### CATHOLIC RECORD. THE

#### Janette's Hair.

6

) loosen the snood that you wear. Janette, to the tangle a hand in your hair, my pet. for the world to me had no daintier sight han your brown hair veiling your should white. As I tangled a hand in your hair, my pet.

It was brown with a golden gloss, Janette, It was finer than silk of the floss, my pet, 'Twas a beautiful mist falling down to you "Twas a thing to be braided, and jeweled, and

Twas the loveliest hair in the world, my pet

My arm was the arm of a clown. Janette. It was sinewy, bristled and brown, my pet. But warmly and softly it loved to caress Your round white neck and your wealth o Your beautiful plenty of hair, my pet.

Your eyes had a swimming glory. Janette. Revealing the old. dear story. my pet-They were gray. with that chastened tinge of the sky. When the trout leaps quickest to snap the fly. And they matched with your golden hair. my

Your lips—but I have no words. Janette--They were fresh as the twitter of birds. my pet When the spring is young, and the roses ar

With the dew drops in each red bosom set. And they suited your gold brown hair, my

Oh. you tangled my life in your hair. Janette. Twas a silken and golden snare, my pet: But, so gentle the bondage, my soul did im-plore The right to continue your slave evermore. With my fingers enmeshed in your hair, my pet.

Thus ever I dream what you were. Janette. With your lips, and your eyes, and your hair.

my pet: In the darkness of desolate years I moan, And my tears fall bitterly over the stone That covers your golden hair, my pet.

-MILES O'REILLY.

## JAPAN AND THE HOLY SEE.

The Pope Interested in the Result of the War.

"Innominato," the well - informed Rome correspondent of the New York Sun, writes as follows under date of March 10:

The Vatican follows with close attention the vicissitudes of the war between China and Japan from the international as well as the religious point of view. It is probable that when the great struggle is over a congress will meet to settle the respective boundaries in the far East. Since the Japanese eagles have triumphed more than one European state fears the "japanning ' of China and the consequent reaction in the West, which at a given moment might see itself threatened with an overflow of the "yellow stream." The diplomats are said to be thinking up the Chinese empire, and of sharing the spoils among the United States and European powers. At Vienna and at Berlin these ambitions are coming to

light But what interests the Papacy in the highest degree is the religious future of Japan. It is well known that Catholicism was introduced into Japan in 1549 by St. Francis Xavier, whose preaching was quickly and brilliantly In the sixteenth century uccessful. the conversions to Catholicism became in fact so numerous that the emperors, who considered themselves to divine essence, and demanded adoration from their subjects, were alarmed for the maintenance of their authority. Holland and England, Protestant pow ers, made uneasy for their influence by the advance of the Spanish and Portuguese missionaries, took care to in crease these fears, and, by their intrigues, aroused a persecution of the Catholics which soon took on gigantic proportions.

In the seventeenth century Chris tians perished in Japan by the hundred thousand amid horrible tortures, of which history has preserved A GHASTLY RECORD.

and which did not finally end till 1870. Less than twenty five years ago even subjects of the Mikado suspected of since become a Bishop, was praying in s church at Nagask faithlessness to Paganism were torn anese women entered the sanctuary from their homes and transported to stealthily and told him that they be various cities of the empire, particulonged to the same religion that he larly to Kamazawa, where they were left to die in poverty. The recollec-tion of these still recent persecutions did. told him then that for more than and the religious indifference of the natives are the chief obstacles to the three hundred years thousands of their countrymen had held to the Catholic faith in spite of persecutions, baptising diffusion of Christianity in Japan. one another, awaiting the day when priests should come to take the place As the Protestants, the Catholics, the orthodox Russians have all founded f these who had been martyred. missions in the Mikado's empire, I will information given him enabled Abb examine the condition of their forces Petitjean to find out in the district of at present and strike a balance of what Nagaski these grandchildren of Chris they have accomplished. I must in the first place admit that Protestant tians, nearly turned to the Roman Church. It is be ism, of all forms of Christian worship. lieved that in other districts of Japan is the most powerful and the mo oo, many descendants of Catholics favorably received in Japan, where it have remained faithful to the old tra represents the English, American and ditions, without daring to make them German element selves known, so terrified are they by By its organization, the number of its missionaries, its pecuniary re-sources, Protestantism has acquired an the recollection of the persecutions of which their fathers were victims. Thus at Kasanawa, certain familie important influence in the country have a secret religion, which they will Powerful evangelical societies, ennot reveal, and which is called the couraged by and sometimes receiving Buddhism of the Cross. These families subventions from their Governments. are said to have preserved since the have at their disposal large sums for time of St. Francis Xavier a monthe the support of their missionaries, and istic belief, now mingled with Budd neglect no means to secure the success histic superstitions. of their restless propaganda. They have been able to obtain from the Japanese Government the permission needed to spread throughout the interior of the country, where they establish everywhere catechists, who form a nucleus for Christianity ; the Protest

