But I suppose it is not

to bring them about," said
"There is one simple
hich you can know Mile. if you care to do so—she is and of the D'Antignacs."

! So besides being interselves, they have the addit of possessing interesting shall certainly insist on filling her promise of tak-

ee them.' promise is it that Laura is to ed that young lady, hear-n name and drawing near omise of taking Miss Berte the D'Antignacs," said

ome time ago. think we have either of us necessary time," said Miss "But you need not be so , Mr. Egerton. I assure mean to go, and to take

mean to be taken," said m; "for what I have heard ignae — not only from you hers—makes me wish very ow him."

that you will know him," n. "I am sure that you n. "I am sure that you ad that there is such a thing in the world, independent ies with regard to it." ed at him with a quick

u mean my fancies?" she confess that I have begun ether it has any existence t of them.

are times, I suppose, when nclined to doubt it," he an-But it fares ill with us, in nost else, if faith dies into and we accept the lower for ief in the higher. O BE CONTINUED.

ONE DANGER.

OUISA MAY DALTON.

favorite theory with some eople that humanity left to evert to a savage type. The , "Scratch a Russian and and a Tartar," is no more tell us. than the fact that if your nearest neighbor you Apache Indian, or a fair-

rse pirate, or a Hun of . To clinch their assertion, forth the innate cruelty of oy-his propensity for pull-legs of flies, his joy in the tterances of the drunken vild hilarity when a staid slips upon an icy walk, and by as he pursues a butterfly, st of a bird, or brings an

parrow fluttering to the h his air gun.
s it may, there is none of us not relate some incident, amusing, concerning some g man of our acquaintance, irms us in the belief that nnot dispense with the safe-Christian civilization, and eds of the vice of cruelty tch for a lodging place in soil of a young child's heart. is so tender-hearted." says n, "that I have to take the cournal just to please him." ed my mamma to keep on Humane Journal," says uself, "because it tells so

ways to plague cats." to-night, and shy stones at Billy Taylor; to meet with ment from his companions, t greater fun to hang about tation and make faces at the s the patrol wagon brings

per care, a great change is the cruel and pugnacious e. But there are thousands to training whatever in the of kindness, or have only a erent kind; and the lad the robin grows up to be a spectator at a cock fight; ster, who perchance wears on her best hat, is eager for om the prize-ring, and rides nd horses which fashion tor-

diabolical ingenuity.

y to dismiss the latter day
thusiast with the epithet of
but it ill becomes a follower sed One, who noted the sparto sneer at any movement or its object the elimination rom the world trod by these And the work is best be-The child who is taught to

persecuted dog, to shelter a citten, to tend a wounded ever become a savage hid a thin veneer. he Golden Age comes in "manly" exhibitions in the

will perish from want of — brutal crimes will cease; ralds of that blissful period der-hearted little children

ne ghost-story has yet to be out not so a genuine blood-Over and over again it has ed that Ayer's Sarsaparilla g among medicines as the le tonic-alterative in phar-stood alone at the World's

et a "Sunlight" Picture. at a "Sunlight" Picture.

mlight" Soap wrappers (wrappers

ords "Why Does a Woman Look

than a Man") to LEVER BROS.,

street, Toronto, and you will rea pretty picture, free from adverell worth framing. This is an

ecorate your home. The soap is

e market, and it will only cost ic

nd in the wrappers, if you leave

the Write your address carefully.

Liniment Lumberma 's The Message of Truth Borne to Them By a Paulist Father.

DECEMBER 15, 1894.

The Rev. Walter Elliot, relates in the December Catholic World some of his interesting experiences in the Cleveland diocese, wherein he is giving g series of missions to non Catholies :

MISSION AT GREENVILLE. Four nights were all that we could give to this little village, our first mis-sion in the diocese of Cleveland; and we were sorry not to be able to give more. Fifty persons listened to the opening lecture, ninety to the second, and one hundred and fifteen and one hundred and seventy respectively to the last two. Not a minister appeared in the hall, though there are three resident in the place, and very few Protestant women came, for they have been led through misrepresentation to look upon our priesthood as something unclean. Catholics are searce in the neighborhood, nor had we more than a score of them any night-some stalwarts, some weaklings. Among our most attentive hearers were some fallen-off Cath-

Two nights we drove to and from the pastor's town, six miles away, having missed the train, or the train having missed us by being late. rain held back our audience the first two nights-dismal autumnal showers. As we sat waiting for our hour of America without its annual series of public meetings conducted by Catholic missionaries - or semi-annual ones Should any neighborhood in free America remain unevangelized?

