MARCH 7, 1896.

about 5 cars of sale cattle in the receipts since vesterday noon, about all butchers'. The de-mand was not at all active. Hogs-Receipts 22 cars; market very slow. Yorkers, fair to choice, \$4.10 to \$4.15; roughs, common to fair, \$4 to \$4.55; \$3.25 to \$2.50; pigs. common to fair, \$4 to \$4.55; Sheep and lambs-Receipts. 25 cars; market slow; lambs, choice to prime, \$4.40 to \$4.50; cuils and common, \$5 to \$5.75; sheep, choice to selected export we thers, \$3.35 to \$3.56; cuils and common, \$5 to \$3.25. ois, V. G., er the final vere depos-

DON. ne, beloved ity seventh ous disposi-true heart, number, all or untimely om her late l, on Satur-of Requies the soul by St. Peter's ortal of an s consigned in peace !

le the death in Thursday

N.

JEFFERSONVILLE, IND., Sept. 1893. I couldn't walk, was perfectly he'pless, had to be moved in a chair, and the doctors said i wasin-urable, as they had bried everything without wall. After taking only a few doses of Fastor Keenig's Nerve Tonie I seemed much better. Koonig's Nerve found 1 sealed After taking seven bottles the doctors very much surprised over my improvement advised me to continue to take the Tonic six months now since I had the last epiler W, VANME VANME WASHINGTON, D.

ind year off ad the final we trust he received all ha few days o weeks ago d gradually and snapped s born near nd came to s, when he id. He mar receded him sh will miss genial and led the posi-The chief s. P. Albitz. Mrs. Albitz her friends, a few months a his daugh-arch, where Rev. Father attack in three or four months. SISTERS OF THE GOOD SHEPHERD.

FREE Avaluation Months and a sample bottle to any at dress. Poor patients also get the med-dress. Poor patients also get the med-mine free dress. For the same set of the same Keenig, of Fort Wayne, Ind., since 1976, auris any under his direction by the

49 S. Franklin Street Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, \$1.75. 6 Bottles for \$9. In London by W. E Saunders & Co.

N. age reached of this city, William, in y last. De-za while sit-he greatest needical men, s one of the f our city. a telégraph se to a high as a dutiful eery respect icted family AND PERSONALLY. pils when Competent. SARNIA. nounce the , of Sarnia, w days ago. in the city, n the Adver-genial char-Mr. Skeffing c and at all Write or apply to

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alt, Boucher, ber, Dickey, Macdonald on), Masson, dd (C. B.). O'Donohoe rose, Reesor --28. Sandbay Sure, Send address and ve will show you how to make 84a will show you how to make 84a work in the locality where you irve, plain the business fully the remember we guarantee a clear profit of \$6 for every day's work before the store. Address.

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ALD. Iary M. Mc-urried to Mr. ceek, By Rev. ly dressed in ne bouquet of id was Miss he bride ; she tress of light r. Villeneuve, the marriage nkland, to the where they all . The young n for Ottawa, tuture home.

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We used Pastor Koenig's Nerve T ast four years, and the following sured by it: A girl subject to epilepti ix times a day was cured by three

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The Catholic Record,

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, MARCH 14, 1896.

NO. 908.

ghastliness, God suffers no diminution of His infinite sanctity. His antipathy to evil is never brought down from its them for His own sins, or fancy that God was the author of them. "Which of you shall accuse me of sin?" Who pure summit. Upon the evil-doers now as of yore His wrath is borne in shall say that God countenances evil or connives at iniquity when he suffers with the mortal sharpness of Sinai's sword of lightning, the stubborn fury human liberty, if but one man use it aright, or if none shall be found of the deluge and the deadliness of the qualified for salvation owing to their abuse of it? "Let no man when he fire and brimstone that fell in showers on Sodom. Towards evil His is a heart is tempted say that he is tempted of of adamant. God's light shines with God ; for God is not a tempter of evils, equal radiance upon the just and the and he tempteth no man. But every man is tempted being drawn away by unjust; upon the gentle lamb of good-ness and the poisonous reptile. To his own concupiscence and allured. use or abuse the power God gives us is (St. James, I, 13). ours, for we are grandly free. God's earth will bear the cockle; at her breast will it drink the strength of its St. Basil pertinently observes : "The man who asserts there is no God is duly adjudged void of all mind and existence, side by side with the wheat. prudence. The same must be said of the equally stupid individual who But God disowned the evil: "An