vice in extending the commercial relations of the country with England and the United States. The Germans are in fashion for the study of sciences, especially medicine, and are employed as teachers in preference to all others in the Japanese army, whose first organization had been trusted to French officers. The ascendancy of the Protestants

vould, perhaps, in the long run at-tain extraordinary proportions in Japan if they were not divided into so nany rival sects, which, while uniting together to combat Catholicism, wage in intestine war against one another. and are in constant competition. Let me examine now the action of

Catholicism in the States of the Mikado. The Pope established in 1891 an episcopal hierarchy by the creation of an archbishopric at Tokio, and three bishoprics, whose seats are at Nagasaki, Osaka and Hakodate. The Catholic missionaries are all Frenchmen, and it is they consequently who have the honor of preserving in Japan the influence of France. Unfortunately they cannot struggle with advantage with the Protestants, because they lack sufficient funds and are too few. The sums at their disposal from the

Congregation for the Propagation of the Faith are extremely small, and they are, in comparison with the evangelical missions, notably inferior in numbers. In fact, there are not ten French priests to a hundred American, English or German pastors. THE BUDDHIST PRIESTS

are more bitter in their attacks on the French priests than on the Protestant

missionaries, for a certain resemblance between Catholicism and Buddhism. especially in the ceremonial of worship, makes the rivalry between the two re ligions the more marked. In some of the towns the inhabitants, instigated by the priests of Buddha, form associations whose members agree not to let their houses to the Catholic missionaries and who create for them all possible innovances.

In spite of the small sums at their disposal the French missionaries have, nevertheless, succeeded in founding several seminaries as well as a certain number of schools and hospices. In the schools where the children of pagans and those of converts are received without distinction they are taught French. The Sisters of St Maur and St. Pierre of Chartres are in charge of the education of the girls : the Marianite monks teach the boys. At Gotemba is a lazaar house under the protection of Our Lady of Mercy, founded by Father Vigroux. Many pagans devoured by the terrible leprosy, which we no longer know in Europe, have found there a shelter and alleviation for their misfortune. The hospice is the more serviceable be cause, while the lepers who have pecuniary means can be cared for in special establishments, those who are oor are usually left without aid or shelter. The chief means of conver sion employed by the Catholic mission aries consists in giving public lec tures, in which they combine questions of religion and of science. The lecturers is generally provided with magic lanterns, with which they show

photographs of astronomical objects views of the chief cities of Europe, and especially of France, and scenes in the life of Christ. A certain number of old Catholics

has been found in Japan who HAD PRESERVED THEIR FAITH

from generation to generation from the seventeenth century. This is how Some twenty they were discovered : years ago the Abbe Petitjean, who has

religious matters. He knows that it is in the conviction that they are too ining Christianity with warmth, and it is as noticeable for its indifference as for the looseness of its morals. Therefore the Japanese belonging to the educated classes, alarmed by the harm done to the soul of the people by the absence of a worship in which it can have faith and which should inspire in it the love of the right, seemed inclined, in spite of their positivist tendencies to favor a movement in favor of Christianity in their country. Should they decide to take this step they would initiate in spiritual matters a revolution comparable to that accomplished in temporal affairs, for the people which distrusts foreigners would listen to them more readily than to the latter. will they decide to act? There is Will they decide to act? What seems to hold them back for the moment is the difficulty of choosing the materials with which to build up their new Church, which they wish to make entirely new and impressed with a

purely national character. A person in a very high position in the empire not long ago said to a missionary these words, which truthfully represent the opinion of his country. men : "We recognize that Christianity is an improvement on Shintoism, in which everything is God, and on Buddhism, which is only one form of atheism, but we wish to mould Christianity according to our ideas so as to be able to assimilate it. In this we