There is a little Catholic church at Green Spring, attended once a month. The Catholics, few and badly scattered, are practically without public life. How they hailed our meetings! How glad they were to see their Protestant neighbors, even in small numbers, listening to their religion, publicly called on to question its representatives. Even the good natured Protestants are pleased to see the Catholic Church stepping out into the open, its reticence broken by a loud appeal to fair play as well as to the religious sense, taking its place among the claimants for spiritual allegiance. How soon shall we not see Holy Church easily first before men's eyes, once she emerges from the catacombs.

My pastor is a tall man of fine bearing and manly beauty. Part of cur advertisement was to parade together through the short street of the village, smiling and bowing right and left, as if to say "Look at the big, hearty American men who are among you to speak about the old Catholic Church come and hear us!" Often the passers-by would stand and gaze after us.

The mayor of the village, a fine old veteran, attended every lecture. After our last one he said: "Gentlemen, this is the best thing for our town that has happened for many a day. idea that a Catholic priest would appear openly in a public hall to lecture on religion, offering to answer all questions, was something neverthought possible. A Catholic priest was looked on as something like a lion, mostly concealed in his lair, and only appearing outside when it was safe to do so, and then only for purposes of depreda-

The question box here was not fruit ful of novelties. Nuns, why they cannot "talk to the public," and difference between them and Sisters of Charity, why nuns do not marry, why priests do not marry, why Catholics at least in part, they are to give some allow habitual drunkards to remain in missions to the faithful, the stipends sinning against the Holy Ghost is, whether secret societies are a benefit or a curse to this nation — such were the common run of our questions, in addi tion to the perplexities of the Sabba-tarians. "They can't run down the Catholic Sisters to me," said an old soldier to us, as we waited for the train after our closing lecture; "they saved my life in the Nashville hospital, where I was suffering with a severe wound in

the spring and summer of 1863." And so we were done with Green Spring—and very sorry that we could not stay longer, very hopeful to be able to go there again.

MISSION AT THAMESVILLE. Armory Hall, in which we held our six meetings, was the scene of the annual reunion of the Seventy second Regiment a few days before we opened. Both the pastor and myself were invited to speak to the veterans and their friends, and this served to introduce us to the Thamesville public. They saw us associated with the leading men of the place, and they heard our profession of faith of the American Republic.

The town, whose population does not reach three thousand, is full of bigots. The A. P. A. movement is strong, and its venom is peculiarly bitter. Though it has no help from the local press, which has been won and held for the right side by the pastor, it counts many members and openly boasts of its power. Yet, curiously enough, from first to last we had a representation of the lodge at the lectures. When the night for their own meeting came they postponed it, and the foremost agitators, with a good contingent of These lodges have but a precarious existence at best. They constantly have to contend against many of the betterinformed Protestants, whose condemnation of them is outright and even public, and is scornful and quite unsparing. Meanwhile, since they are a vote-making institution, they soon a vote-making institution, they soon fail under control of local politicians; after that the zealots quickly begin to tire of being handled by vote brokers, other members, were in our audience.

MISSIONS TO NON-CATHOLICS. and the movement dwindles and dis-

appears. We opened Monday night, and had an audience of three hundred, something over half being non Catholics. By Wednesday night we had over four brought in. But Thursday night it rained hard, and our space was only half filled, and the same may be said of Friday night; but at the close, on Saturday night, though it rained some

Church officials; but many members of Churches were present. It enlivens oue to face such an audience as was the Church of Rome," he refers gathered in Armory Hall. There were to his controversy with Dr. Muerin. ance on their Protestant neighbors and ica, where the author is well-known to friends. There were the Protestants, whose eyes never seemed to wander from the lecturer's face, whose attention was fixed from first to last. Of dic devotion to the Blessed Virgin, opening, and for our audience, we course in speaking publicly one can both felt and finally said to each other that there should be no such village in America without its annual series of America without its annual series of the series of the more can one ask than attentive listeners to the truth of the more olics to suddenly turn into monks and nuns? results which the pioneers never can hope to see. One must begin away back and look far forward, content to get an audience. If our appliances, our advertisements, the zealous solicitation of our own Catholic people can secure non - Catholic attendance at public lectures, that alone places the missionaries face to face with an imperative duty, places the Church herself in that attitude, and especially the men and women who feel the inner fire of apostolic zeal. Nor does this hinder the hone of saving some immediations of the sixth dependence of saving some immediations. In replying to this charge, the Bishop begins by citing passages from writers of a period acknowledged to be primitive by the Anglican divine. We quote:

"St. Sophronius, writing at the hinder the hope of seeing some immediview to discovering the true religion.

