AUGUST 6, 1892.

THE CATHOLIC RECORD.

INFALLIBILITY.

Very Rev. Dr. Shroeder Explains Exactly What it is.

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According to the Catholic doctrine, Jesus Christ has instituted in His Church an apostolic succession, a teaching body, invested with the mission of announcing to all peoples the revealed truth, and speaking to the faithful with divine authority, based on the formal promise of the special protection of the Divine Saviour and the assistance of the Holy Spirit of Truth. This protection of Christ, assured to His apostes " until the consummation of the ages," this assistance of the Spirit of Truth, who was to remain with them " until the end," guaranteed to the teaching of authority the gift of infallibility in the exercise of its mis sion, and imposes upon the faithful what St. Paul calls in his energetic language, "the obedience of faith." There exists, then, in the Church of Jesus Christ, a living, perpetual and infallible authority constituted according to the will of Christ, by the successors of Peter, and the Apostlesthe Pope and the Bishops of the Catho-lic Church. The Pope and the Episcopate united to him, whether they issembled in a council or not, are the subjects of the infallibility of the Church; they form the "Ecclesia Docens." This doctrine is the fundamental one in the controversy between Catholics and Protestants. The question proposed at the Council of the Vatican was this : Has Jesus

Christ, in building His Church upon Peter, in giving him the charge of confirming his brethren in the faith, charging him to feed His lambs and His sheep, thereby promised infallibility to Peter himself and his successor? In other words, is the Pope, by himself alone, also the subject of infallibility? Has it been promised to him in the person of St. Peter, the first Pope ?

The Council answered in the affirmative by defining that "the Pope, defining ex-cathedra enjoys the same infallibility as that which Christ has been pleased to invest His Church.

Infallibility, accordingly, is not a gift communicated by infusion; in gives neither the Bishops of a council nor to a Pope, an infused knowledge. The gift of infallibility consists only in this: That the Holy Spirit assists the teaching Church and prevents it from falling into error. So, in the words of the Council, the Pope is infallible, "by the divine assistance which has been promised to him in the person of blessed Peter.

The Pope has, like the entire teaching Church, the charge of "guarding the deposit of faith." The deposit is the deposit of faith." contained in holy Scripture and in tra-He is, then, like the Council, dition. infallable only when there is a question of preserving this deposit in all its integrity, of explaining its true sense, and of defending it against errors. Hence, it is said, that holy Scripture and tradition are for every Catholic the remote rule of faith. The Church proposes infallibly the truths contained them, as the infallibility of faith may require. Church as revealed truths, are called dogmas, and Catholics are bound to believe all of them with divine faith ' fide divina "

Hence, there is no essential difference botween a definition emanating from the Pope alone, and the definition of a general council, (which cannot be

Pope is the same as that of the infallibility of the teaching Church ; it is, in a few words, the unity of the Church in the faith. Its object is the divine deposit, inasmuch as the Pope is its guardian, interpreter and defender, in order that it may be preserved in tact by all the faithful. The Council of the Vatican determines this object by saying that the Pope is infallible "when he defines a doctrine relating to faith or morals to be held by all the faithful.

From the foregoing consideration it follows that the infallibility of the Pope is not communicated to him by Church, that the value of his decision loes not depend upon the assent ac corded to it by the Bishops or the faith He will never define a truth which is not contained in the deposit of faith either explicitly or unexplicitly. but no one in the Church has the right t make his assent depend upon a preliminary examination for the purpose of as certaining that the doctrine in question a part of revelation. s really The Catholic must, on the contrary, reason as follows : The Pope has defined such a doctrine as revealed, because he makes the definition with the assistance of the Holy Spirit. In this sense the Council defined that these judgments of the Popes are in them-selves, and not from the consent of the Church, irreformable." In the same sense it is true also that this infallibil ity is a personal gift ; that is to say, the person of the Pope is its subject. It is proper to him, not inasmuch as he is a private person, but because he is the foundation stone of the Church, the confirmer of his brethren, the shepherd of all the sheep, the doctor of all Christians ; in a word, because he is Head of the Church. That is why the Council adds that the Pope is infallible when he defines, "in his capacity of pastor and doctor of all Christians, in virtue

of his supreme apostolic authority. It is evident that the Pope in his governmental and administrative meas ures as temporal sovereign of the Pontifical States, never was and never wil be any more infallible than other secular princes.

