

Heaven." And again: "I have prayed for thee that thy Faith shall not, and thou, being once confirmed, confirm thy brethren." Mark that the word that we translate "confirm" is a term of architecture, meaning to fit anything so firmly that it cannot be shaken. It was a charge given after Peter's own faith had been secured by Christ's prayer. After the Resurrection a further fulfilment came. As Christ, Who is

THE ONE LIGHT OF THE WORLD, said to His Apostles, the sharers in His mission: "Ye are the light of the world;" and as Christ, Who is the one Cornerstone, made Simon the Rock on which the Church is built; so, Christ, Who is the one Shepherd of the one Fold, that is to say, according to the meaning of the word, the one King of the one Kingdom, after that He had twice said to Peter: "Give food to My lambs," said: "Be thou King-Shepherd over My sheep." History obeys that Divine decree. In the words of St. Chrysostom: "In the Acts we see the promise of Christ in the Gospels carried into execution." Again, the same great saint says: "They are called the Acts of the Apostles because they are the Acts of their Head." In truth, the first twelve chapters of the Acts, which are a history of the early days of the Church, are a history of Peter. Peter's name occurs over thirty times, the others rarely. When they are mentioned together Peter's name is always first; he is always given the leading part and place. When the Apostles are mentioned in a body, Peter alone is always named as always chief. "Peter with the eleven;" "Peter with the rest of the Apostles;" "Peter and the Apostles answering said." Peter only and always answers and speaks for all. When Simon, son of John, had passed away, the Apostle who was the Rock, lived in the Peter who does not die. Now, the history of Peter's progress throughout the ages is the history of a revelation, which while it grows in the inward understanding of its faithful and the outward accuracy of its formularies, is itself the same for ever, full in its meaning and full in its character and always changeless in its truth. Hence the Church for the evidence of her teaching and for the warrant of her law, for

THE IDEALIST STAMP set upon her social constitution and for the unbroken seal fixed to the charter of her rights, must look back. Now, Christ did not found a republic, nor an aristocracy, nor a constitutional state nor a communism. He made His Church a monarchy, with Peter as its visible Head and under Himself, its King. So it is in Peter that is Leo XIII. That this was not an usurpation of the long time of Popes all of whom, for the first five hundred and thirty six years—fifty eight in number—are recognized by the Church as saints. Look back to trace Peter's footsteps throughout the centuries. Without Peter's sanction no General Council has ever been held to be valid. Two very ancient historians Socrates and Sozomen, relate that this law was always, from the first, in force. Peter has always been the one consulted, in matters of Faith, by every Church of the Christian world. Peter has always been acknowledged to have the supreme charge even of every individual Church. Peter has always been the moral Supreme Court of Appeals in Faith, in morals, in questions of jurisdiction or of Order, not only for the Western Churches, but for the Eastern also. Peter has summoned before his tribunal not merely the appellants, but their judges of whatever rite or rank. Peter has always been wont to send representatives to exercise his own supreme authority in the Churches of the East and West. Time will only allow me to mention some few instances. These I gather from those early ages which the ignorance of some Protestant writers accuses of having been ignorant of the Primacy of Peter. The Primacy of Peter was unquestioned until

THE ONLY ALTERNATIVE LEFT TO HERESY was to rebel against Peter or accept the true faith. While St. John the Evangelist was still living disputes arose amongst the Christians of Corinth. The matter was referred not to him, one of the twelve Apostles, but to Peter's successor, Clement I. of Rome, whose letters not merely decide the dispute, but were read in all the churches. In 142 the heresiarch Marcion sought the approbation of Peter in order to silence all who should condemn his teaching. But in vain. In 177 an appeal against his errors came from Lyons to Pope Eusebius. In 157 St. Polycarp, Bishop of Smyrna, went to Rome to Pope Antistes to confer on doctrine, and wrote of such time Denis of Corinth over other Church supervision of Rome over other Churches as "customary from the second century St. Irenaeus wrote: "On account of the supremacy of Rome it is necessary that the faithful everywhere should be in communion with it." In 250 Origen admits the Bishops of Spain appeal to Pope Cornelius against the decision of a national council. In the next year again, we find the Montanist heretics and the Fabrian appealing to Rome. In 258 St. Cyprian, whom I particularly wish to quote, because he is said to have defended against the Pope an heretical opinion, about the rebaptizing of heretics, wrote: "To the Church of Rome heresy can have no access." He himself asked St. Stephen Pope, to use his supreme authority over the Bishops of Gaul. In 262 we find similar testi-