Another sign of how very far off we are from the non-Catholic world in this section was the lack of questions. We had a few every night, but nothing like the number we had hoped for. We were compelled to ask some of the more important questions ourselves as introductions to the lectures. But we got pretty nearly all our doctrines before our public in some shape or some

THE CLEVELAND PLAN.

This was the mission at which we first began to work on our "Cleve-land Plan." The Bishop of this diocese has long contemplated systematic evangelization of the non-Catholics in his diocese, and the Paulists are fortunate enough to be able to assist him Our community offered him my services for his first year, to co-operate with his own priests while they are getting settled to the work. Bishop's purpose is a separate house which shall be the rendezvous of a small number of active lecturers, working in every section of the diocese, wholly freed, for a term of years, from parish duty. To support them and pay the expenses of their apostolate, where purgatory is, what from which, together with the contributions of zealous benefactors, wil form a missionary fund.

Is it not encouraging to find God the Holy Ghost thus inspiring men in different places and in different environments with the same apostolic zeal Father Hecker's life purpose, as soon as it begins to take practical shape, finds in this diocese a similar enterprise ready to be set on foot, an enlightened prelate, competent priests, enthusiastic laity, all glad to welcome a Paulist as a co-laborer in the holy cause of converting America. And the least inquiry reveals the same en-couraging conditions everywhere among us—members of religious communities glad to work for their board and lodging and entirely without stipend, and numerous diocesan priests burning with zeal to be set free from parish duties in order to devote themselves, for some years at least, to that portion of their Master's vineyard which is ravaged by the wild beast of

heresy. So at this mission I had a regular associate, Father William Stevens Kress, soon to be relieved from all parish duty and set apart for non-Cath olic missions. Two or three others will join him, and before long they will have their own house as a center of operations and a quiet home for the necessary preparation. They will add to the church in the diocese of Cleveland that forceful, resistless power of public agitation for Christ's Church which belongs to it as an essential

quality.

For Father Kress and myself to give alternate discourses the same evening added vastly to the attractiveness of added vastly the meetings. We chose different aspects of our topic, made our selections, and between us gave a fuller

AN EPISODE OF CONTROVERSY.

By Wednesday night we had over four hundred and fifty and the hall looked crowded, many additional seats being brought in. But Thursday night it rained hard, and our space was only holding controversy with the Rev. Luke Rivington, superior in Bombay of the Anglican community known as Saturday night, though it rained some and threatened to rain hard, we had a occurred to either of the disputants spiendid attendance, and said good-by in a high state of good humor.

As at Green Spring so here, no then combated. But such is the fact. As at Green Spring so here, no Protestant minister attended. Nor did we get a hearing from the prominent the Church in 1888, and elevated to

our own Catholic people making sacrifices to attend, many of them having driven several miles through the rain they were proud and happy and looked so, highly delighted to hear the questory and the See of the Catholic cause. His latest book, on the Catholic cause. His latest book, on the Catholic cause. His latest book, on the Catholic cause. so, highly delighted to hear the questions answered, to hear the familiar Catholic doctrines and practices of the most important religious publications. affirmed, proved, illustrated, and pro-claimed as the dearest birthright of humanity, as well as urged for accept-Church in England, India and Amer-

members of the Anglican body. One of Father Rivington's stum-God? Do you want bigoted anti Cath- tain passages in one of his rejoinders suddenly turn into monks and to Father Rivington, thinking that The work of converting a they would have special interest for nation is necessarily one of deep faith in readers of the Ave Maria. The representative of Anglicanism had contended that the Scriptural text, gratia plena, is no support for the dogma of the Immaculate Conception, in view of the fact that the word "full" does not occur in the Greek original; and he accused Mgr. Meurin of misquoting public lectures, that alone places the Holy Scripture. In replying to this