shall IMITATE THE PEOPLES OF EUROPE each one of which has adapted it to its temperament. Do we not see the English practise Episcopalianism, the Germans Lutheranism, the Russians the Greek schism, the French, the Italians, the Spaniards Catholicism? Since none of you, Protestants, Catholics, Greeks, who bring us the gospel, can agree among yourselves, leave us your formularies and go back to your own country. We will examine your creed and will take from it what will suit." As far as can be judged from the state of mind that controls the higher social circles of Japan, the men of political importance and private persons of influence who should undertake to bring about a religious reformation would undoubtedly favor the adoption by a national council of a worship rather derived from Christianity that precisely Christian. The Japanese reformers would certainly adopt as a basis for their religion. monotheism and the ten commandments, but, on the other hand, would strip Christainity proper of its principal dogmas, and would undoubtedly incline toward doctrines tending toward pure deism. It would be a spiritualism derived from Christianity. Being convinced that it is not much more difficult to formulate the principles of a new religion than to codify the articles of a civil law, the Japanese, after having surprised the world by the rapidity with which they have assimilated the dis-

overies of modern science, will per haps astonish it still more by the bold ness of their metaphysical conceptions.

## COL. INGERSOLL.

Literary Digest. To hear Col. Robert G. Ingersoll's public addresses on the subject of re-ligion characterized as "blasphemous" is nothing new. In fact it would be rather difficult to say anything quite new by way of denunciation of Colonel Ingersoll, for he has from time to time received the critical attentions of every style of writer, from the scholarly and polite controversialist when some Jap down to the coarse la oonist. Neve theless, the Rev. William Ashmore contributes to The Christian Inquirer Baptist) a few remarks concerning the He questioned them, and they Colonel which are spirited enough to Referring to freshly arose interest. Colonel Ingersoll's latest public lecture in New York, Mr. Ashmore writes : "Such an audience, gathered to hear such a man, in such a place, on such a subject, was a pitiable sight even for New York City. That it was blas-The phemy gone to seed was about all expected but it was something else be sides that -it was coarseness and vulall of whom have re garity and low buffoonery gone mad. As a buffoon on that night, Colonel Ingersoll outdid himself. For when a man starts out to deal with some sober, ponderous and momentous question people expect him to have something serious to offer, and to try, at least, to shed a little light into a dark place. When he fails utterly in that, and has nothing to exhibit but the jokes and antics of a clown exhibiting for 50 cents a head, then as a clown people will rate him." Mr. Ashmore adjures us to think of this matter, reminding us that "these in oil and wine, took him to an inn, problems of human destiny are serious questions," that they have appealed to Nevertheless notwithstanding the the sober thought of truly wise men in additions resulting from the return to all ages, and that " none but a fool he bosom of the Roman Church of a seeks to make sport of them." He ertain number of former Christians, points to the ancient philosophers-THE TOTAL CATHOLIC POPULATION Plato, Socrates, Aristotle, Demosthenes, Cicero, Marcus Aurelius, and otherswho have dealt with these subjects in the most dignified thoughtfulness. He cites great heathen leaders, like Zeroaster, Sakyamuni, Confucius, and Mencius, who faced these awful problems, but always soberly, seriously, and anxiously, even when most mistakenly. He continues : 'They never turned mountebank. they never giggled on the edge of the grave, they never answered their in-The orthodox Russians also try to obtain converts in the land of the quiring pupils with a joke and a grimace in order to draw from them a Mikado, but their success is made less likely by the political rivalry existing guffaw of senseless laughter. As for ting a good Christian example. the men of intellect and weight of between the Muscovite empire and Japan, both having ambitious views on character in our own lands they have not agreed on explanations to be The reader now understands the given, but they have agreed in the state of mind of the people of Japan in reality of these stupendous issues, and

breaking away more and more from tensely momentous to be treated in Paganism, without, however, accept- any other than a candid and cautious spirit. Such men as Shakespeare, and Bacon, and Burke, and Brougham, and Scott, and Hale, and Washington, and Webster, and thousands like them have all stood together here. Men like Jefferson and Franklin may have been inclined to skepticism in some things, but they always spoke soberly and never indulged in idiotic mirth To the minds of them all it was appar ent that we are in a world of unsolved problems : that there has been an awful catastrophe of some kind in the history of the past is what is univers-ally admitted; that we are suffering the painful consequences now in our own selves is what none deny; that there is, or ought to be, some door of deliverance is what all fondly hope for. Whither are we Whence came we? bound? Who will show us any good? Who can help this poor, crushed, shuddering, suffering race? Who can point to a helper? We

