ing at the man who lay with interest so keen so gentle imprinted on is face.

thim a hero," said Miss wing the direction of his you know that he looks to a saint?

ght have answered that he highest form and per-roism; but he was prenaking any answer at all rance of Miss Dorrance, ne point suddenly swept or friend.

had enough of it, Sibyl?"
If so, I think we might Oh! how do you do, Mr. ou see here we are! give me no peace until I now I suppose that she ng to come all the time, she has at last found an ufficiently exalted to suit ess that it is a little too e. I like something more but no doubt that is owing nnate want of taste. I do ntignac perfectly charm-, and if I could fancy my-in love with anybody I

ald fall in love with him am drew her straight, ogether in a frown. to me," she said, "that me people who should be the association of such an

think it a very terrible 'I thought it flatteringant it that way. What do I. Egerton? to say that one is inclined e with a person?" certainly consider it a

if you were to say that lined to fall in love with Egerton.

se you would, and you monster of ingratitude if ed it otherwise. But Sibyl I is so exaltee that one s how she will look upon

upon the use of French English conversation as ionable, especially when sed to stigmatize one un-Sibyl, with a smile. xious to go, Laura, I am Egerton, for having put ay of coming here. BE CONTINUED.

EDUCATION IN MEDI-TIMES IN ENGLAND.

Vaughan's sermon at the of St. George's Cathedral, Eng., was largely devoted cation question. In the he said:

had been accused of being starian and hostile to popuon. He desired to address hat charge, so often made, He desired to address rst appeal would be to the this country, and if we what was the part taken by ic Church in England he ir them to an article in the mber of the Contemporary ntitled "School Supply in Ages," which showed that on for secondary education reater in proportion to the during the Middle Ages I ever been since, and that was in some form ubiquituniversal. "It was withh to say," the article conof eight hundred years more schools in proportion to the than there had been since."

ngland four hundred gramols to two million and a people, and the contrast was ne grammar school for every ole then, and that presented sent day when there was one school for every 25,750 The contrast was not flatterrselves, but, as we learned article in this review, the Church supplied the educalied it most abundantly, and out charge, for the people in ys received their education sly, and the expense of it was out of rates and taxes, or public purse, but out of the of the Church herself, so that

endowments a first charge e in every cathedral and church and parish church education of the people. arch, therefore, not re abundant education in han was given now, but she gratutiously. She, therefore, friend of education, as she ad been in every land, and as o-day.

aged, with their poor appetite, rculation, and impoverished yer's Sarsaparilla is a boon rice. Its effect is to check the of time, by invigorating every 's Almanac for the new year, este Coon, Syracuse, N. Y., writes; Irs I could not eat many kinds of at producing a burning, excruciating to directions under the head psia or Indigestion.' One box endmediate I can now eat anything I thout distressing me in the least; so do not cause paunor griping, and used when a cathartic is required, cle takes hold of Blood Diseases hrop & Lyman's Vegetable Distate works like magic. Miss C—ryties: "I have to thank you for throp & Lyman's Vegetable Dissa done for me. I had a sore on my rage as the palm on my hand, and nothing to do any good until I used overy. Four bottles completely 's Almanac for the new year.

-Use Nasal Balm. Quick, posi-Soothing, cleansing, healing,

THE ROMAN SUPREMACY.

CONTINUED FROM PAGE SIX, 1999 in the Oriental Empire, make up a colossal monument, the testimony of the Greek Church to Roman supremacy.

All causes and reasons for this ex-

traordinary phenomenon within the sphere of purely human relations and ecclesiastical law being wholly insufficient, it is necessary to assign another and a higher adequate cause and sufficient reason. There is but one sufficient reason which can be assigned. This is, that from the very beginning the primacy of St. Peter, as the Prince of the Apostles and the universal Pastor of the flock of Christ-Bishops and clergy as well as the faithful—was everywhere and by all acknowledged as a first principle of Christianity, and that the Bishop of Rome was the recognized and undoubted successor af St.

Peter in his primacy.