mony given by Denis of Alexandria. In 337 Pope Julius I. and in 381 Pope Boniface I. explicitly claimed and openly exercised this supremacy. Between those two dates, in 543, the Council of Sardica declared "that it is best and most fitting to have recourse to the Head that is, to the See of Peter." In 352

EIGHTY EGYPTIAN BISHOPS appeal to the Pope in favor of St. Athanasius, as the Arian heretics appealed against him to Pope Liberius. In 371 St. Basil wrote to ask Pope Damasus to use his supremacy over the Eastern Church as the only remedy for its evils. From 381 to 384 St. Jerome was secretary to Pope Damasus. He tells us of the countless consultations and appeals that came from the Churches and every where. In 384 the Bishops of the East ask the same Pope to condemn Timotheus, an Apollinarian heretic. In 401 the Bishops of Africa, wrote to Pope Anastasius to beg "the help of the Head of the Church for its members." In 431 St. Cyril of Alexandria asked Pope Celestine to decide who should preside over the Council of Palestine I might multiply quotations from the early Fathers indefinitely. I conclude this point with two celebrated sayings: "Rome has spoken, the case is ended," wrote St. Augustine; and St. Ambrose, "where Peter is, there is the Church." Our argument would be incomplete without the formal and emphatic acknowledgement by the universal Church of Peter's primacy. This was given in

THE COUNCIL OF EPHEBUS, in the Council of Chalcedon, in the Eighth General Council in the Second Council of Lyons, in the Council of Florence, in the Vatican Council. I will only quote the words of three of them. In the Council of Ephesus gathered in 431 to condemn the errors of Nestorius, we read: "To no one is doubtful—nay, in all ages it has been recognized—that the holy and most blessed Peter, Prince and Head of the Apostles, the pillar of the Faith, the foundation of the Catholic Church, received from Our Lord Jesus Christ the Keys of the Kingdom... who even unto this day lives and judges in his successors." Twenty years later, 451, the great Council of Chalcedon: "St. Peter is the Rock and foundation of the Catholic Church and the foundation of the orthodox Faith. Peter hath spoken through Leo." A profession of Faith was signed, in 519, by two thousand five hundred Eastern Bishops. It was confirmed by the Eighth General Council of both East and West in 680, and adopted by the Vatican Council. It is called the Formulary of Pope Hormisdas. It says: "Whereas the statement of Our Lord: 'Thou art Peter, and upon this Rock I will build My Church,' cannot be set aside—a statement which, for in the proved by the actual result, for in the Apostolic See religion has ever been preserved stainless and its holy teaching held—we, eager to be in no wise severed from that Faith and teaching, hope that we may merit to remain in union with that Apostolic See, in which exists the entire and true strength of the Christian religion." Looking back, we now behold realized in actual fact the incredible prophecy uttered by the angel nearly two thousand years ago to a poor Jewish maiden: "Thou shalt bring forth a Son, and thou shalt call His Name Jesus. He shall reign and shall be called the Son of the Most High, and He shall reign for ever and ever, and of His Kingdom there shall be no end." The Carpenter of Nazareth has conquered the earth.