will stand hushed in silence while you

speak. This is the sober voice of humanity to day, in Christian and in heathen lands, in the heart of Asia and in the heart of America. Men differ in the answer to be given. Christians declare confidently that they have a key to the whole mystery, and tell of One upon whom help has been laid and who is mighty to save. Followers of other religions will not accept this, but have other solutions to offer Mohammedans, Parsees, Hindus, Bud dhists, Confucianists, Shintoists and Agnostics, who, like Pilot, ask mourn-fully, 'What is truth ?' All these there are, and there are brainy men of our own kith and kin in America and Europe whose minds are not at rest. and who, after their several theories express themselves in books and maga zines and reviews. But in all the clash of opinion and interchange of articles there is maintained a dignified seriousness. The subject is felt to be one calling for infinite soberness of thought and feeling. In it all there are no jokes of the circus type, no crackling of thorns under a pot, no laughter at fools, no badinage at a death-bed, no dancing of jigs at a funeral.

Mr. Ashmore here sets forth and analyzes the substitute that Colonel Ingersoll offers the world and asks it to accept in place of Christianity ; and he reduces this proffered substitute to the sensual doctrine of "Eat, drink and be merry." In closing he says :

" Alas for his audience-some went from curiosity, but the majority of them because they love to have it so. The scoffers, the Infidels, the saloon men, the courtezans, the gamblers, the agnostics, the 'haters of God,' are always in full force when he speaks. The blind leader of the blind goe blundering along the edge of the ditch, and the poor blinded crowd come tumbling after. 'Their foot shall slide in due time.

## SET A GOOD EXAMPLE.

It is a Catholic's Duty to Live a Model Life.

"Am I my brother's keeper ?" asked the wicked and presumptuous Cain when inquired of as to where his brother was. It is to be feared, save the Sacred Heart Review, that many Catholics, if they do not ask the same question, yet act with more or less of he same spirit. When asked what they are doing for the glory of God and the good of others-the edification of their brethren or the enlightening of outsiders as to the principles and spirit of the Church,-they too often

be strictly conscientious and act always from high Christian principle. It involves fidelity to the practice of our religious duties and especially to the cultivation of the virtues which it inculcates, and avoiding the vices which it forbids. We owe this to our own brethren in the Church, who will certainly be influenced by our example. no matter what our condition or cir cumstances in life may be. If we feel at liberty to overstep the bounds of strict Christian propriety or duty, though it be only the eating of meat on Friday we may be sure some of our weaker brethren will be scandalized and it is impossible to tell how far such an example - apparently trivial in itself-may go in unsettling the faith and demoralizing perhaps some friend or friends whom we would be the last

in the world to injure. The spirit of the intrepid St. Paul is the spirit which ought to animate the heart of every true Christian : "If meat scandalize my brother I will never eat flesh lest I should scandalize my brother. But the obligation of setting a good

example to those outside is not les binding than to those within the fold. How can we help feeling a deep sympathy for our non Catholic friends who are just now all at sea in regard to the true faith and the true Church? W know in whom we have believed. We have a sure ground of hope in holy Church, which they can never have True, many of them are much set in their own way and have not yet suc ceeded in getting rid of the prejudices of education, yet many of them are losing faith in their own churches and have got an impression-rather vague it may be - still have an impression that, somehow, after all, the old Church is vastly superior to all other bodies. They don't know very much about her teachings, they are slow about avail-ing themselves of the means of information furnished by Catholic books ; but they are naturally observant of the lives and conduct of their Catholic neighbors and acquaintanecs. If they see, especially, that intelligent Catho lics are no better than their neighbors -lax in their practice and negligent of their Christian duties-they naturally

conclude that the Catholic religion is no better than any other. If, on the con-trary, they see them high toned, consistent, conscientious men, honorable in all their dealings, upright in their conduct and faithful in the discharge of the duties of their religion, they are naturally attracted to that religion They reason, justly, that a religion which produces such good fruit must be a good religion, and they are led to

look into it and examine its claims, and when that is done the result is almost inevitably certain - they will become Catholics. This good example is the book which is known and read of all men and which is more powerful than the printed page and more attractive than the most persuasive eloquence. Oh ! if all Catholics did but live up to the requirements of their holy faith

souls now wandering in the mazes of doubt and uncertainty would come flocking to holy Church as doves to their windows, and the world would

soon be converted to God.

tive Syrup, the medicine that has never been known to fail in curing coughs, colds, bron-chitis and all affections of the thront, lungs

plood.

