of my priests will bring me a paper and point out some virtuous abuse of me for my having dared to assert Catholic rights. Well, we read it, we scan its authentic facts, its precise logic, its classic literary style, its exact grammar, and then we have a good laugh over it.

Effulgence is one of the graces and abiding gifts of the Holy Ghost infused through the sacramental consecration of a Bishop. The Apostles of Christ were timid men by nature. The ardent, honest Peter was ready to go to death with His divine Master at supper time of the Passover; but before the cock crew next morning the voice of a servant girl caused him to tremble and deny the Lord Jesus with an oath. When the Pentecostal spirit came upon him and the others, instantly they went forth into the streets of Jerusalem, and standing before the same myriad multitude that had murdered the Saviour seven weeks before, they preached the Christian gospel of Jesus crucified, the true Messiah, the Son of God, and called upon those despised Jews to bow down and adore Him in whose blood they had intrusted their hands, affirming, "there is no other name under heaven given to man whereby they may be saved." They were seized by the police and dragged before the high tribunals, and they submitted to be scourged rather than desist from preaching the doctrine delivered to them. Again they were arrested, and again they proclaimed before their judges, "we must obey God rather than men."

This virtue of fortitude is an essential attribute of the pastoral office. Our Blessed Saviour describes the true pastor and the hireling pastor. When the wolf comes down upon the fold, the true pastor stands between him and the flock, and bears to be torn and lacerated in their defence; whereas the hireling pastor flees from personal danger, and leaves his flock unprotected. The true pastor is vigilant in guarding his flock against straying into poisonous pastures, and he has most loving and tender care for the lambs of the fold, which the prophet represents Christ, the Good Shepherd, as carrying in His bosom; the hireling pastor indulges his own ease and allows the flock to roam abroad where they will find death in the pasture, meanwhile he neglects the little lambs, and leaves them to perish or want of care. We have witnessed not long since in the Province of Ontario the combined forces of infidelity, agnosticism and irreligious bigotry waging war against the principle of Christian education of youth, with a view to its perpetual banishment, if possible, from this land. "Tell it not in Geth, publish it not in the streets of Assalon." Scores of men calling themselves Christians, shepherds of Christian souls, allied themselves with those declared enemies of Jesus Christ and His right to reign and rule and enter into full possession of the minds and hearts of the little ones regenerated into the newness of divine life by communion of His blood. Not a meeting of the ringleaders of warfare against Christ, an annual of youth his been held in Kingston or any other city of the Province without two, three, four, five or six men, who call themselves Christian pastors, presenting themselves on the platform and shamelessly urging on the assault against the Church and her right to Christianize the early life of her children by having their education with the knowledge of God and His law. His holy feast and His feast to the Jews, whose forefathers named Christ to the Jews, had thus striven to prevent the crucifix King of the Christians from establishing His reign and His practical sovereignty in the mind and heart and memory and all the intellectual faculties of the baptized child; if the Mohammedan, if the heathen had done this we might be indignant, but we should not be surprised. Now, alas! what has been done by professors of Christianity, by men calling themselves Christian pastors of souls, in evangelical Ontario, in the province that boasts of having the real gospel of God, the province that is blessed with scores of political persons—the real, pious, unctuous, supremely evangelical, sanctimonious ministers, the Pharisees, professing to be preachers of the gospel of Jesus Christ, whilst ignorant of the fundamental principles and openly at war with its greatest and first commandment and the second like unto the first. O! why do not these wretched little ministers recognize the guiltiness of their conduct? Why do they adopt the wretched role of political persons, instead of devoting themselves to the study of sacred science and fitting themselves for the efficient instruction of their congregations? Do they ever reflect how their lives contradict their profession, when they spend the chief part of their time in sowing dissension between neighbors and inflaming the passions of citizen against citizen, of the majority against the unoffending minority? No wonder their congregations dwindle away from them through disgust, and go over to unbelievers. Thanks be to God, these political persons are comparatively few in number, and of little account with the general public. Thanks be to God also, that the verdict of the Protestant electors of Ontario has decided between them and us in favour of our rights under the Christian law and under the constitution of the Dominion of Canada, and has precisely given the quietus to the political persons. Let us now hope that there is an end of that unholo warfare against the establishment of Christ's kingdom in the hearts of His children through the intervening of religion with youthful education. Such war-



fare is most disturbing to society and injurious to the best interests of Canada. Whilst it must effect much evil, it can result in no good; for it never can accomplish its purpose. The Catholic religion can never be stronger than it is; it shall loyally uphold Jesus Christ and His rights to the end of time. The Catholics in Manitoba are as steadfast in support of Christian education and the maintenance of their religious schools to-day as they were six months ago, when the provincial law upheld them. The law has been abolished by a despotic enactment, but not one Catholic school has been closed. May God grant them complete victory over their enemies! We in Ontario enjoy inviolable security for the continuance of our religious rights, which are guaranteed by the Constitution and identified with Confederation. They cannot be destroyed from us, unless the constitution go, and confederation go. And though the evil may come when these shall go, our religious rights, proclaimed and guaranteed by the Almighty God of God, shall still be upheld by His authority; and so long as the Dominion of Canada exists, our right to Christian education of our youth shall be maintained and exercised by us.