WHAT NAPOLEON WROTE. "I think," wrote Napoleon the Great, "that I know something of human nature. Alexander, Caesar, Charlemagne, and I myself have founded great empires. They were men. I am only a man. While I was with them the electric influence of my look, my voice, my words, flashed in a flame of enthusiastic devotedness through the multitudes whom I swayed. But, when we passed, there was left nothing but the empty echo of a name. Upon what were our empires founded? Upon force. Oae Conqueror there is who founded His empire upon love; and to this very day, millions would die for Him. His empire He built within the souls of men, winning them to live in a world unseen beyond the barriers of time and space. None else was like to Him, Jesus was more than man. His name is now a living power. Across a chasm of eighteen centuries He still makes a claim that which none is so vast, so hard. He demands that a friend, often vainly asks for his friend a father of his child, a bride of her husband, a man of his brother. He demands our heart. He demands it of millions. He demands it absolutely. He demands it for ever. He obtains it. Christ is Conqueror. Christ is King."

A KING WITHOUT A CROWN. An old man lives in the city by the Tiber—a strange figure to be found at the close of the nineteenth century—a teacher whom science scoffs at, a warrior whom statesmen ignore, a judge without a weapon, a judge with a court, a ruler without a nation, a king without a crown. The world is weary of him. Historians chronicle him as belonging to ancient days. The unanimous veneration of innumerable sects proclaim that he is out of date, his influence long since dead. But, Peter has often been heard all that before. Peter is not dead. He is the reigning monarch of a dynasty that counts the empires of Europe as children of a day. His next birthday will bear the date of twenty centuries. Upon that throne have sat, in one unbroken line, two hundred and fifty eight men that were the personality of Peter. Of them, nearly one-third

were saints: all of them for over three hundred years, martyrs. Their history is the history of civilization, of men who come and pass, while Peter remains the same, the Fisherman. Weather worn, world-worn Peter the Fisherman looks and listens. He has seen and heard all that before. All that is human. But he has also seen and heard a Face, a Voice that is Divine, when, standing by the Galilean shore, Jesus said: "Thou art Peter." —Catholic Times.

**LEAGUE OF THE SACRED HEART.**

Respect For Religious Congregations. GENERAL INTENTION FOR MAY 1900. Recommended to our prayers by His Holiness Leo XIII. American Messenger of the Sacred Heart. Catholics do not, as a general thing, need reasons or motives for respecting men and women who have given themselves exclusively to the service of God and to the good of religion as to deserve to be distinguished by the name of Religious. The authorities of the Church as well as the faithful have always held such persons and their institutes in special veneration, and this veneration is paid alike to all religious, to those who follow the monastic life, to the members of the Regular Orders, and to all who embrace the religious state in the many congregations which have been formed in the Church during the past two centuries.

The respect of Catholics for religious congregations does not necessarily imply a greater perfection or other superiority in the members of such congregations than in other people; indeed this respect is based not on their merits by comparison with others, but on the holiness of their calling, the self sacrifice with which they have embraced it, the lofty aim they have in view, the excellence of the means which their institute and community life afford them for reaching their end, and the measure of individual perfection to which the members must attain if at all in earnest in their vocation. They are set apart to give to the world the highest expression of the gospel rule; they unite together, not only for their personal interests, but for the welfare of the fellow-men, to which they all contribute in some special way, by prayer, example, preaching, teaching, by every expression of the strength of this union, sanctioned as it is by the Church, and perpetuated from century to century, they are enabled to accomplish a hundred-fold as much as they could have done individually, unaided by the cooperation of their companions and by the traditions of their founders and religious families. To maintain their union unimpaired, they subordinate to it every other human tie and they pledge themselves to God through the rules of His Church and their superiors, to observe the counsels of perfection, which Christ gave in His gospel, by vowing poverty, chastity and obedience, in some cases from year to year, in other for their entire life. The disinterestedness and readiness with which they accept every demand on their time and energy, are reinforced by the efficacy which their zeal receives from their vow of obedience. From their achievements worldlings, as well as the faithful, well know their power, but while the latter respect, the former fear it, and seek by every means at their disposal to destroy it.