time of the sixth (Ecumenical Council ate results, and at our last meeting a addresses the Blessed Virgin Mary, in direct appeal was made for study and his homily on the Annunciation, in prayer about Catholic claims, with a these words: 'Others and many have flourished before thee by eminent sanctity, but on no one has full grace bestowed as on thee. No one has, like thee, been elevated to so high a magnificence. No one has been pre-occupied by sanctifying grace like thyself. No one has shone like thee with celestial light. No one has been exalted like thyself above all sub-

limity.'
"To satisfy Mr. Rivington still further, let me quote some of the Doctors of the Church, of whom he speaks with as much reverence as if hey were Anglican churchmen. St. Ambrose says in his commentary on St. Luke: 'Mary received the saluta-tion of the Angel with reverent awe, because she feared; and with reserve, because she wondered at the new expression of a blessing such as never had been read and never been heard To Mary alone the salutaof before. tion had been reserved. For she alone is properly called full of grace, who alone has received a grace which no other has merited—the grace of being filled with the Author of all grace.'

"If St. Ambrose is guilty of the same 'misquotations,' St. Augustine will not fare better before the tribunal of the Rev. Mr. Rivington. In the the good news of His future birth, saying : "Hail, full of grace !" And later on: "Thou hast found grace be-fore God." And full of grace is she called, and said to have found grace before God, in order to become the Mother of her Lord-yea, of the Lord

"St. Jerome 'misquotes' Holy Scripture in the same manner. In his sermon on the Assumption of the Blessed Virgin Mary he says: 'How good and great the blessed and everglorious Virgin Mary was is divinely declared by the Augel, who; said:
"Hail, full of grace; the Lord is with thee; blessed art thou amongst women." For it was becoming that the Virgin should be replenished with gifts so as to be full of grace, because she gave to heaven glory, to the earth our Lord : she restored peace, gave faith to all peoples, put an end to vices, gave order to life and justice to morals And rightly full; because others receive grace only partially, but into Mary the whole plenitude of grace has been at once infused. Truly full; because, although the Holy Fathers and Prophets possessed grace, they did not posses it in its fullness; into Mary descended the plenitude of all grace that is in Christ, though in another manner. And for this reason he said : 'Blessed art thou amongst women,' that is, more blessed than all women And hereby the blessing of Mary took entirely away whatever curse had been instilled by Eve. . . Whatever has been accomplished in her was Whatever wholly purity and simplicity, wholly truth and grace, wholly mercy and justice, which looked down from heaven. And therefore she is Immac

estness is the stamp of the mint on the precious metal—the truth.

| charitoo, according to the explanation | WHY HE GAVE UP THE SALOON | given by the Catholic Church. The | BUSINESS. passage quoted from St. Jerome shows clearly in what sense the holy Doctor and the Church of his time understood the expression kecharitomene used by St. Luke, -an expression which, in the same form is never used of any other person but Mary, and of her at the special command of God. "St. Jerome's rendering is a literal translation of the Syriac malyath taibuto (plena gratia), the Syro-Chaldaic being the language of the Blessed Virgin, in which the heavenly messenger deigned to address her. This expression is the 'original' which was translated into Greek by St.

Luke The Bishop concludes by citing one of those beautiful prayers addressed to the Virgin Mother by St. Ephrem the Syrian, who died in the year 373. The expressions employed can be explained only by the developed doctrine of the Immaculate Concention agreeding to the sance of Conception according to the sense of the Church in the words "full of

grace." This is the prayer:
"Most Holy Mother of God and full of grace, all pure, all immaculate, all back yard, and there, under an apple undefiled, all irreprehensible, all praiseworthy, all incorrupt, all inviolate, virgin in body, soul and mind incomprehensible miracle, immaculate

Let us close with an extract from the

"The holy Fathers and great neighbor's boy, a couple of writers of the Church considered in lay asleep behind the tree. their minds and hearts that at the time when the Angel Gabriel an-nounced to the Blessed Virgin her election to the most sublime dignity of Mother of God, she was called in the name and at the command of God Him little fellow. self, 'full of grace.' And hence they beer, carried taught that by this solemn and up to and then took his own boys in and put that time unheard of salutation it is them to bed. When his wife came shown that the Mother of God was the back she found him crying like a child seat of all divine graces, and adorned with the special gifts of the Holy Ghost,—yea, was the infinite store house and inexhaustible abyss of the same gifts; so that, never being sub ject to the curse, and a partaker with her Son of the perpetual blessing, she merited to hear from Elizabeth, in-spired by the Holy Ghost, the words Blessed art thou amongst women, and blessed is the Fruit of thy womb.'