**DIOCESE OF ALEXANDRIA.**

**CONSECRATION OF BISHOP MACDONELL.**

From our own Correspondent.

Tuesday, the 25th ult., was a day of universal rejoicing in the town of Alexandria. The occasion was the consecration of the first Bishop of Alexandria, the Right Reverend Alexander Macdonell, and the erection of the town into an Episcopal See.

The Bishops and priests who were to take part in the sacred rite of consecrating the new prelate reached the town at 8:20 o'clock p. m. by the Canada Atlantic Railway, and were met at the station by the Alexandria brass band, and a large concourse of citizens, and a torchlight procession was formed to escort the visitors to the Episcopal residence where they were welcomed by the kind-hearted citizens, who invited to their homes with true Gaelic hospitality all those for whom there was not room at the Bishop's palace.

The band, which is truly an excellent one, played a number of lively tunes while the guests passed through a beautiful arch which had been erected spanning the road in front of the Episcopal palace, after which the Bishop and his assistants began for his soul.

On Tuesday morning at the hour appointed the Bishops, priests and acolytes went in solemn procession to the church, which is a beautiful stone building and well adapted to be a Cathedral. One would almost suppose that when it was built its elevation to this rank was foreseen, and it is a striking evidence of the zeal and high faith of the Highlanders and French, of whom the congregation is chiefly composed.

The consecrating prelate was His Grace Archbishop Cleary, of Kingston, the new diocese having been erected by the division of the Archdiocese of Kingston. The assisting Bishops were the Right Rev. B. O'Connor, Bishop of New Brunswick, and the Right Rev. B. P. Lord, of Montreal. The officiating of the Mass were Monsignore Jas. Farrelly, of Belleville; assistant priest, Dean Gauthier, of Brockville; deacon, Father Kelly, of Kingston; subdeacon, Rev. Father Campbell, and Messrs. Campbell and Macdonnell were the masters of ceremonies. The Bishop of Peterborough was assisted by Rev. Fathers Duffy and Campana, and the Bishop of Pontiac by Fathers Masterson and Toohy. Archbishop Walsh was attended by Vicars-General Rooney and Joseph M. Laurent. The other Bishops present were Right Rev. M. Dowling, of Hamilton, attended by Fathers Duffy and McEvoy; Right Rev. M. O'Farrell, of Trenton, N. J., attended by Fathers McKeon and McCarthy; Right Rev. D. O'Connor, of London, attended by Fathers D. O'Connor and Campana, of Ottawa.

The other clergy present were Rev. Fathers Leahy, of Moosau Creek, Dean O'Connor, of Oshessee, F. J. E. Rigault, and M. Darroche, of St. George, M. O'Brien, of Kingston, F. Foley, of Almar, Desjardins of Ottawa, Pillate, and McGuchan of Ottawa University, Northgroves of Ingersoll, editor of the CATHOLIC RECORD, Rev. Fathers Stanton, of South Falls; Davis, of Madoc; O'Brien, of Brockville; Hartigan, of Centerville; Connelly, of Frankfort; Kavanagh, of St. Charles; Fleming, of Tweed; M. Macdonnell, of Kemplville; Kelly, of Young; McDonald, of Picton; Donahoe, of Perth; Vicar General Brown, of Port Hope; Dowd, of Montreal; Brady, of Vanhook Hill; Lombard, of Ottawa; Couture, of Hawkebury; Duquet, of Pembroke; Forcille, Superior of the Oblate Fathers of Lowell, Mass. The priests of the new diocese who were present are Fathers William McDonald, McLee, Fitzpatrick, Corbett, Deshaune, Fox, Higgins, Leahy, Toohy, Dean O'Connor.

Rev. Father Pillate, at the usual time, preached an eloquent sermon as follows: "Let the priests who rule well, be esteemed worthy of double honor." (1 Tim. ch. 5, v. 17).

When our new Bishop invited me to break on this solemn occasion, the bread of the divine doctrine, I could find on my trembling lips but the words of wonder and fear uttered by the prophet of old: "Behold, I cannot speak, for I am a child." Others could have told you with more authority and eloquence how God prepared him, in a Christian home and religious country, to become an exemplary and devoted priest. Others could have better showed him, winning both his respect and love of the faithful, the friendship of his brother priests and the confidence of his Bishop. Others could have so well said to you why, when the young Church of Alexandria was asking God: "Thou, Lord, who knowest the hearts of men, show whether of these thou hast chosen." The pastor of Alexandria was singled out as Bishop of this Province and illustrious Bishop of the Province and appointed by Pope Leo XIII. At the institution was so pressing that, looking aside all personal considerations, I settled upon it as an honor paid to the institution in which I am a humble worker, and to the religious family of which I am

member, and considered myself bound to accept this honorable, though difficult, task.