The world has a rich vocabulary of disrespectful terms for, and a long indictment of crimes against, those who enter the religious life. They are macontents, refugees, if not outcasts, from society, drones and slugs, rapacious and excessively rigid, a burden and a menace to society; they live at others expense, do nothing for the State, even depriving it of their possible offspring, they enslave men's minds and wills and were ever obscurantists and retrograde. We need not mention here the nameless charges made against them by persons who are usually found guilty of those things themselves. Catholics care not to hear such things, and those who have invented the charges know the crimes but too well. Nor are disrespectful terms, shameful charges, the only weapons used against them. Their rights are utterly disregarded, their existence ignored or actually declared illegal, their members driven into exile, their homes confiscated and their revenues taxed until they cannot support life and the good works in which they are engaged. In Italy they are liable to expulsion or dissolution at any moment, in Germany some of them are being taxed out of existence, in England they are still under disabilities, and even in our country, in which they enjoy equality with other associations, we have heard of late the outcry against the religious in some of our new possessions, men in high station in some of the Protestant sects, not content with clamoring for their property in the Philippines, but bent on ruining their character so as to find a plausible pretext for stripping them of what they justly own. At this very moment socialistic influences are brought to bear upon the French Ministry to have a law passed declaring the vows of poverty, chastity and obedience to be illegal, and the existence of the societies whose members make these vows, by that very fact null and void. An iniquitous sentence has been passed on the Fathers of the Assumption. The Archbishops and Bishops who sympathized with them have been deprived of their

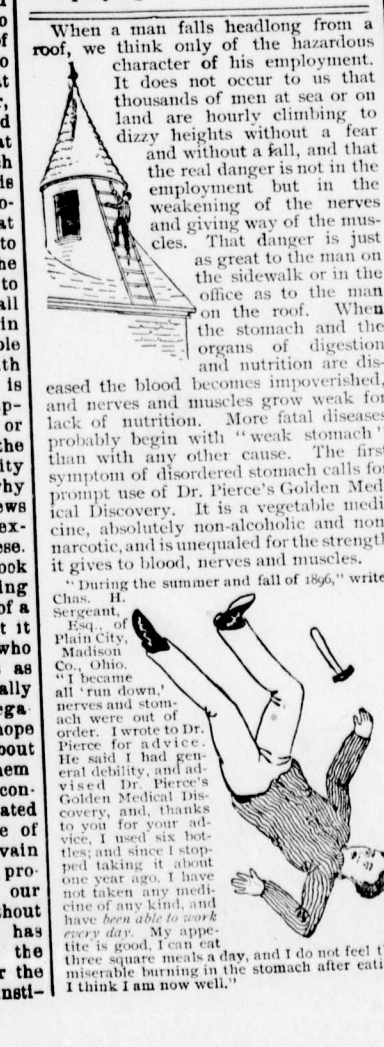
stipend, and a bill has been introduced into the Chamber to ostracize even the young people who attend religious schools, unless they spend the last three years of their school life in government colleges. This no doubt is the reason why we are asked now especially to pray for more respect for religious congregations. For even though these evil designs should come to naught, they are certain to create false impressions and to excite prejudices against religious and the good works they are attempting to perform. We have the testimony of Leo XIII. to this fact in his letter *Testem Benevolentiae*. Speaking of a contempt for the evangelical virtues, he says: "From this species of contempt of the evangelical virtues, it naturally follows that the mind is imbued little by little with a feeling of disdain for the religious life. And that this is common to the advocates of certain opinions we gather from certain expressions of theirs about the vows which religious orders pronounce. For, say they, such vows are altogether out of keeping with the spirit of our age, inasmuch as they narrow the limits of human liberty; are better adapted to weak minds than to strong ones; avail little for Christian perfection and the good of human perfection, and rather obstruct and interfere with it. But how false these assertions are is evident from the usage and doctrine of the Church, which has always given the highest approval to religious life. And surely not undeservedly. For those who, not content with the common duties of the precepts, enter of their own accord into the evangelical counsels, in obedience to a divine vocation, present themselves to Christ as His prompt and valiant soldiers. Are we to consider this a mark of weak minds? In the more perfect manner of life is it unprofitable or hurtful? Those who bind themselves by the vows of religion are so far from throwing away their liberty, that they enjoy a nobler and fuller one, that, namely, by which Christ has set us free.