ONLY AN ALTAR BOY.

Conneaut, O., November 27.-Incidents in the daily life of a great city are many and frequent, a few may deserve more than passing notice. An incident that should attract no little interest, as well as win the serious thoughts and admiration of a Christian people occurred on the streets of Erie, Pa., Nov. 22. A little lad whose parents live here in Conneaut, O, started cut to see the world, boarding a train on the Nickel Plate R. R., he journeyed on as far as Erie, Pa., where he unfortunately fell beneath the cars. Passers by hastened to ten-derly care for the little fellow. The child no sooner realized his terrible misfortune than he at once cried out for a Catholic priest, and asked to be taken to a Catholic hospital, whither he was conveyed.

The priest was not slow to arrive, and on approaching the cot whereou rested the mangled and bruised child, saw some of the attendants offer a stimulant to the little one to arouse, or thirty-sixth chapter of this Euchiridou he says: 'The Angel saluted the Mother of Christ when bringing her Mother of Christ when bringing her politely refused when the child said:

'I cannot, for I have taken the pledge." The attendants were not a little startled at these words. The priest drew closer and asked, "Where, my little man, did you take the pledge?" The answer came quickly, "Father Murphy of Conneaut, gave Father Murphy, of Conneaut, gave me the pledge when I made my First Communion." "And have you made your First Communion—how old are "Yes, Father; I am eleven you?"

years." The priest, physician and Sisters accustomed to many touching scenes, were now struggling to subdue their tears as well as give expression to the thought uppermost in the minds of every one who had heard the child,
"All the little Christian heroes are
not yet dead." The child's ardent
desire to receive the last sacraments was truly marvellous, and when informed that he must soon die and that everything had been done for him, he folded his little hands upon his bosom and uttered the words, Thank God.

The good Sisters and priest gave this consolation to a grief stricken mother that her son, little Willie Raynor's death was worthy of a Bishop. was an altar boy and his remains were buried in the presence of as large a con gregation as ever assembled here in Conneaut, Sunday Nov. 25.

Singers, public speakers, actors, auctioneers, teachers, preachers, and all who are liable to over tax and irritate the vocal organs, find, in Ayer's Cherry Pectoral, a safe, certain, and speedy relief. A timely dose of this preparation has prevented many a throat trouble. There are so many cough medicines in the

"I hear that Smith has sold out his aloon," said one of the couple of middle-aged men who sat sipping their beer and eating a bit of cheese in a smithfield street saloon last Friday night, says the Pittsburg Dispatch. Yes," responded the other, rather slowly

"What was the reason? I thought he was just coining money there. The other nibbled a cracker abstract edly for a moment, and then said:
"It's rather a funny story. Smith,
you know, lives on Mt. Washington,
right near me, where he has an excellent wife, a nice home, and three as pretty children as ever played out doors — all boys, you know, the eldest not over nine, and all about the same size. Smith is a pretty respectable sort of a citizen; never drinks or gambles, and thinks the world of his tamily.

Well, he went home one afternoon last week, and found his wife out shop ping, or something of that sort. went on through the house into the were the little fellows playing. They had a bench and some bottles and tumblers and were playing 'keep saloon'. He noticed that they were vestment of Him who puts on light as drinking something out of a pail, and this vestment, unfading flower, thou that they acted tipsy. The youngest who was behind the bar, had a towel tied around his waist, and was setting admirable encyclical letter in which Pope Pius IX., of holy memory, defined the dogma of the Immaculate Conception of the Blessed Virgin:

the drinks up pretty free. Smith walked over and looked in the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbor's boy, a couple of years older,

> " 'My God! boys, you must not drink that, he said, as he lifted the six year

old from behind the bench.
"'We's playin' s'loon, papa, an' I was sellin' it just like you,' said the Smith poured out the beer, carried the drunken boy home, He came down town that night and sold out his business, and says he wil never sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it."

Veni Creator" Before the Sermon.

It will be news to a great many Catholic church goers to learn that the singing of the "Veni Creator" before the sermon at High Mass is not allowable. The Right Rev. J. Janssen, Bishop of Belleville, Ill., sent the question to the Sacred Congregation of Rites in Rome: "Can the singing of one or two verses of the hymn 'Veni one or two verses of the hymn Creator' before the sermon at High Mass be allowed?" The Prefect of the Sacred Congregation, Cardinal Ledowchowski has sent the following answer: "No; for the sermon alone is permitted." The reason for this is that the break in the continuity of the Holy Sacrifice is permitted only for the sermon, and a further delay for the sing ing of the hymn before the sermon could not be recognized.