The claim to a primacy inherited from St. Peter—constantly made by the Popes and admitted by the universal episcopate—was entirely distinct from and superior to any kind of metropolitan, even patriarchal eminence of honor Apostolic tradition, by the Apostles St. Peter and Paul, constituting the Pope the Church, in the commission to preserve and the authority to teach this revealed doctrine to the whole world during all ages. This trust emanated from the Sovereign High Priest and Bishop of the Church, Jesus Christ, and was accompanied by the special gifts of the Holy Spirit which were necesof the holy spirit which were neces-sary for its due fulfilment. It made the See of St. Peter the citadel of the faith, the centre of the whole circumference of the Catholic episcopate—the teaching Church, with which every Church must be in agreement as the sole, indispensable con dition of Catholic communion. By another figure it made the Roman Church the rock and foundation of the whole ecclesiastical edifice. This kind of primacy implies and requires indefeetibility. Since the Church subsists principally in its Bishops, the inde-fectibility of the Roman Church, clearly understood, logically and adequately formulated and defined, is identical with the infallibility of the series of Bishops of the Roman Church, the Primates of Christendom. The entire doc trine explicitly defined by the Florentine and Vatican Councils was there-fore implicitly and virtually contained prerogatives of his primacy. The East did not receive the Apostolic tra-dition, the creed, the New Testament, The the ecclesiastical hierarchy, from the Roman and Western Church, much less could it have received and adopted as a principle and a dogma the primacy of St. Peter as attached to his Roman

St. Mark, Ephesus, Corinth and Thessalonica from St. Paul. The testimony of the Greek Church to the Roman supremacy is, therefore, the testimony of a number of original and independent witnesses, who were in some cases

A complete representation of this testimony would require a volume, and even a concise epitome would demand a long article at the very least. This work has been done, however,

frequently and thoroughly in the treatises which have been published on the topic of the Papal Supremacy.

I will now cite two or three in-stances of the clear and authorative assertion of the Papal Supremacy in in the face of Constantinople and the whole Eastern Church, with the unanimous assent of the orthodox prelates and ruling powers in the state.

At the Council of Ephesus, the legate

Philip said :-"It is doubtful to none, yet, rather it has been known to all ages, that the holy and most blessed Peter, the Prince and head of the apostles, the pillar of of the faith and foundation of the Catholic Church, received from Our Lord Jesus Christ the keys of the kingdom, and to him was given power to bind and to loose sins; who even until now and always, both lives and exercises judgment in his successors. Wherefore, our holy and most blessed Pope Celestine, the Bishop, his successor in in order and holder of his place, has sent us to the holy Synod as representa-

tives of his person. This language was used in a Council over which the Patriarch of Alexandria presided by a Papal commission. The Patriarch of Constantinople was the criminal on whom judgment was procriminal on whom judgment was pro-nounced. The Patriarch of Antioch personality of God."—Ave Maria. was his friend and advocate and was keeping aloof from the synod. The Emperor, aided by his courtiers, was the protector of Nestorius. The declaration of Philip is not only a testimony to the claim of the Pope to be the accusation of heresy against a Patriarch, but also of the universal belief of the Church in his full and supreme prerogatives as the successor of St. Peter. There was not a whisper of dissent from any quarter. And the issue of the Council was the confirmation of the sentence against Nestorius, his banishment, and the excommunication of all his obstinate adherents.

At the Ceuncil of Flerence, the representation of Flerence, the representation of the sentence of the council of Flerence, the representation of the sentence of the council of Flerence, the representation of the universal work will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the time year of Bickle's Anti-Consumptive Syrup the pain can be allayed and the cast, and unsurpassed for relieving, healing and curing allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the time year of Bickle's Anti-Consumptive Syrup the pain can be allayed and the taste, and unsurpassed for relieving, healing and curing allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the time year of survey. Anti-Consumptive Syrup the pain can be allayed and the taste, and unsurpassed for relieving. Give Holloway's Corn Cure a trial. It removed the council of Flerence, the representation of the council of the counci

sentatives of the Greek Church united in the following definition of Papal

Supremacy:
"We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the universal world, and that this Roman Pontiff is the successor of the Blessed Peter, the Prince of the Apostles, and the true Vicar of Christ, and the Head of the whole Church, and the Father and Teacher of all Christians; and that full power has been delivered to himin Blessed Peter by our Lord Jesus Christ, of feeding, ruling, and governing the Universal Church, as is also contained in the Acts of the Œcumenical Councils and in the sacred canons.'

The principal work of this Council,

which continued for a year, was the investigation of the tradition of the Eastern Church and the doctrine of the Greek Fathers, with a comparison between the doctrines professed by the Greek and the Latin Church, in the view of making a harmonious Confession of Faith, which should restore the East to unity with the Roman See and the whole Western Church. The assent of the Eastern prelates to the decrees of the Council was a judgment and a and dignity and presidency over the Bishops of suffragan Sees in the external administration. It was a special trust of the deposit of faith, of the Apostolia tradition by the Apostolia tradition by the Apostolia tradition and a dignity and presidency over the Council was a judgment and a testimony that the Greek tradition was in conformity with the authoritative teaching of the Roman Church. In particular the assent to the definition of the Roman Supremacy is a testimony to the submission of the early councils the chief ruler and the chief doctor of and the great churches of the East from the beginning to this supremacy. The most learned and distinguished of the Greek prelates, Bessarion, Arch-bishop of Nicea, passed over to the Latin rite and remained in Italy. The metropolitan of Kien established the union in his province, and laid the foundation of the Russian Catholic Church, which has continued, under grievous persecutions, to the present