So, too, his infallibility does not ex tend to his acts of ecclesiastical administration, such as excommunication, the erection of dioceses, the appoint-ment of Bishops, and the abolishing or

suspending of religions orders. When, therefore, it is certain that a Papal definition is excathedra it is equally certain for every Catholic that this definition is infallible, by the assistance of the Holy Spirit, and that it ought to receive the assent of faith. Certainly the Pope, before making a decision, will investigate and consult theological sources, in order to know the revelation better, as a genera council always does ; but the infallibil ity of his judgment is in no way based on these investigations. I do not be lieve it because the Pope is a great theo logian, because he has surrounded him self by the lights of other theologians or of Bishops ; the formal reason, the ultimate motive of my faith, is solely the assistance of the Holy Spirit. It is this that renders our faith "a reasonable service." Consequently, as soon These truths proposed as an ex-cathedra definition presents itself, I make an act of faith, saying : "I believe, because the Pope defines this doctrine, and because the

Pope in defining it is protected against all error by the Holy Spirit who assists From the very fact of the definhim." ition given follows the obligation of the faithful to submit to it ; no one can such without union with the Pope): require, as a condition of his submis-that is to say, the value of the judicial sion, a knowledge of the human means divine teacher. Our old friend, Euclid,

3, 1889): "The Church of England is, above all other Churches of Europe, the child of the Church of Rome." ondly, they can prove that there was no change in Catholic doctrine from the earliest centuries to the century of the Reformation ; that the Middle Ages ments. were the ages of faith in the same sense a fact to which the Anglican praver book bears witness); and that the new religion, which was invented by Queen Elizabeth (so as to enable her to reign without the Pope, because she, being illegitimate, could not reign), was con structed on the plea that most of the Ro man Catholic doctrines were blasphem ous, idolatrous or superstitious. And thirdly, they can prove-what no Protestant has ever denied - that the "Continuity Church of England is not the sole, infallible judge of her claim to the con tinuity of the Catholic faith, since the Church of England has always repudi

ated infallibility, has always asserted that "all Churches may err," and has been principally irritated against Roman Catholic teaching on the ground that it claims to be irreversible. Here, then, we have a variety of Rit-

ualistic assumptions, each one of which, as Euclid would say, is "absurd," and each one of which flatly negatives the others. We may beg to summarize these absurdities as follows : If the Church of England be the same Church with the Church of England of, say, the second century, it must neces sarily obey the same authority ; but, in the second century, Pope Eleuther-ius sent missionaries to Britain, and from that time we find Roman names in the British priesthood and episco pate, just as from that time the Rome made Sees remain unaltered. Long before the Roman military force left Britain, missionaries of Roman blood (Patricius and Palladius among them) were sent by the Popes to the Picts and Irish, Britain being essentially a Roman colony, first in the imperial or military sense, but afterward in ecclesiastical or Catholic sense. Early Christian Britain was, therefore, Roman Catholic ; and since the Ritualists Roman are not Catholics, they are not of the same Church as the early Britons.

When we get to the Council of Arles in the fourth century British Bishops were present, and these Bishops had Roman names and had established their Sees in Roman towns. In all things these Bishops submitted to the Pope. So that early British Christianity was Roman Catholic, and this is all

As to the whole of the Middle Ages the Anglican prayer-book informs us that "the whole Church, for eight hundred years and more, was sunk in the pit of idolatry ;" so that the fact that the Church of England was Roman century till the sixteenth has been onceded by the modern heirs of continuity.

The Ritualist theory recome in? quires all men to acknowledge that English Catholics were not Roman in the second century, were Roman from, say, the sixth to the sixteenth century, were not Roman from the sixteenth to the nineteenth century (the Anglican Church, they say, being the only true this "true" Catholic Church must be

Protestants ; in short, there is an inside the Church, but of protesting almost consensus of learned opinion, well expressed by the Church of Eng-land organ, the *Guardian* (February Perhaps it is on the same duplex on a carved tablet in the sunken wall principle that Queen Victoria, who is sworn to defend the Protestant relig-

ion, engraves on her coins " Defender of the Faith." a title which was bestowed by a Pope on Henry VIII. for a book he wrote in defence of the seven sacra Perhaps it is on the same principle that the Archbishop of Canterbury includes the pallium on his heraldic coat-of-arms; the pallium being the pledge of the jurisdiction which is conferred solely by the Pontiff whom he resists. And perhaps it is on the same duplex principle that most of the churches of the Establish ment are called after some saint in the Roman calendar, whose belief was that to be outside the Roman Church was to