When Others Fall
Hood's Saraparilla bilds up the shattered
system by giving vigorous action to the
digestive organs, creating an appetite and
purifying the blood. It is prepared by
modern methods, possesses the greatest
curative powers, and has the most wonderfol record of actual cures of any medicine in
existence. Take only Hood's. When Others Fail

Hood's Pills are purely vegetable, and do not purge, pain or gripe. 25c.

There are a number of varieties of corns.
Holloway's Corn Cure will remove any of
them. Call on your druggist and get a
bottle at once. ot purge, pain or gripe

A Shortening

If you have a sewing machine, a clothes wringer or a carpet sweeper (all new inventions of modern times), it's proof that you can see the usefulness of

new things. Is a KEW SHORTENING, and every

housakeeper who is interested in the health and comfort of her family should give it a trial. It's a vegetable product and far superior to anything else for shortening and frying purposes. Physicians and Cooking Experts say it is destined to be adopted in every kitchen in the land. This is to suggest that you put it in yours now. It's both new and good. Sold in 3 and 5 pound pails, by all grocers.



The Annual Favorite.

WE HAVE RECEIVED A SUPPLY of BENZIGER'S HOME ANNUAL, I delightful book for the Catholic fireside. Price 25c, free by mail. By the dozen \$2.00. Address, THOS. COFFEY, Catholic Record Office, London, Ont.



Mr. John Bailey

All Run Down In health and strength after the grip,-I was advised to take Hood's Sarsaparilla. Half a merves, my cough ceased and I gradually ga flesh. Hood's Sarsaparilla mande me a well man. It hits the right spot. John Balley, Grocer, 498 Chelmsford Street, Lowell, Mass.

Hood's Sarsalia Cures
Hood's Pills are purely vegetable, and de
not purge, pain or gripe. Sold by all druggista

ENGLISH LITERATURE

A Primer of English Literature, by Maurice Francis Egan, LL.S. Price 35 Cents.

This is, as the author says in his preface: "To give the Cathode student a standard of judgment, to interest him in the literature of his own language, and to encourage such a taste for it that he would long to read books, and not be satisfied with the opinions of other people about them."

THE SPIRIT OF THE AGE

Faith and Infidelity. An Essay by Joseph K. Foran, LL.B.

Bound in fancy cloth, gilt cover, . . . 50c. TABLE OF CONTENTS:

What is the spirit of our age ? What is the spirit of our age?
What should be the spirit of our age?
The means afforded by the Church to enble the faithful to conquer in the battle
between right and wrong, truth and error,
aith and indicality. Free by mail on receipt of price.

D. & J. SADLIER & CO. atholic Publishers, Booksellers and Sta-tioners, Church Ornaments, Vestments, Statuary and Religious Articles,

1669 Notre Dame St. 115 Church St. TORONTO.



High-Class Hobbs Mfg. Co. London, Ont.

12 () 4 () 4 () 2 ASK FOR DESIGNS BENNET FURNISHING CO'Y.

LONDON, ONTARIO, Manufacturers of Church, School and Hall

FURNITURE. Write for Illustrated Catalogue and Prices.

Bennet Furnishing Co. London, Ontario, Can.

Pictorial Lives of the Saints The Catholic Record or One Year

For \$3.00.

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Butler's Lives" and other approved sources, it which are added Lives of the American Saints, recently placed on the Calendar or the United States by special pelition of the Third Pienary Council of Baitimore in 1981 by His Holiness Pope Leo XII. Edited by Jonn Glimary Pope Leo XII. Edited by Jonn Glimary Shea, Lib. Family and nearly four hundred other il instrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, to the publishers; and approved by forty Achbishops and Bishops.

The Saint S For \$3.00.

THE RITUAL OF THE P. P. A. We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from failing into the trap set for them by designing knaves. The book will be sent to any address on receipt of 5 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, Thomas Coffer, Catholic Record Office, London, Ontario.

COMMERCIAL HOTEL, 54 and 56 Jarvis Contrect, Toronto, This hotel has been restreted and furnished throughout, Home complorts Terms \$1.00 periday, MEAGHER & PEACOCK, Proprietors.

LOVE & DIGNAN, BARRISTERS, ETC.,