> The permanent reconciliation of the so-called Greek Church to the Apostolic See was not accomplished by the Council of Florence. The schism still exists. having its principal See in Russia, while the Czar is the real and govern ing head of the Church of his empire There are also remnants of Nestorian and Molophysite sects still existing, whose separation from the Greek Church dates back to the fifth century.

Prescinding from the attitude of these sects towards the Catholic Church, they are certainly a great and enduring historical monument of the Catholicism of the first thousand years of Christianity, and a witness against Protestantism. As to their present condition and the prospects of their being reunited to the centre of Cathoin the original and universal confession that the successors of St. Peter in his Roman chair had inherited all the of the East and with European and Asiatic Russia and Turkey, are much better fitted to form a judgment and to give information than those who derive all knowledge of the subject from reading works written by Western authors. What the future position and destiny of Constantinople may be, we may conjecture with more or less probability, but chair and bequeathed to his successors from a source extraneous to itself and we cannot certainly foresee. Every at second hand. The streams of Cath Catholic must desire to see the olic tradition in the channels of the Cross once more elevated above the Apostolic Churches of the East flowed dome of St. Sophia, and a Catholic immediately from the original Apos- patriarch seated on the episcopal hrone of St. Gregory Nazianzen, tolic source. Antioch received its tra-Chrysostom, St. Genmains, and St. dition from St. Peter, Alexandria from

Ignatius. Whatever signs of a new dawn may appear in the East will be welcomed. and whatever efforts our holy Father Leo XIII. may make to bring about the reconciliation of Russia and the

faithful and loving children.

AUGUSTINE F. HEWIT.

Gladstone the Christian. If those who sneer at Mr. Gladstone as an "amateur theologian" could be made to feel the sense of responsibility as keenly as he does; there would be ess infidelity in the world and fewer duties neglected. At a time when it is leemed fashionable and advanced to be "agnostic"—when Protestantism is proving to be "a creed outworn," and the spirit of doubt broods over the sanctuary - Gladstone has stood as a witness to Christianity, speaking strong words in behalf of its divinity. The numerous letters sent from all quarters of the globe inquiring about his religious belief show how large is the school that calls him master. reaches thousands who might never come under the influence of Catholic teachers, and his words are always clear and confident. To one who wrote recently asking what he considered to be the brightest hope for the future of mankind, he answered: "I should say a maintenance of faith in the Invisible. This is the great hope of the future, the mainstay of civilization. And by that I mean a living faith in a personal God. I do not hold with a 'stream of tendency.' After sixty years of public life I hold more strongly than ever to this conviction, deepened and strengthened by long experience

The Children's Enemy. The Children's Knemy.

Scrofula often shows itself in early life and is characterized by swellings, abscesses, hip diseases, etc. Consumption is scrofula of the lungs. In this class of diseases Scott's Emulsion is unquestionably the most reliable medicine.

FIVE-MINUTE SERMONS.

Fourth Sunday of Advent.

THE SECOND COMING OF CHRIST. One of the lessons taught by history is that the coming of every great and important event is announced in some The way before it actually happens. announcement may be secret or public, known to a few or to many, according as the event it heralds is of great or little importance, but known it must be to all who are in a position to obtain the information. The Incarnation, or the Birth of Christ, was an event too significant and far-reaching in its conequences to mankind to be launched into the world without a proclamation of its advent equal to its dignity and character. Accordingly we find that mankind

was prepared by a long series of in-struction for its worthy reception. This instruction began with our first parents, after the Fall. It was continued by prophet after prophet, whose utterances grew fuller and clearer as the time for its fulfilment drew near. It was made the central feature of the Jewish religion, which gave to their worship its meaning and efficacy. was the support and consolation of the world, groaning under the weight of sin and misery. In a word, it was expected, both by Jew and Gentile, and hailed by both as the best evidence that God had not forsaken His creatures. We no longer look forward to to the Incarnation, for we believe that the Redeemer has come; but, instead, Holy Church bids us look forward to His second coming, when He will appear not as Redemeer but as Judge of the living and the dead. The second advent may be regarded as the complement of the first. When Christ was born in Bethlehem, His purpose was suffering and death, but also to be the exemplar of the sons of God. He was INDIANS IMPERSONATE EVERY CHARAC to show us how to love God, how to conquer our passions and appetites, how to practice humility. His moral per-fection was to be the standard to which we should strive to attain. This being examine the copies, to see how much they resemble the original. That time is called the Last or General Judg-ment; to distinguish it from the first or private judgment, that is passed on every soul immediately after death, and which determines its destiny for Then He will appear in power