What they add to this, namely, that religious life helps the Church not at all or very little, apart from being injurious to religious orders, will be admitted by no one who has read the history of the Church. Did not your own United States receive from the members of religious orders the beginning of its faith and civilization? For one of them recently, and it redounds to your credit, you have decreed that a statue should be publicly erected. And at this very time, with what alacrity and success are these religious orders doing their work wherever we find them? How many of them hasten to impart to new lands the life of the Gospel, and to extend the boundaries of civilization with the greatest earnestness of soul and amid the greatest dangers! From them no less than from the rest of the clergy the Christian people obtain preachers of conscience, instructors of directors of conscience, instructors of angels of holy lives. Nor is there any distinction of praise between those who lead an active life and those who, attracted by seclusion, give themselves up to prayer and the mortification of the body. How gloriously they have merited from human society and do still merit, they should be aware who are not ignorant of how the continual prayer of a just man, especially when joined to affliction of the body, avails to propitiate and conciliate the majesty of God.

One might dilate on the services which the religious bodies of the Catholic Church have rendered to mankind by their prayer and active charity, their example, their learning and their enterprise in every sphere of human activity, spiritual and temporal, abroad and at home, in their cloister, in the university, in the press room, and even in the field and industrial factory when necessary to win souls to God. But the purpose of this explanation is not so much to conciliate respect for them for what they do as for what they are, or, better, for the institute and rule and mode of life which makes them what they are and capable of doing so much good for the world at large. This is an important point. There is altogether too much attention paid to what men and women do nowadays, and to what they bring to the notice of the world, and too little attention paid to the spirit and motive inspiring all this, and to the conditions which in the nature of things are indispensable for doing any religious work with solidity and permanency. This is why so many good people cannot appreciate the benefit of a cloister, or the efficacy of religious vows, and the safeguards of rules and community life; and perhaps it may explain why they do not even care to take the views of men and woman who have experienced the advantage of all these. Hence it is that some Catholics look upon the religious life as a something not quite up to the times, in need of a transformation which would adapt it to the present age; while some who deprecate such extreme measures as the French Government is actually taking against religious congregations, rejoice secretly in the vain hope that this persecution may bring about the changes which the religious themselves have stoutly resisted, not considering that the very essence of would destroy the changes of age, and the religious state. We say in the vain religious state. We say in the vain hope, for it is conceived without proper reflection on the nature of our religion and its institutions, without due study of the motive which has ever inspired men to embrace the religious life, without regard for the origin of the various religious insti-