When St. Paul says: Let the priests who rule well, be esteemed worthy of double honor, it would seem that according to the letter he means a success of respect. We may, however, assume with some holy fathers, that he speaks of a greater reward, of that distinction which is the supreme degree of the priesthood. In the Christian Church, as formerly under the Jewish law, every high priest is indeed taken from among men in order that he can have compassion on them that are ignorant and that err; but he is a priest, according to the order of Melchisedech, without father, without mother, without genealogy, and from the apostolic time down to our days, the Church has always called to the episcopal dignity the most deserving members of its clergy. O'Connell, that they rule well and were worthy of double honor and with St. Gregory Nazianzen, that they did not seek the honor, but were sought by it: non honorem prosecutus, sed ab honore quaeritus.

I will leave to you, my dear brethren, the facile duty of applying these texts; and, regretting with the same holy fathers the presence of our new Bishop prelates, I will endeavor to explain to you as briefly as possible the double honor to which your beloved pastor has been raised. "Let the priests who rule well be esteemed worthy of double honor."

The first honor conferred upon a Bishop is the full imposition of Christ. Every Christian, by holy baptism, has been raised above his mere human nature. Grieved and rooted upon Christ, he has received a new life specifically distinct from his natural life. His soul has been indelibly stamped; as much as heaven is above the earth so much is his soul above a soul unregenerated. The life of his soul is no more a human life, but a divine life—a participation in the life of the Word made flesh. It thus happens that the Christian is by adoption the son of God, the brother of Christ, the member of the Church which feeds him with its sacraments and which, while vivifying him by grace, implants deeply into his nature the seed of that glory to which he has been made an heir.

But, dearly beloved brethren, there is another divine and supernatural mark that all Christians may receive. After the water has instilled itself into the soul of a child to stamp upon it the character of God's son, if the hand of the Bishop anoints his forehead with the holy chrism, a new state begins for his soul. True it is that it is not as baptism an absolute transformation, a change from one species into another species; no; but it is, within the same species, a higher degree, distinct from the former. The mysterious letters which had been engraved with water upon his soul are, by the means of oil, more deeply chiseled. This supernatural mark marks the passage from the family rank to the militia, the child becomes a soldier, and takes his rank in the phalanx of the Church. God and His saints distinguish those who wear this visible dress from those who have but the baptismal robe, as we discern the size of a man from that of a new-born child.

Lastly, there is a third state of the soul, a third progress of honor which could not be granted to all, but is given only to a few. One-half of the human race cannot receive this increase of supernatural life, and, in the other half, if all the adults may be called to it, no one can lawfully partake of it but by a divine vocation. If the Bishop, and as such, the priest, anoints, anoints, and anoints a child, he has received the mission of feeding the sheep as well as the lambs, so he can judge of both. But is it not a well established fact that each Bishop, in his own diocese, has a right to pronounce a preliminary sentence all are bound to respect? Is it not also a principle admitted by all Catholics, when the Bishop, acting by a judgment of the Pope, the Vicar of Christ, that sentence is supreme and irrevocable as soon as it has been confirmed by the Sovereign Pontiff? Lastly, if the supreme judge has, in a certain case, pronounced a solemn sentence, before and outside of the Council, has it not been held by all theologians that the Bishop accepts by a judgment of almighty God, which does not render it more certain, it is true, but which cannot it be more private? Such are the laws in which the Bishop fulfills his duty as a judge, and the fact that he himself under the jurisdiction of the Pope, far from lowering his authority, makes it more noble and respectable. He is raised upon the immortal rock of truth and, so to say, an extension of the power of Christ Himself: "For the sake of unity," writes St. Optatus, "Peter has been placed above all the Apostles, and alone he has received the keys of the kingdom of heaven, to give them afterwards to others."

My dear brethren, I have but imperfectly sketched before you a few of the great ideas which were vividly expressed in the grand ceremonies of this day. By the imposition of the hands your Bishop received the Holy Ghost; by the anointment, he was made the representative of Christ; by the book of the Gospel held over his head, he was sent to preach; by the anointment of his hands, he was given power of ordaining priests, of blessing. The mitre indicates the obligation imposed on him of explaining the Old and the New Law; the gloves, his duty of performing good works; the ring, his fidelity to your Church; the crozier, his obligation of supporting the weak; the crozier, the sinners and of bringing back to the fold the sheep which ran astray.

The grand demonstrations of respect and joy with which all of you have celebrated this event prove that you had already understood its importance and its obligation. We are certain that you will never show the same noble feelings. Your Bishop will be, in your midst, the incarnation of Christ. Respect him; he will bless you as a father would his children; love him; he will instruct you in the way of salvation; listen to him, he will command; obey him. Then, as you know already from the experience of the past, Alexandria will be rather the head of a flock than of a diocese, and, after having lived at peace here below, you will all enjoy everlasting glory in heaven.

After Mass the following address was read to the newly-consecrated Bishop by Rev. Father McCarthy on behalf of the priests of the new diocese. The address was accompanied with a purse of \$1,200.