and dazzling glory, attended by the holy angels, and will summon all men to His awful tribunal. Here in the presence of that vast assembly will be exposed the thoughts, words, actions and desires of each individual, and the justice of God will be visible, as it is seldom seen in this life, in rewarding the good and punishing the wicked with an unerring hand. Now, our blessed Lord has warned us that the Day of Judgment will steal

on us suddenly, when we least expect it. The only hint given will be the blast of the angel's trumpet, telling us of the arrival of the glorious Judge. But though we may not know the hour and moment, we may yet gather some idea as to about the time of His appearing from the many sign and wonders that are to be His precursors. Some of these signs can be observed even now by those who keep their eyes open. Who is able to tell how far off that day is? The General Judgment ought to suggest several questions of vital in-How do I terest to every Christian. stand in relation to it? What will be ent witnesses, who were in some cases reluctant witnesses, testifying against their own human and worldly interaction into the faithful and loging children.

the reconciliation of Russia and the East to the Roman Church, will be added by the devout prayers of all his faithful and loging children. estions can only be answered after ooking into ourselves, and finding out what we have been and what we are. The condition of our souls will be the measure of our confidence or despair. If we do not look forward to Blessed Lord's second advent with the same joy and eagerness as the patriarchs and prophets did to the first, it is because there is something wrong in us. We should set that wrong right at once, for we know not how long the period of probation will last. The present is ours; over the future we have no control. We should pay heed to our Saviour's command: Work while it is day, for the night cometh, when no man can work." And "Man goeth forth to his work until the even-

ties for doing that will be at an end.

of death overtakes us all the opportuni-

A Telling Temperance Sermon. It is said that a great manufacturing company in Massachusetts recently paid their workmen on Saturday evening seven hundred ten-dollar bills, each bill being marked. By the fol-lowing Tuesday four hundred and ten of these marked bills were deposited in the bank by the saloon keepers of the town. Four thousand and one hundred dollars had passed from the hands of the workmen on Saturday night and Sunday, and left them nothing to show for this great sum of money but headaches and poverty in their homes. The saloon keepers added to their savings in Such an instance as this the bank. shows with extraordinary clearness the folly, the worse than childish weakness, of drinkers. It is a whole chapter on intemperance. - Sacred Heart Review.

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A SUBLIME SPECTACLE.

Passion Play Enacted by the Indians of British Columbia.

People flock from all parts of the giobe to witness the Passion Play at Ober Ammergau. It has been written about, and lectured about and pictured to admiring audiences throughout the entire world, and men of all creeds and of all countries have proclaimed it the most sublime spectacle they have ever beheld. But few are aware that the same great drama may be witnessed on well knew. But if they have fathers our own continent.

PASSION PLAY IN AMERICA. Far away up in the mountains of British Columbia, in an auditorium woman called 'Sister of Mercy,' all roofed by the cloudless heavens alone, where birds join in the chant of the redemption, and where the gorgeous blacker than hell of the heart of him, valley of the Fraser river affords a who, claiming to be an American, stage setting, where the players are man, or even a human being, could s American Indians, having but the traduce a woman, who knowing there simplest appointments to serve the is work for willing hands to do, volun audience and assist the performers, the Passion Play is performed every the world and become earth's angel But little is known by the outside

world of that part of the British pos-sessions located near Alaska, but for years the Catholic missionaries have labored in that wilderness. A few years ago Father Chirouse, one of the missionaries, took it upon himself to originate the Passion Play among the Indians, his object being to impress on their minds, in their religious instruction, the souvenir of the great scenes in the act of man's redemption. The play has been given three times, the last time this year; and when the effect on the modern age of the Passion Play at Ober-Ammergau is taken into account, it need not be wondered that the repetition of the same scenes made an impression on the minds of the In not only to satisfy God's justice by His dians that was deep and lasting. One remarkable feature is that

in the play. The performance is given each time before about 3,000 spectators, almost all of whom are Indians, save some fifty white settlers, who join so, we can easily understand that a in the audience. Imagine for the time will come when He will want to stage a small platform elevated about twelve feet above the ground; for the background as far as the eye can reach, the winding valley and river of the Frazer; as the foreground, a thick clump of verdant forest, with numerous white tents pitched on all sides, around which winds a labyrinth like road, all with the canopy of the sunlit sky over hanging, and one has the conception of the simple assistance of nature which forms the setting of the Indian Passion Play.