enemy hath done this," and yet pershould say that God is the cause of mits it : "Let both grow until the evils; for, these two, I verily believe, commit an identical offence — the former when he holds that God simply harvest. God has placed before us good and evil, life and death : His light shows does not exist, the latter when he states us the way ; but it does not prompt us,

nor move us on. By no means may it compel us. The light of heaven that not good — wherefore in the two in-stances there is clearly a negation of shines upon our evil way has no share God." Are we sensible of the tremend-ous responsibleness for our wicked in our moral actions but in silence stares and shall bear witness of our actions? Say if it be a full consciouselection.

The marauder will not charge his midnight depradations, nor the libertine his lewdness, nor the drunkard his orgies to the pale and dumb moon. It pours its quiet beams into their cham-bers as well as it lighted up the way to chapel, home and temperate slumber. God foresees the harassing spectacle of red assassination, the shameless harlotage that traffics in unclearness, the world's fetid pollution to the end. His prophetic omniscience unveiled the picture of the future with all its lights and shades, yet He is not neutral : He clearly forsaw but predestines none of these things. What more could He have done or do to check evil and not lay violent hands on human liberty, for by soft pleading, by more forcible counsel, by stern commandment, and by terrible threats, He has always dissuaded the sinner from evil and im-pending doom. But whether it be in His justice or in His love, God's glory must be promoted by man's liberty. Perverse, selfish, one sided, I know, man questions the value of this liberty because of his own cowardice in the

Listen to the words of Our Lord. How poison. ready and eager to forgive; how but there and then He imparts absolu-tenderly He tells of His love! Hear there there and then the imparts absolu-His sacred bosom growing full with the terms of the sacred bosom growing full with the sacred bosom grow His sacred bosom growing full with His mercy and then hear the heavy sigh as He despairs of our perverse will, "O Jerusalem, Jerusalem, thou that heilbe the were deepening on his own sweet will bus healbe with me in paradias". Bishop Durier of Natchitoches has beyond his diocese, presenting, as it does, a remarkable interview with the Not with a paradias". His mercy and then hear the heavy sigh as He despairs of our perverse that killest the prophets, and stonest them that are sent unto thee ! How

the vials of His wrath concealed in the bosom of His justice till the great day. Yes, till then we are free-O liberty,

in thee I rise or fall ! of iniquity. "Unless ye eat the flesh of the Son that God is not good ; for if He is the author of wicked things verily He is have life in ye." of Man and drink His blood ye shall not

The sacrament of the altar meant life or damnation to the Apostles. They were free to accept or reject, to eat or decline the Supper. Upon His uttering the doctrine many Jews withness or but a dreamy half realization. That we are responsible as men for our actions is beyond dispute. Were this drew from Jesus as their fancy wove visions of mangled fiesh. The Master did not coerce them. He left them their full freedom. The Apostles were not so we are reputed unpunishable by free. Jesus asked them their choice, "Do you wish to go?" Life and the laws of State and qualified as in-sane. The faintest reflection on your sanity would fret your feelings. You death were in the balance. Man's own free will must touch the scale that freely agree to all consequences of your determines his fate-" the rise or fall human actions as they affect this world. But has not some elfish spirit whispered of many in Israel. It was a dreadful moment for Peter to you that you could not help the sins

you committed? Responsible before men, not responsible before God; sane and his companions. Jesus declares their freedom to choose. They knew they were responsible for either etern-ity—the sad one or the happy.

before the judgment seat of God. Are Peter and his partners chose freely you aware that you are answerable for Jesus and the faith. Happily or un-happily, we are wisely free. We must not lay the culpability of our offences your sins, or tainted by the latest trick of the age, do you hide from God as you affect to hide from fallible earthly upon our neighbor. In vain did Eve avow the serpent did beguile her. judges and vainly strive to conceal your guilt and perversity under the gauze of affected insanity and self-Willing, forsooth ! to subscribe to the deed, but earnestly laying the blame