To the Most Rev. Alexander Macdonell, D. D., Lord Bishop of Alexandria.

My Lord—May it please Your Lordship—The honorable and most pleasing duty of addressing Your Lordship, upon this auspicious occasion, has been assigned to me by my venerable brethren, the reverend gentlemen of the newly-created Diocese of Alexandria.

In their names they beg me to congratulate Your Lordship upon your well-merited appointment to your present exalted position, by our Most Holy Lord, Leo XIII., gloriously reigning; and to assure Your Lordship that the action of the Sovereign Pontiff, the Vicar of Christ, gives to His Holiness another claim upon their devotion, as it gives unbounded satisfaction to them all.

Yes, My Lord, we look upon this day as bright, happy and hallowed. Your Lordship may then rest assured the words that now fall upon your ear, the address which I have now the honor to present, are not merely perfunctory. Those in high station often have reason to realize the fact; but it is not so upon this occasion; for truly "cor ad cor loquitur."

To us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

We admired your zeal for our holy religion, the vast good effected, the works you accomplished, of which, if any seek proof, we can say: *Si quaesitum mentium, circumspice.*

And now that the mitre encircles your brow, that the pastoral staff has been placed in your consecrated hands, we recognize in you all the episcopal qualities described by the great Apostle, when he says: *"Optat episcopus irreprensibile esse."*

That the Almighty may bless you and your work in the future as in the past; that many and bright years may be yours; that no shadow may cloud your path; that Health, chastity and domestic spiritual and temporal—may descend upon you, "*Sicut irrigantur in barbam Aron.*" is the heartfelt prayer of Your Lordship's most devoted, dutiful and respectful clergy, who request Your Lordship graciously to accept this little offering as a token of the sincerity of their words.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.

Let us, My Lord, you are no stranger. We have known Your Lordship for many and long years. Some of us can look back to an uninterinterrupted friendship extending to high a quarter of a century. As a priest we admired your sterling qualities, your love for your brethren, your ever ready willingness to work with them and for them; your genuine Highland hospitality—as cheerfully extended, as it was pleasurable enjoyed.







My Lady Walls.

BY CHARLES WASHINGTON COLEMAN. Beneath the splendor of the southern sun...

OUR BOYS AND GIRLS.

THE ALTAIR BOY OF ST. MARK'S. "You had better look out for yourself, Louis."

you old reg, and look out you don't burst the catch! Half past three! I must hurry.

arms and bear him gently to the warmth within. He soon opens his eyes and gazes mournfully...

Educational.

ST. JOSEPH'S ACADEMY. Under the direction of the Sisters of the Holy Names...

TO ORDER.

Scotch Tweed Overcoats, \$15. Fine Melton Overcoats, \$16. Fine Tweed Suits, \$16.

PETHICK & McDONALD.

303 Richmond St. First Door North of City Hall.

NEW BOOK.

VEBY REV. C. O'BRIEN, D.D. Archbishop of Halifax.

"AMINTA"

A MODERN LIFE DRAMA. Cloth, Gilt Top, \$1.00.

PRE-FACE—Poetry is condensed thought rhythmically expressed. Only the cultured as distinguished from the uneducated...

D. & J. SALLIER & Co. Catholic Publishers, Booksellers & Stationers...

DR. FOWLERS

EXT. OF WILD STRAWBERRY CURES CHOLERA, Cholera Morbus, COLIC and CRAMPS, DIARRHOEA, DYSENTERY.

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

CONCORDIA VINEYARDS

ERNEST GIRARDOT & COMPANY. PURE NATIVE WINES. Altar Wine specialty. Only Native Altar Wine used...

INSURANCE.

PHOENIX FIRE INS. COY. Established 1851. Cash Assets \$3,000,000. AGRICULTURAL INS. COY. Established 1851.

McShane Bell Foundry.

Finest Grade of Bells. Castings and Pans for Churches, Colleges, Tower Clocks, etc.

BUCKEYE BELL FOUNDRY.

Manufacturers of Bells for Churches, Schools, Fire Alarms, etc.

WEST TROY, N. Y., BELLS.

Favorably known to the public since 1828. Church, Chapel, School, Fire Alarm and other bells cast.

CINCINNATI BELL FOUNDRY.

Church, School and Fire Alarm Bells. Castings and Pans for Churches, Colleges, Tower Clocks, etc.

COOK'S BLEND BAKING POWDER.

Should be used, if it is desired to make the finest class of Goods—Biscuits, Pan-cakes, Johnny-cakes, Pie Crust, Rolled Pastry, etc.

A CATHOLIC

CATHOLIC - HOME - ALMANAC FOR 1891. The BEST YET. It should be in Every Catholic Family.

PRICE 25 CENTS. Address, THOS. COFFEY, Catholic Record Office, London.

ONTARIO BUSINESS COLLEGE

BELLEVEILLE. TWENTY - SECOND YEAR. W. B. ROBINSON, J. W. JOHNSON, F. C. A. PRINCIPALS.