be outside the one tamily of God. "Continuity" fares badly in an in stitution which has to set aside history and makers of fact, consistency, honor sincerity and common sense in order to justify its extravagances. Continuity, in the sense of handing on the spirit of heresy-which began with Cerinthus in the first century and has been "continued" by Dr. Dollinger in the nineteenth-might indeed be fairly claimed by the Church of England, but then this is not the continuity which is pleaded. What is pleaded is the con tinuity of sameness, on the ground of most patent contrariety ; of obedience on the ground of three centuries of dis obedience; of priesthood, on the ground of its rejection by all Christendom; of Catholicity, on the ground of persistence in schism. What is pleaded is that a Church which became "corrupt" — and this, too, on the primary doctrines of the faith-could have the power to give itself back the inerrancy which could enable it to dogmatize on all doctrine. What is pleaded is that Truth begot Error and that then Error in turn begot Truth so that Truth and Error were always one and the same divine authority, and only the Ritualists can tell us where they arrange things amicably. O quod ludibrium de ecclesia facis. As Lord Houghton said : "The Church of England is simply a branch of the civil service," and its continuity is State made, State sustained. - " Oxoniensis, in Baltimore Mirror.

MISSION DOLORES.

A Visit to the Old Spanish Church near San Francisco.

Boston Republic.

It was while walking across the sands on a cloudy, damp afternoon in the that we need care to establish. rainy season that the idea came over me that it was a sad feeling, lonely day, it was, perhaps, the most fitting one in which to visit the deserted old Mission Dolores. Here and there on the way a Mexican adobe house pre-Catholic from about the sixth or seventh pared me for the strange old building that I looked upon as we emerged from It was still down a little a side street. farther, 'so at a distance I saw it first, a long, gray-tiled building, with old Where, then, does the continuity white pillars supporting the front ; the priests'house adjoining ; a green bush, railing vines and yellow-flowered trees in front, inclosed by a narrow paling. But the house door stood hospitably open ; high up in the tower swung the old Mexican bells, and through a queer high gate came a glimpse of a quaint old graveyard. We read in vain to Catholic Church in England); so that any useful purpose the printed paper affixed to the closed church door the most turn-about institution which no admittance," and no grizzled sexton is that is to say, the value of the judicial sector is the same, and the teaching authority is the same in the two cases, and consequently Catholics are obliged to submit themselves to them equally. was away performing his good deeds, the kind old servant willingly let us continuity : Sir, that which is different to itself in different ages - does the exact opposite of itself in different ages bass through the study. This a long, dark, low-ceillinged room, with dusty -cannot possibly be one and the same book-lined walls, having for furniture self. That which asserts that it is a only two stiff-high-backed chairs, a divinely authorized teacher, yet can not continue to teach the same doc ime-stained, long, dark table strewed trine, is proved to be a purely human imposture. The Church of England, according to your logic, has been always divine in its authority, yet with papers, in stands and rusty pens. I longed to pause and dream while, to pore over and study the books and pamphlets that were full of the knowledge of the religion about which I was beginning to be so anxious always human in the contradiction of its own principles, which is absurd. And if we take only the last three centuries, we find the theory of conto learn, and had so few opportunities given, but instead I followed on into tinuity to be so outrageous as to prothe church, and as I entered THE SPELL OF THE PAST voke only ridicule. It was but and place fell on my knees. Strange other day-forty years ago - that the whole Church of England taught the figures of saints and martyrs were free coed on wall and ceiling ; low wooden exact opposite of what it now teaches: it abhorred the altar, abhorred penbenches covered the gray clay floor where long ago knelt the dusky-faced ance and the name of priest ; and Indian worshippers, their faces lifting adoring, wonderful eyes to the lighted abhorred even the word Catholic as meaning Roman. All the Anglican altar, where the Mass was chanted and churches and chapels, both exteriorly where a suffering Christ hung on the and interiorly, were designed to pro-test against Roman doctrines; while the pleaching was always flavored cross above. The place was growing dark. Without, scattering rain drops The place was growing now and then splashed against the tiny panes. The winds sighed through the with warnings against Papacy, that is, against any Roman doctrine. Even the baptismal font was always shoved villow branches that swept the wall Down the norrow aisles we into a corner, so as to disesteem the utside. doctrine of baptism ; while huge boxes went, and as I passed the tiny confessional, some sudden wild impulse-though with really no thought of were built in front of every munion Table, so as to teach that the rreverence-made me brush aside the Church of England had no altar. Yet faded silken curtain, and with a start the last three centuries must have been half expected to see seated within as Catholic as the preceding centuries, some bronze-faced, dark-eyed Spanish if the continuity theory is to hold good priest who would arise, his black robe falling round him, the beaded rosary Catholicity must therefore include exact contraries. It was as Catholic to till in his slender brown fingers, and protest against the altars in the Church with haughty mien and imperious voice of England as it is Catholic to say Mass, lemand what I desired, to thus intrude to adore. It was as Catholic to detest in this holy place. But, with a thrill confession as mere " priestcraft " as it of fear still in my heart, I saw only is Catholic to go regularly to confesthe faded, empty-cushioned seat, with sion. It was as Catholic to look on a a violet stole dropped carelessly down, clergyman as a Protestant minister as and on the worn, broad step without no it is now Catholic to call a Protestant penitent knelt to receive the blessed, minister a priest. And so on, through comforting words of absolution that fall the whole cycle of contradictories. The like a healing dew on parched and sorword Catholic, which always did mean rowing hearts. But the time had not -and which means now, and ever will come; it was not for me, or so I then mean-the being in communion with thought, and with a restless sigh I let drop the silken curtain and went on,