tutes which have grown up in the Church. Balmes has several chapters in his "European Civilization" which might be read with profit in this matter. Speaking of the attempts which have been made to destroy the religious bodies, he says in Chapter 38: "As long as the religion of that God made man, who had not where to repose His head, and who sat down by a well on the wayside to rest, like a humble traveller, shall last; of that God-man, whose appearance was announced to the nations by a mysterious voice coming from the desert—by the voice of a man clothed in a goat skin, whose reins were bound with a leathern girdle, and who lived on nothing but locusts and wild honey; as long as this divine religion shall last, nothing will be more holy or worthy of respect than those institutions, the true and original object of which is to realize that heaven intended to teach man by such eloquent and sublime lessons. Times, vicissitudes, and revolutions, succeed each other; the institution will change its form, will undergo alterations, will be affected more or less by the weakness of men, by the corrosive action of time, and by the destructive power of events; but it will live—it will never perish. If one society reject it, it will seek an asylum in another; driven from towns, it will take refuge in forests; if there be no desert, it will flee to the horrors of the desert. There will always be, in some privileged hearts, an echo for the voice of that sublime religion, which, holding in her hand a standard of sorrow and love—the sacred standard of the sufferings and death of the Son of God—the Cross, will proclaim to man: 'Watch and pray: that you enter not into temptation.' If you assemble to pray, the Lord is in the midst of you; all flesh is but grass; life is a dream; above your heads is an ocean of light and happiness; under your feet an abyss; your life on earth is a pilgrimage, an exile.' Then she marks his forehead with the mysterious ashes, telling him: 'Thou art dust, and unto dust thou shalt return.' And, refuting the notion that the religious institutes are the creation of the Papacy, he writes in Chapter 41: 'Unknown men suddenly arise among the people; nothing which has taken place affords reason to suspect them of having any previous understanding with Rome; their entire lives attest that they have acted by virtue of inspiration, communicated to themselves, an inspiration which does not allow them any repose, until they have executed what was prescribed to them. There are not, there cannot be, any private designs of Rome; ambition has no share. From this, all sensible men should draw one of these two consequences: either the appearance of these new institutions was the work of God, who was desirous of saving His Church by sustaining her against new attacks, and protecting the authority of the Roman Pontiff; or, Catholicity herself contained within her breast a saving instinct which led her to create these institutions, which were required to enable her to come triumphant out of the fearful crisis, in which she was engaged. To Catholics, these two propositions are identical; in both we see only the fulfilment of the promise, 'On this rock I will build my Church, and the gates of hell shall never prevail against her.' Paleos never prevail against her.' Paleos never prevail against her. The phenomenon, may make use of what terms they please; but they will be compelled to acknowledge that wonderful wisdom and the highest degree of foresight appear at the bottom of these facts. If they persist in not acknowledging the finger of God, and in seeing in the course of events only the fruit of well concerted plans, or the result of organization combined with art, they at least cannot refuse a sort of homage to these plans and that organization.

In praying for a respect for religion. When a man falls headlong from a roof, we think only of the hazardous character of his employment. It does not occur to us that thousands of men at sea or on land are hourly climbing to dizzy heights without a fear and without a fall, and that the real danger is not in the employment but in the weakening of the nerves and giving way of the muscles. That danger is just as great to the man on the sidewalk or in the office as to the man on the roof. When the stomach and the organs of digestion and nutrition are dis-eased the blood becomes impoverished, and nerves and muscles grow weak for lack of nutrition. More fatal diseases probably begin with "weak stomach" than with any other cause. The first symptom of disordered stomach calls for prompt use of Dr. Pierce's Golden Medical Discovery. It is a vegetable medicine, absolutely non-alcoholic and non-narcotic, and is unequalled for the strength it gives to blood, nerves and muscles. "During the summer and fall of 1896," writes Chas. H. Sergeant, Esq., of Plain City, Madison Co., Ohio, "I became all run down, nerves and stomach were out of order. I wrote to Dr. Pierce for advice. He said I had general debility, and advised Dr. Pierce's Golden Medical Discovery, and, since I stopped taking it, I have not taken any medicine of any kind, and have been able to work every day. My appetite is good, I can eat three square meals a day, and I do not feel that miserable burning in the stomach after eating. I think I am now well."



tions congregations we are therefore praying for respect for Christ who founded them to keep amongst men His spirit and the more abundant life He came to give them.

**"Deride Not Any Man's Infirmities."**

Tell him, rather, how to get rid of them. Most infirmities come from bad blood and are cured by Hood's Sarsaparilla. Every person who has scrofula, salt rheum, humors, catarrh, dyspepsia or rheumatism should at once begin taking this medicine that the infirmity may be removed. Weakness—"I have given Hood's Sarsaparilla to my boy whose blood was poor. He was very weak, could not keep warm, and suffered from pains in his stomach. Hood's Sarsaparilla made him strong and well." Mrs. W. C. Stratton, Thomas St., Deseronto, Ont.