For twenty-two years this institution has maintained the highest position and secured the widest attendance among the Business Colleges of America.

ACADEMY OF THE SACRED HEART.

HEART, LONDON, ONT. Conducted by the Ladies of the Sacred Heart. Locally unrivalled for healthiness...

CONVENT OF OUR LADY OF LAKE HURON.

LAKE HURON, ONT. This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education.

PROFESSIONAL.

ADRIAN I. MACDONELL, BARRISTER. Office, 125 Queen St. W. OAL. P. O. Box 55.

NATIONAL COLONIZATION LOTTERY

Under the patronage of the Rev. Father J. Labella, Bishop of Montreal. Established in 1851, under the Act of Quebec...

CLASS D

The 40th Monthly Drawing will take place WEDNESDAY, NOV. 19, 1890. At 2 o'clock p. m.

PRIZES VALUE \$50,000. One Real Estate worth \$5,000.

LIST OF PRIZES. 1 Real Estate worth \$5,000. 5,000.00. 1000.00. 1000.00.

It is offered to redeem a prize in cash, less a commission of 10 per cent. Drawings on the Third Wednesday of every month.

King of Them All!

The efforts of this splendid newspaper, the LONDON ADVERTISER, are the most liberal of the season.

Successful Farming!

In no part of the country does a farmer get more satisfaction out of farming than in Michigan.

A Newspaper Directory for Canada.

Messrs. A. McKim & Co., Advertising Agents for Montreal, are preparing what will be the first comprehensive newspaper directory of this country.

SOLID GOLD FILLED

Gold teeth for \$2.00. Gold teeth for \$2.00. Gold teeth for \$2.00.

P. J. WATT, GROCER.

131 DUNDAS ST. & 12 MARKET ST. Importer of WINES & LIQUORS.

Wholesale and Retail. I have a large assortment of the finest brands of Champagne, Claret and Stearn Wine...

MONEY

We have a large amount of money to loan on real estate security. Interest 6 per cent. Repayment in 12 months.

FIVE-MINUTE SERMONS

FOR EARLY MASS. BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle...

New York Catholic Review. TWENTY SECOND SUNDAY AFTER PENTECOST.

I am afraid, dear brethren, that there are many good Catholics who show to the Church and her ministers due reverence...

"You didn't see any harm in it?" The youth's handsome face grew redder.

"I can get along without it, Father," returned the youth, with cool easiness...

"O, you can. Very well, then," said the priest. "But Louis, I am determined...

"To-day," his uncle continued, "you have disgraced yourself and comrades on one thing; and then that out request you to vacate the vestry and your place among the boys."

"I am going home," Mr. Louis bit his lip.

"No reply. Louis took his hat and cloak and sallied out through the rear door, leaving grave silence among the others."

Had he listened to his uncle's words and taken the worthy priest's advice, the story of the altar boy of St. Mark's would never have been written...

"What do you want, Dick?" Cayvan hurriedly caught up with him.

"Some of old Thompson's doing," he grumbled. "If I were here, I'd go and sell myself for old junk somewhere."

"Excuse me, Dick, but you don't know what you are talking about. You are only a boy; when you reach my age you will see things in a more sensible light."

"Some of old Thompson's doing," he grumbled. "If I were here, I'd go and sell myself for old junk somewhere."

"Excuse me, Dick, but you don't know what you are talking about. You are only a boy; when you reach my age you will see things in a more sensible light."

"Some of old Thompson's doing," he grumbled. "If I were here, I'd go and sell myself for old junk somewhere."

"Excuse me, Dick, but you don't know what you are talking about. You are only a boy; when you reach my age you will see things in a more sensible light."

"Some of old Thompson's doing," he grumbled. "If I were here, I'd go and sell myself for old junk somewhere."

"Excuse me, Dick, but you don't know what you are talking about. You are only a boy; when you reach my age you will see things in a more sensible light."

"Some of old Thompson's doing," he grumbled. "If I were here, I'd go and sell myself for old junk somewhere."

"Excuse me, Dick, but you don't know what you are talking about. You are only a boy; when you reach my age you will see things in a more sensible light."

"Some of old Thompson's doing," he grumbled. "If I were here, I'd go and sell myself for old junk somewhere."

"Excuse me, Dick, but you don't know what you are talking about. You are only a boy; when you reach my age you will see things in a more sensible light."

"Some of old Thompson's doing," he grumbled. "If I were here, I'd go and sell myself for old junk somewhere."

"Excuse me, Dick, but you don't know what you are talking about. You are only a boy; when you reach my age you will see things in a more sensible light."

"Some of old Thompson's doing," he grumbled. "If I were here, I'd go and sell myself for old junk somewhere."

"Excuse me, Dick, but you don't know what you are talking about. You are only a boy; when you reach my age you will see things in a more sensible light."

"Some of old Thompson's doing," he grumbled. "If I were here, I'd go and sell myself for old junk somewhere."

"Excuse me, Dick, but you don't know what you are talking about. You are only a boy; when you reach my age you will see things in a more sensible light."