till at the rude wooden altar steps l that told of the good father and priest who was long ago buried below. Then up the narrow, curious, winding stairs to the tiny choir gallery, up so near

THE OLD BELLS

that by the aid of an oaken bench I nearly touched them. These bells that for so many, many years have rung for the living and tolled for the dead, since ever the Spanish Fathers, led by Fra Junipero Serra, planted their standard, the Cross of Christ, on the shores of the Pacific and founded the missions of California. Then we passed out and on through the gateway to the grave yard beyond. Never again do I expect to see one so quaint, odd and yet so beautiful. With that sullen, shy, so beautiful. sighing wind, and scattering rain drops, it brought ever an eerie feeling as if, like the past of its sleepers, it, too, was forgotten. The tall, dark grasses waved over the graves, long, short and wee ones, for priest, father. mother, child and tiny week-old baby were all buried closely here. There were wooden crosses, mossy, tumbled down head stones, boards and no head marks at all. A few rounded mounds still carefully tended by loving hands, but most were a jungle of loveli est myrtle vines, starred with rich blue and white blossoms. Some of the stone rosses were entwined with greenest English ivv, that indeed ran riot over the whole place. It drooped, twined and threw out to the breezes great streamers and rank tendrils; it flung itself with heedless, careless graces across tree trunks, oft times covering the branches of the eucalyptus with a veil-like network, and trailing down ward, again it crept along the ground folding lovingly, and as if half pity ingly, the low mounds in a mantle of glossiest green ; it encircled one high marble cross, and yet defined its shape so that none of its white was visible Everywhere were roses ; here climb ing ones with delicate pink-tinted buds here fresh, innocent, open, flowers; here sturdy bushes of bright, gay, little yellow and pink called Scotch ; GREAT TROPICAL CRIMSON ROSES

and golden-hearted ones ; here those of palest, purest white, that seem ever blooming to deck a bridal, or, as now, a tomb. The air was heavy with the dampness, and great fat, lazy snails crept slowly along the narrow path in such numbers it was difficult not to crush them. Another narrow-winding path led, by an old gnarled willow festooned with ivy, and whose yellow ing leaves drifted slowly as if sadly down, to some half-hidden graves unde the high, dark wall, where the fragrance of violets floated. Drooping ferns sprung and dark harebells nodded here, where lies a tiny baby born long ago of Mexican parents, and there where lies a Spanish priest gone to his final reward. Through the open window of a temb, barred only by narrow iron bands, could be seen in the damp gloom, resting on trestle-like supports two long, black coffins, fast mouldering into shreds, but without on its gras sodded roof clustered tiny sweet pink and purple flowers ; a vine crept over the rusty iron network. No cheery sunbeam, however, sent any tiny pen cilled ray of silver light to penetrate the darkness within, but softly there came floating down a little, shivering, winged butterfly to rest for a moment on a blossoming spray, the emblem of immortality, that hope which shines

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-J. B. Williams, Floresville, Texas.
-J. B. Williams, Floresville, Texas.
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The difference can only be accidental a doctrinal decision emanating from the united magisterium of the Pope and the Bishops has naturally more solemnity and *eclat*, as well in itself as in its effect.