**Hood's Sarsaparilla**

Never Disappoints

**BELEVILLE BUSINESS COLLEGE**

Established 1889. Students have a larger earning power and acquire the following lines of preparation under our efficient system of training. It has no superior. Book-keeping, 4. Telegraphing—Com. 2. Short-hand. 3. Commercial & Railway. 4. Civil Service Options. Students may commence Telegraphing on the first of each month, and the other departments at any time. Address: Belleville, Ont. W. J. JEFFERS, M. A. STUDENTS ADMITTED AT ANY TIME!

**CENTRAL Business College**

STRAITFORD, ONT. A school that offers advantages not found elsewhere in Canada. Large staff of expert instructors; increased attendance; up-to-date business training; scores of students placed in good paying positions; students in attendance who come from places in which are located other business colleges. They want the best. It pays in the end. New term now open. Enter as soon as possible. Write to-day for our handsome prospectus. W. J. ELLIOTT, Principal.

**HOME STUDY**

Why not make use of the long winter evenings and study at home, thus fitting you for a better position. The series of Business Books published by the

**NORTHERN Business College**

Owen Sound, Ont., is not only suitable for use in the college, but is also excellent for private learners. Write for descriptive Book Circular to C. A. FLEMING, Principal, Owen Sound, Ont.

**ASSUMPTION COLLEGE, SANDWICH, ONT.**

THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Terms, including all ordinary expenses, \$10 per annum. For full particulars apply to Rev. J. O'BRIEN, C.S.A.

**EASTER TERM**

From April 17th merges into the Summer Term from July 3rd in the CENTRAL BUSINESS COLLEGE, Toronto. A strong, reliable school, with splendid equipment, including sixty first-class typewriting machines. There are no vacations, and members are admitted at any time. Write for particulars. W. H. SHAW, Principal.

**ST. JEROME'S COLLEGE, BERLIN, ONT.**

Complete Classical, Philosophical and Commercial Courses, shorthand and typewriting. For further particulars apply to Rev. Thos. Spetz, President.

**Mt. Clemens will cure you when all else fails. Mineral Baths**

DR. J. G. WHITE, SPECIALIST TO BATH HOUSES. Mt. Clemens, Mich. Mention this paper.

**PLUMBING WORK IN OPERATION**

Can be seen at our Warerooms, DUNDAS STREET. SMITH BROTHERS, Sanitary Plumbers and Heating Engineers. LONDON, - ONTARIO. Sole Agents for Peeries' Water Heaters. Telephone 558.

**GOOD BOOKS FOR SALE.**

We should be pleased to supply any of the following books at prices given: "The Christian Father, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh (cloth), 40 cents; Catholic Belief (paper), 25 cents, cloth (strongly bound) 50 cents. Address: Thos. Coffey, CATHOLIC RECORD office, London, Ontario.

**PRAYER BOOKS FOR SALE.**

We have a new stock of Catholic Prayer Books ranging in prices from 10, 15, 20, 25, 30, 50, 75c. \$1.00, \$1.25, and \$1.50. Subscribers wishing to procure one or more of these prayer books, will please remit whatever amount they intend to devote for that purpose. We will make a good selection for them and forward their order by return mail, postage prepaid. Address: Thos. Coffey, CATHOLIC RECORD, London, Ont.

**CLARKE & SMITH, Undertakers and Embalmers**

113 Dundas Street. Open Day and Night. Telephone 886.

**Catholic Prayer Books, Rosaries, Crucifixes, Religious Pictures, Statuary and Church Ornaments Educational works. Mail orders receive prompt attention. P. & J. SADDLER, agents. Montreal.**

**SACRED PICTURES.**

We have now in stock some really nice colored crayons of the Sacred Heart of Jesus and of the Sacred Heart of Mary—size, 12x 22. Price, 50 cents each. Good value at that figure. Same size, steel engravings, 75 cents each. Extra large size, (steel engraving), \$1.50 each. ST. ANTHONY OF PADUA—size, 12x16—25 cents each. Cash to accompany orders. Address: Thos. Coffey, CATHOLIC RECORD Office, London, Ontario Canada.