"Some of old Thompson's doing," he grumbled. "If I were here, I'd go and sell myself for old junk somewhere."

"Excuse me, Dick, but you don't know what you are talking about. You are only a boy; when you reach my age you will see things in a more sensible light."

"Some of old Thompson's doing," he grumbled. "If I were here, I'd go and sell myself for old junk somewhere."

"Excuse me, Dick, but you don't know what you are talking about. You are only a boy; when you reach my age you will see things in a more sensible light."

"Some of old Thompson's doing," he grumbled. "If I were here, I'd go and sell myself for old junk somewhere."

"Excuse me, Dick, but you don't know what you are talking about. You are only a boy; when you reach my age you will see things in a more sensible light."



MISSION AT CAMPBELLFORD AND WARKWORTH.

ESTABLISHMENT OF THE LEAGUE OF THE SACRED HEART.

Sunday evening, Oct. 19, the Rev. Father Connolly S. J. opened a mission in St. Mary's Church, Campbellford, which, continuing during the week, was productive of much good.

Before concluding the mission the Rev. Father exhorted the Catholic people of Campbellford to make the grace of the mission permanent.

Father Connolly is in all things practical. An intemperance is one of the great evils of the day, he formed a men's branch of the League, which has for special object to guard against the occasions and temptations to this deplorable vice.

Father Connolly also visited the outlying mission of Warkworth, the picturesque situation of which, in the midst of surrounding hills, charmed his artistic eye.

The grateful thanks of the Catholics of Campbellford and Warkworth are due to the Rev. Father Connolly for the zeal and edifying manner in which he conducted the mission and for the fruit it has brought them.

DIOCESE OF LONDON.

On last Sunday at High Mass His Lordship Bishop O'Connor preached for the first time in his Cathedral Church. A very large congregation was present, and it had been previously announced that the Bishop would most probably deliver a sermon on that day.

On the 13th Dec. 1889, His Lordship, in a sermon, addressed the members of the League of the Sacred Heart, and exhorted them to persevere in their devotion.

On the 13th Dec. 1889, His Lordship, in a sermon, addressed the members of the League of the Sacred Heart, and exhorted them to persevere in their devotion.

On the 13th Dec. 1889, His Lordship, in a sermon, addressed the members of the League of the Sacred Heart, and exhorted them to persevere in their devotion.

over by the pastor and the faithful Sisters of St. Joseph. This is as it should be, as we cannot be too careful in guarding the rising generation, that they may be comfort to their parents and an honor to the church in after years.

IRISH CATHOLIC REPRESENTATION.

Mr. Owen Murphy, M. P., was seen yesterday by a Chronicle reporter in connection with the report to the effect that the correspondence between Premier Mercier and Mr. O. Murphy, M. P., was still in progress.

Mr. Murphy, M. P., was seen yesterday by a Chronicle reporter in connection with the report to the effect that the correspondence between Premier Mercier and Mr. O. Murphy, M. P., was still in progress.

Mr. Murphy, M. P., was seen yesterday by a Chronicle reporter in connection with the report to the effect that the correspondence between Premier Mercier and Mr. O. Murphy, M. P., was still in progress.

Mr. Murphy, M. P., was seen yesterday by a Chronicle reporter in connection with the report to the effect that the correspondence between Premier Mercier and Mr. O. Murphy, M. P., was still in progress.

Mr. Murphy, M. P., was seen yesterday by a Chronicle reporter in connection with the report to the effect that the correspondence between Premier Mercier and Mr. O. Murphy, M. P., was still in progress.

Yesterday reached me this morning, and in it you have said that I am very glad that you have seen me in connection with the expression of sentiments contained in the Chronicle.

The Hon. Mr. Merrick, Ross and Gagnon are leaving Thursday for Quebec and will see me in connection with the report to the effect that the correspondence between Premier Mercier and Mr. O. Murphy, M. P., was still in progress.

The Hon. Mr. Merrick, Ross and Gagnon are leaving Thursday for Quebec and will see me in connection with the report to the effect that the correspondence between Premier Mercier and Mr. O. Murphy, M. P., was still in progress.

The Hon. Mr. Merrick, Ross and Gagnon are leaving Thursday for Quebec and will see me in connection with the report to the effect that the correspondence between Premier Mercier and Mr. O. Murphy, M. P., was still in progress.

The Hon. Mr. Merrick, Ross and Gagnon are leaving Thursday for Quebec and will see me in connection with the report to the effect that the correspondence between Premier Mercier and Mr. O. Murphy, M. P., was still in progress.

The Hon. Mr. Merrick, Ross and Gagnon are leaving Thursday for Quebec and will see me in connection with the report to the effect that the correspondence between Premier Mercier and Mr. O. Murphy, M. P., was still in progress.

TELEPHONE WAR IN PETERBOURGH.

The local Company which was formed in Peterborough with a capital of about \$8,000, and with the avowed intention of doing business at half the rates charged by the Bell Telephone Company, and paying a much larger dividend than the Shareholders of the Bell Telephone Company ever received, has apparently discovered, after all its construction work has been done, that the big Company has not the slightest intention of giving up the field to it.