The performance is a series of strik ing tableaux, nine in number. procession is formed by the spectators, first the men of one tribe

CHANTING AN OLD FRENCH HYMN, but in Indian language, their rich, male voices resounding in the open air ; next come the women of the same tribe, singing also, without regard to the different tribe following behind. The next tribe sings the chant in their own language, and so on, with the four or five following. The procession keeps in constant movement in the little arnea before the stage while the tableaux go on. It is, indeed, one of the most interesting sights imaginable. Over 2,000 strong voices ring out with he ancient passion hymn, each eye cast devoutly upon the changing tab eaux enacted upon the small stage before them.

The crucifixion is the most sublime of the tableaux. It is the

SUPREME MOMENT of the play and the dusky faced Indians, their features drawn in suppressed tered in the awe inspiring scenes in which they are now involved, afford a weird, indescribable spectacle. Nature and her vivid colorings lend an en chantment to the drama, and the Indian hymn, which never once ceases, reverberates in the air with a monotonous, yet harmonious thrill, and one cannot help conceive the life-likeness of the whole thing.

The ninth tableau finishes the series. Here Christ dies on the cross. It is most realistic. The crucifixion in this case, however, is a statue arranged so that deep red liquid oozes from the brow, hand and feet, taking for all the world the semblance of trickling blood. All the actors who have participated ing." Let us then work out our salvain the former tableau now congregate around the cross, all eyes turned toward tion with fear and trembling while we have the day of life, for when the night the martyred Saviour.

IN ADORATION. By this time the dolorous chant has ceased, the procession has drawn to a halt, and all gather on bended knees before the cross. Thus two thousand Indians kneel here in prayer, some-times remaining out of self-will before the natural shrine for hours after the Passion Play is over. The statue of the Crucifixion remains on the platform as long as the camp lasts. In this manner in the peaceful mountain valley, miles distant from any other habitation, the history of Christ's re demption of mankind is rehearsed by a race which, but a few years before, bowed their heads only to the "Great Spirit," knowing or receiving no other God but that of their Pagan belief.

Ringing Noises

Ringing Noises
In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

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Ask for Minard's and take no other.

A PROTESTANT EDITOR ON CATHOLIC NUNS.

Says the editor of the San Francisco Star, himself a prominent Protestant, answering the unmanly attacks of certain Protestant clergymen of that city on the Sisters of Charity:

"Their holy calling will not permit

them to resent the base attack upon their honor, which the human mon strosity who penned it and whom i were basest flattery to term a coward brothers or friends, they should 'last the scoundrel naked through th streets.' Look at the face of the nobl by their unselfish devotion to humanit On the battlefield, tenderly minister ing to the wounded; in the midst pestilence from which even the bravest fly; by the side of the leper, loath some even to himself and shunned by all others, those gentle souls are to be found and fear not. To be by the bed-side of the sick, giving comfort and hope; in the damp basement and cold garret relieving misery and want to give light to the ignorant and joy to the despairing; to seek places where the merely 'righteous' may not go, and be not ashamed to take the erring ones by the hand and kneel with them in prayer; to visit the con-demned and friendless wretch in his prison cell, and by kind words and deeds, inspire him with the love of God and give him that peace of mind 'which passeth all understanding;' all these things and many more are the daily duties of these Sisters of Mercy, who worship at the Catholic shrine, but whose creed-to do good-embraces all the world, and is as broad as the uni-

Practical Piety.

verse itself."

Cardinal Manning in one of his sermons "On the Consequences of Sin "deplores the decadence of the custom that once prevailed in England as well as in Rome, of ladies dressing in penitential seasons in modest black Here at once is a wide field for our women during Advent and Lent. By simplifying their costumes, dispensing their fashionable colors, and clothing themselves in sober black, which it may be remarked is becoming to most women-more becoming in fact than any other color-they could practice a high degree of mortification, save a considerable sum of money which could be devoted to the practical work of decorating the sanctuaries of

Catholic women are supposed not to be in society during Advent and Lent, as these are penitential seasons, and they are supposed to give up their innocent society amusements. sequently, they would not be seen much in public, and it would not matter whether they were to dress in sober hue, or in the garnish colors of to day. Will some of our clever Catholic women calculate how much could be saved from their dress making ex penses in this manner, and see if they ould not devote that to the work of the Tabernacle Society?

fry ours in Cottolene."

Our Meat, Fish, Oysters, Saratoga Chips, Eggs, Doughnuts, Vegetables, etc.

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