Hood's Sarsaparilla gives great bodily nerve, mental and digestive strength, simply because it purifies, vitalizes and enriches the blood. It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and olds. We cannot used the substant

MEDICAL INHALATION CO. olds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Cousump

450 Yonge Street - TORONTO, ONT. -OBJECTS OF THE-

New York Catholic Agency

BENZIGER BROTHERS. New York, Chicago, Cincinnati. AN HONEST OFFER If you have CATARRH, and desire to be cured

APRIL 20, 1895.

For 20 Years

the formula for making Scott's

Emulsion has been endorsed by

physicians of the whole world. No

secret about it. This is one of its

strongest endorsements. But the

strongest endorsement possible is

<u>Scott's</u> Emulsion

nourishes. It does more for weak

Babies and Growing Children than

any other kind of nourishment. It

strengthens Weak Mothers and re-

stores health to all suffering from

Emaciation and General Debility.

chitis, Weak Lungs, Consumption, Blood Diseases and Loss of Flesh.

Sent & Powne, Belleville. All Druggists 50c. & \$1.

AGENTS WANTED.

THE MEANS OF GRACE.

A Complete Exposition of the Seven Sacra-ments; of the Sacramentals of the Church; ananotion of the "Lord's Prayer" and the "Hail Mary." Illustrated by numerous Par-ables, Examples, and interesting Anecdoles, From the German by REV. RICHARD BREN-NAN, LL, D, With a beautiful chromo-frontisylee, 180 full page and other Illustra-tions. Svo, cloth, \$2.59; gilt edges, \$3.09.

Approved by His Excellency Most Rev.
Francis Svo. cloth, \$2.50; gill edges, \$3.09.
Approved by His Excellency Most Rev.
Francis Satolit : His Eminence Cardinal 6th-bons; Most Kev. F. Janssens, D. D.; Most Rev. P. W. Riordan, D. D.; Most Rev. P. J. Ryan, D. D.; Rt. Rev. D. M. Bradley, D. D.; Rt. Rev. H. Cogrove, D. D.; Rt. Rev. L. de Goesbriand, D. D.; Rt. Rev. A. Durier. D. D.; Rt. Rev. H. Gabriels, D. D.; Rt. Rev. L. de Goesbriand, D. J.; Rt. Rev. A. Durier. D. D.; Rt. Rev. H. Gabriels, D. D.; Rt. Rev. I. F. Horstmann, D. D.; Rt. Rev. John Janssen, D. D.; Rt. Rev., Erdins Janger, D. D.; Rt. Rev. James McGorrick, D. D.; Rt. Rev. John S. Michaud, D. D.; Rt. Rev. G. Montgomery, D. D.; Rt. Rev., Francis Mora, D. D.; Rt. Rev. Johns Mullen, D. D.; Rt. Rev. J. C. Neraz, D. D.; Rt. Rev. H. J. Richter, D. D.; Rt. Rev. Stephen V. Ryan, D. D.; Rt. Rev. J. C. Sanian, D. D.; Rt. Rev. P. Verdaguer, D. D.; Rt. Rev. John Vertin, D. D.
Explanation of the Gospels and of

Explanation of the Gospels and of

Catholic Worship.

24mo, cloth, 32 full page illnstrations, 50 cents

"It should have a very extensive sale ; lacid explanation, clear style, solid matter, beautiful illustrations. Everybody will learn from this little book. "-ARCHBISHOF JANSERNS." "A very practical, usefal, and instructive book. I recommend it with a foll appreciation of its many merits."-BISHOP MAES.

Sold by all Catholic Booksellers and Agents.

For Cought, Coids, Sore Throat, Bron.

in the vital strength it gives.

If you have **CATARRH**, and desire to be cured without risk of losing your money, we will send a **GERMICDE INHALER** and medicine for that disease without asking a cent of pay in advance. After a fair trial at your own home, and you find it a genuine remedy, you can send us \$3 to pay for same. If not satisfactory in every way you can return the Inhaler at our expense, and need not pay one cent. Could anything be more fair? You have everything to gain and nothing to lose. If the remedy is not all we claim, we are the losers, not you. Just think of being cured for 55.

#### TESTIMONALS :

REV. J. E. MAVETY, Methodist Minster, Ottawa, Ont., writes:-- "Your Germicide Inhaler in two months ra-fically cured my daughter of chronic atarrh



MR. J. A. MCNAIR, Schaw, Ont., vrites :- "The Inhaier you sent has adically cured me of catarrh. It is worth many times your charge."