The officials of the Bell Company say attack on them is a wholly unprovoked one, as no complaints were made of the service in Peterborough, which was excellent, and the regular rates charged by them are the lowest in the world for exchange of the size; and also that anyone who will take the trouble to make a few enquiries could find out in five minutes that the item of rent and salaries absolutely necessary for the proper conduct of the business would alone eat up all the revenue of a cheaper rate Company, leaving nothing whatever for equally necessary expenses of heating, lighting, stationery, interest on cost of construction and allowance for depreciation, accidents and damages, and last, but not least, repairs.

C. C. RICHARDS & Co. GENTS—My daughter had a severe cold and injured her spine so she could not walk, and suffered very much. I called in our family physician; he pronounced it inflammation of the spine and recommended MINARD'S LINIMENT to be used freely.

WHAT EVERYBODY SAYS MUST BE TRUE.

And everybody says "The Bargain Store" is the foremost, cheapest and most progressive drygoods house in London. Rousers and rattlers to wake and shake you up to buy now. "Legions of lots," and every lot a leader as good as the following. Our eye openers for this week will be: Forty-six inch, all wool black cashmere, worth 60c, for 30c; a yard of 24-inch black habit cloth, all wool, worth 75c, for 50c; a yard of 95 pairs, all wool blankets, regular price \$5, for \$3.95 a pair; heavy union flannel, worth 18c, for 12c; a yard of ladies' heavy knit underwear, worth \$1, for 60c; French woven crease, regular price \$1, for 70c; a pair ladies' wool jerseys in black and colors, worth \$2.25, for \$1.49; heavy blue serge for ladies, worth \$1.50 a yard; Scotch tweed for ladies' and children's mantles, worth \$1.50, for 75c; a yard, heavy white wool flannel, plain or twill, worth 60c, for 30c; a yard; gentlemen's 80c rubber coats, worth \$5 for \$2.95; ladies' all-wool short coats, worth \$2.95 for \$1.50; long sealette coats, worth \$38, for \$22.75; fur capes, in seal or beaver, worth \$20, for \$11.95. Come early and avoid the crush in the afternoon. The London Bargain Drygoods Store, 136 Dundas street, opposite the Market Lane.

TEACHER WANTED FOR THE SECOND DEPARTMENT OF THE NORTH EAST SCHOOLS. A female teacher; applications stating qualifications, experience and salary expected will be received up to Dec. 1st at No. 27, Adelaide Street, N. E., at 6:30 P. M.

TEACHER WANTED FOR R. O. S. S. No. 10, S. T. P. OF LOGAN, County of Perth, Ontario; one holding 2nd or 3rd class certificate; duties to commence January 7th, 1891; applicants to state salary and experience. Address: JACOB GATCHEK, S. T. P. O., Ottawa, Ont. Oct. 6, 1890.

TEACHER WANTED FOR R. O. S. S. No. 10, S. T. P. OF LOGAN, County of Perth, Ontario; one holding 2nd or 3rd class certificate; duties to commence January 7th, 1891; applicants to state salary and experience. Address: JACOB GATCHEK, S. T. P. O., Ottawa, Ont. Oct. 6, 1890.

TEACHER WANTED FOR R. O. S. S. No. 10, S. T. P. OF LOGAN, County of Perth, Ontario; one holding 2nd or 3rd class certificate; duties to commence January 7th, 1891; applicants to state salary and experience. Address: JACOB GATCHEK, S. T. P. O., Ottawa, Ont. Oct. 6, 1890.

TEACHER WANTED FOR R. O. S. S. No. 10, S. T. P. OF LOGAN, County of Perth, Ontario; one holding 2nd or 3rd class certificate; duties to commence January 7th, 1891; applicants to state salary and experience. Address: JACOB GATCHEK, S. T. P. O., Ottawa, Ont. Oct. 6, 1890.

TEACHER WANTED FOR R. O. S. S. No. 10, S. T. P. OF LOGAN, County of Perth, Ontario; one holding 2nd or 3rd class certificate; duties to commence January 7th, 1891; applicants to state salary and experience. Address: JACOB GATCHEK, S. T. P. O., Ottawa, Ont. Oct. 6, 1890.

TEACHER WANTED FOR R. O. S. S. No. 10, S. T. P. OF LOGAN, County of Perth, Ontario; one holding 2nd or 3rd class certificate; duties to commence January 7th, 1891; applicants to state salary and experience. Address: JACOB GATCHEK, S. T. P. O., Ottawa, Ont. Oct. 6, 1890.

TEACHER WANTED FOR R. O. S. S. No. 10, S. T. P. OF LOGAN, County of Perth, Ontario; one holding 2nd or 3rd class certificate; duties to commence January 7th, 1891; applicants to state salary and experience. Address: JACOB GATCHEK, S. T. P. O., Ottawa, Ont. Oct. 6, 1890.