But it follows, in order to be obliged to submit themselves to a judgment of Pope ex-cathedra Catholics must know with certainty that there is ques-tion of doctrine that all must hold, and that it is proposed in virtue of an infallible authority ; in other words, that the Pope has the intention of exercising his supreme authority of doctor of the faithful by such a degree. This criterion is contained in the definition of the Council. It is notified to the faithful that the Pope teaches in virtue of kis supreme and infallible authority when he teaches a doctrine which is to be held by all. The Pope may say it explicitly ; but this is not necessary, for he can indicate it by the manner in which he exercises his authority. But it is certain he must indicate in some way or another his intention to made a definition. Thus the formula : "If

any one say . . let him be anathema," or "we define," or the declaration that such or such a doctrine is "heretical," or even "erroneous," "false," leading etc., indicate clearly in heresy," the decrees of councils or of Popes intention of exercising the infallible magisterium. The intrinsic cause of the infallibility

of the Pope is the same as for that of the entire Teaching Church. The Catholic doctrime has always taught that the definitions of the Church are not based on new divine revelations ; on the contrary, it is a dogma that the "Catholic revelation," that is to say, the revelation of truths of faith to be believed by every Catholic as revealed by God, was completed by the Holy Ghost in the Anostes and that there Ghost in the Apostles, and that there will not be an objective increment of the deposit of faith in the present economy, but only a subjective increi. e., a more perfect knowledge of the doctrine once revealed by its more explicit explanation and proposi-

CONTINUITY OR IMPOSTURE. The Church of England Prior to the Reformation.

In my last letter I spoke of the pre tension of the Bishop of Ely to grant a dispensation from the Lent fast. The novelty of that pretension must be explained by the new attitude of the more advanced of the Ritualist party of this country. They will have it-they in-sist upon it-that the Church of England of 1892 is the continuation of the Church of England of the earliest times that the Roman Church is consequently schismatical, and that, whatever diffi culties may arise from this theory, no Anglican need fear to face them historically any more than he need fear to face them theologically. This new theory is described in one word as "continuity." It has taken possession

of the imagination of most High Church men. Let us devote a few moments to its consideration. 'Is the Church of England the Cath-

clic Church continued, or is it a usur-pation, or imposture?" is a question to which the Ritualists reply bravely : 'On undoubtedly it is the continuation of the early 'Church." This assertion " begs " three questions (1) that the Catholic teaching of the earliest times was identical with the Anglican teach ing of the present day ; (2) that there was either no change in that teaching till the sixteenth century or that there was a change, but it made no difference to the continuity; (3) that the Church of England of to-day is the sole, infallible judge of its continuity, and, therefore, also the sole, infallible judge of the Roman Catholic Church, which

becomes necessarily heretical and schismatical Now, very briefly—for this is a large subject for a short letter—English Cath-olics can prove by a thousand testimonies that the early English Church was Roman Catholic. They can prove it from historic records, from patristic writings ; from the earliest monuments

of Catholic faith, worship, devotion ; on. The end of the infallibility of the ast from the lamentations of learned Anglican significance of not being yet ever on the restful silence comes the low, increasing beat of the ocean surf, and now, beneath this gray and lowering sky, saddest Mission Dolores, with its clustering graves, seems a type only of all that is beautiful and deso-IDA LOUISE ROBERTS. late.

When the merits of a good thing are con-sidered, it only requires proof like the following to convince and settle any donk. Constantine, Mich., U. S. A., Feb. 16, 1887 : "Was troubled 30 years with pains in the back from strain; in bed for weeks at a time; no relief from other remedies. A onbit 8 years ago I bought St. Jacobs Oil and made about 14 applications; have been well and strong ever since. Have done all kinds of work and ean lift as much as ever. No return of pain in years." D. M. REALICK. A Close Call.

A Close Call. After suffering for three weeks from cholera infantum, so that I was not expected to live, and, at the time, would even have been glad had death called me, so great was my suffering, a friend recommended Dr. Fowher's Extract of Wild Strawberry, which acted like magic on my system. But for this medicine I would not be alive now. John W. BRADSHAW, 393 St. Paul St. Montreal, P. Q.

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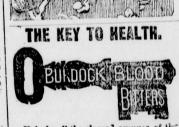
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