We have cured thousands and we can cure you herefore do not delay in placing your order a nce on above liberal terms. Address,

of Japan does not exceed 50,000 out of ant ministers are gradually working their way into all the Provinces of the the more than 40,000,000 inhabitants. That is not much. It is clear that the results obtained empire ; thus a little while ago they invaded Tango, where their activity is

by Catholicism in this part of the far East leave much to be desired, in spite already shown in a marked way. They not made, so far, conversions of the zeal shown by the missionaries, enough entirely to compensate them and in spite of the assertions to the for their trouble, yet the results they contrary of some religious papers too much inclined to take their desires for

acts

in their success is the great tolerence they show to neophytes, to whom they grant baptism without compelling them to change their course of life. activity is a powerful aid to the influence of England, the United States China and Corea.

and Germany in Japan. The spreading of the English lan-guage in Japan has been of great ser-

have obtained are appreciable.

ONE GREAT FACTCR

seem ready to reply : "What have to do with others? It is as much as can do to attend to my own affairs. have a family on my hands to provide for ; I have an extensive, or, at any rate, a laborious, business that re quires all my time, and how can I be expected to be looking after the affairs of others? Let every tub stand on its own bottom. Let every man look out for himself : enough for me to attend to my own affairs."

Now, that, certainly, is a very nar row, selfish and un Christian way of looking at one's duty and obligations Our Lord has given us a powerful lesson in regard to our duty to our neighbor in that striking parable-if, indeed, it be a parable-of the ma f the man who fell among robbers on his way to Jesusalem and was left half dead while the priest and the Levite successively passed by without lending a helping hand. But a Samaritan, between whom and the Jews there was an old, hereditary enmity, seeing the plight the poor man was in, had compassion on him, bound up his wounds, pouring

paid his expenses, and promised to remunerate the inn-keeper for any additional expense that might be in curred, when he should return that way. "Love thy neighbor as thyway. "Love thy neighbor as thy-self" is the second great command of he Law, and here our Lord taught His disciples who their neighbor was Evidently it is any one to whom we have the opportunity of doing good. Even our natural enemy is our neighbor, and we are solemnly bound by Him who has said, "Go and do thou in like manner," to aid him when we have opportunity. Let no hereditary prejudice, no class hatred, no selfish indifference, love of ease or dread of trouble deter you from doing what you

can for your fellow-men. One of the most important means of doing good to our neighbor is by set-This we are all bound to do, and in fact there is no good excuse for our not doing it. It does not cost anything-it is simply to "do judgment, to love mercy, and to walk solicitous with thy God." It is to

Minard's Liniment Lumbe Friend.

New York Catholic Agency The object of this Agency is to supply, at the regular dealers' prices, any kind of goods im-ported or manufactured in the United States. The advantages and conveniences of thit Agency are many, a tree of which are: Ist. It is situated in the heart of the whole-salefrade of the metropolis, and has completed unrers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the im-porters or manufacturers, and hence— 2nd. No extra commissions are charged its pattors on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged. 3rd. Should a patron want several different with the orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of houses selling a partie-ular the of goods, can get such goods all the same by sending to this Agency. 5th. Clerzymen and Religions Institutions and the trade buying from this Agency are illowed the regular or usual discount. My business matters, outside of by yong rating and the trade buying from the strictly and the order of this Agency, will be strictly management of this Agency, will be strictly management of this Agency, will be strictly and the trade buying from this Agency are illowed the regular of usual discount. My business matters, outside of by yong rating management of this Agency, will be strictly management of this Agency, will be strictly management of this Agency, will be strictly management of this Agency. The OMAS D. EGAN. you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, 42 Barclay St. New York NEW YORK.





DR. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision. impaired hearing. nasal catarrh and troublesome throats. Eyes tested, glasses adjusted. Hours, 12 to 4.



# Weigh and Compare

Know and get the best. Cottolene, the new vegetable shortening, has won a wide and wonderful popu-At its introduction it was larity. submitted to expert chemists, prominent physicians and famous cooks. All of these pronounced

tolene a natural, healthful and acceptable food-product, better than lard for every cooking purpose. The success of Cottolene is now

a matter of history. Will you share in the better food and better health for which it stands, by using it in your home?

Cottolene is sold in 3 and 5 pound pails by all grocers.

A DAY SURE Send us your addre



\$3