TEACHER WANTED FOR R. O. S. S. No. 10, S. T. P. OF LOGAN, County of Perth, Ontario; one holding 2nd or 3rd class certificate; duties to commence January 7th, 1891; applicants to state salary and experience. Address: JACOB GATCHEK, S. T. P. O., Ottawa, Ont. Oct. 6, 1890.

TEACHER WANTED FOR R. O. S. S. No. 10, S. T. P. OF LOGAN, County of Perth, Ontario; one holding 2nd or 3rd class certificate; duties to commence January 7th, 1891; applicants to state salary and experience. Address: JACOB GATCHEK, S. T. P. O., Ottawa, Ont. Oct. 6, 1890.

TEACHER WANTED FOR R. O. S. S. No. 10, S. T. P. OF LOGAN, County of Perth, Ontario; one holding 2nd or 3rd class certificate; duties to commence January 7th, 1891; applicants to state salary and experience. Address: JACOB GATCHEK, S. T. P. O., Ottawa, Ont. Oct. 6, 1890.

EVERY WOMAN'S SURPRISE. Can save half the cost of washing and ironing. Contains the best of both worlds. Washes, cleanses, softens, and makes the hair shine. Use the 'SURPRISE' soap. No. 10, St. Stephen, N. E.

SCOTT'S EMULSION. Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda. Scott's Emulsion is a perfect food and tonic. It is the best remedy for CONSUMPTION, SCROFULA, BRONCHITIS, WASTING DISEASES, CHRONIC COUGHS and COLDS. PALATABLE AS MILK.

PHYSICIANS GOWN'S CURE HIM. SEDANVILLE, Hamilton Co., O., June 18, 1889. One bottle of Pastor Koenig's Nerve Tonic cured me centrally, after physicians had tried it unsuccessfully for six weeks to relieve me of nervous debility. W. H. KENNEDY.

PHYSICIANS GOWN'S CURE HIM. SEDANVILLE, Hamilton Co., O., June 18, 1889. One bottle of Pastor Koenig's Nerve Tonic cured me centrally, after physicians had tried it unsuccessfully for six weeks to relieve me of nervous debility. W. H. KENNEDY.

PHYSICIANS GOWN'S CURE HIM. SEDANVILLE, Hamilton Co., O., June 18, 1889. One bottle of Pastor Koenig's Nerve Tonic cured me centrally, after physicians had tried it unsuccessfully for six weeks to relieve me of nervous debility. W. H. KENNEDY.

PHYSICIANS GOWN'S CURE HIM. SEDANVILLE, Hamilton Co., O., June 18, 1889. One bottle of Pastor Koenig's Nerve Tonic cured me centrally, after physicians had tried it unsuccessfully for six weeks to relieve me of nervous debility. W. H. KENNEDY.

PHYSICIANS GOWN'S CURE HIM. SEDANVILLE, Hamilton Co., O., June 18, 1889. One bottle of Pastor Koenig's Nerve Tonic cured me centrally, after physicians had tried it unsuccessfully for six weeks to relieve me of nervous debility. W. H. KENNEDY.

PHYSICIANS GOWN'S CURE HIM. SEDANVILLE, Hamilton Co., O., June 18, 1889. One bottle of Pastor Koenig's Nerve Tonic cured me centrally, after physicians had tried it unsuccessfully for six weeks to relieve me of nervous debility. W. H. KENNEDY.

ALBERT GAUTHIER. IMPORTER OF BRONZES, CHURCH ORNAMENTS. CHARLES, ALTAIR WINE, MAINTAINING A STOCK OF THE BEST OF THE CROSS, PAINTINGS, DECORATIONS, BANNERS, FLAGS, BADGES, ETC. 1677 NOTRE DAME ST. MONTREAL.

DONALD KENNEDY. Of Roxbury, Mass., says. Don't write to me when taking the first bottle of my Medical Discovery. I know how it makes you feel, but let's all right. There are certain cases where the Discovery ery takes hold, but it is the disease spot in you it has taken hold of, and that's what you want. The Discovery has a search warrant for every humor, from backache to scrofula, inside and outside, and of course it makes a disturbance in your poor body, but the light is short, you are better by the second bottle; if not, then tell me about it, and I will advise, will, however, in the future, as in the past, answer any letter from a nursing mother. Sincerely yours, DONALD KENNEDY, Roxbury, Mass.

KNABE PIANO FORTES. UNQUALLED IN TONE, TOUCH, WORKMANSHIP AND DURABILITY. WILLIAM KNABE & CO. BALTIMORE, 22 & 24 East Baltimore Street. NEW YORK, 148 Fifth Avenue. WASHINGTON, 817 Market Street.

GRAND OPERA. Nov. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. Extraordinary and unique entertainment. LITTLE TYCOON. America's Japanese Opera. The most memorable event of the season, rendered by the company's own orchestra. Plan opens Wednesday, Nov. 5. Tel. 732.

ROENIG MEDICINE CO. CHICAGO, ILL. Price \$1 per Bottle. 6 Bottles for \$5. Agents, W. E. Saunders & Co., Druggists, London, Ontario.