of her actions on the serpent. But Eve was free, and God knew no power could have forced her will. Freely Aye, the devil's new opiate to the conscience, but impotent to soothe, and a certain excitant of more gruesome she disobeyed God, and justly to this day the groans of our mothers whilst horrors. God knows the truth. He " Thou wouldst | they bring us forth, constantly remind We us of our mother's voluntary guilt and responsibility for her own sin. people. The seductive charms of Eve we will allow ; yet neither guile nor violence nor both, place man beyond the pale of responsibility, for God does not tempt us beyond our strength; so in vain did Adam insinuate Eve's blame for his own action, saying to the Lord that the woman gave it him to eat. The attractive grace and love of woman were designed for government and not for his adoration or subjection. He was free to choose either - God or the woman. To-day we are paying our portion of the instalment that our generation has to assume out of the general debt of ward or retribution, a kingdom or servitude, life or death. Choose we nunishment contracted by the Root of Mankind and the common father of us all when he sinned. must. No man can serve two mas-Two thieves hung rivetted by the tion. side of the Master. The one was a trained miscreant who felt no responsi-O liberty, thou art double-edged, and hence twofold in thy might-equa bility for his sins. Hardened in vice to cut a path to glory or to do the the soft waxen disposition of youth be bloody deed of self-destruction. But came in him as unimpressionable as who shall blame the weapon of the granite. As he lay there he inwardly suicide? Unless God permits evils He abused God for having cree ced him. must abolish our liberty, and lo, the He scorned responsibility. He gnashed his teeth at fate and would not ewn sad spectacle of unfree service, actions his teeth at fate and 'would not own any share in the 'ulpability of his present situation. The justice of it not bud and blossom in the rude March land of good-will to all and fair play to all Christians. Jows and Gentiles without merit, the soul without sanctity and no glory unto God. The groans and curses of the reproved souls the accust and way of criminals, to will revile the liberty they so ill used, but hymns of laud and gratitude to God will ring through the courts of drown rate where it belongs, in their will that won for myriad souls the Con perverse wills. If the impenitent thief had realized aurel of true glory in Sion. The health that occasioned by its his offences, feet of God would have abuse the sins of the gorma', dizer, the drunkard and the libertine, by its wice on thief argues. For when his companion had just blasphemed Christ he reprimanded him : "Neithor dost partners in guilt, harlots or thieves, Christian hearts, purple with the blood country is just as you say it must be,

thou shall be with me in paradise." The character of this holy season is "Last year we were in Rome, at the

lay bare before Him the miseries and infirmities of our life. We'll bid fare-well to dangerous places, persons and of the Apostles' creed. To carry out the habits—"depart from Me ye workers of iniquity."

Each shall say 'I have acknowledged my sins, and my injustice I have not concealed."

This is the time appointed by God for new mercies. The present one is the hour; to morrow is too late for to-night we die. Now on earth where is the bour; to more any David mercy reigns, for who, says David, "shall confess to thee in hell." Let us labor in our groanings, and wash us labor in our groanings, and wash our beds and water them with our tears. If we say with David, '' I will confess against myself my injustice to the Lord,'' then we may say to God, ''thou hast forgiven the wickedness of my sins.'' The tears of lesus and the water that

The tears of Jesus and the water that some non-Catholic children in order that Catholic children may be better welled from His lance opened side will flow in upon our naked and sinful hearts—"Thou shalt sprinkle me with with non Catholics when there is no hyssop and I shall be cleansed ; thou danger of the faith. Said the Pope : shalt wash me and I shall be made 'And it is moreover our command that whiter than snow." in Catholic schools non-Catholic chil We'll banish ourselves as lepers to

dren should never be troubled for not attending Catholic worship.' Our bethe desert of the Lenten solitude to find Jesus, and uncover our leprosy. Jesus, Son of David, have mercy— cleanse me. Rise from Thy bed of good feelings among ali men, without this word of God : 'The wages of him cleanse me. Rise from Thy bed of good feelings among all men, without this word of God: 'The wages of him sand and pillow of pebbles and lay Thy distinction of creed; it ever was and that has been hired by thee shall not pale and emaciated hand upon my poor

is especially to have secular knowl edge extended to the great masses of laborers that he speaks, writes and

Yet, we prefer to call him ' the Pope of laborers,' because of his special, them that are sent unto thee! How often would I have gathered together thy children as the hen gathereth her chickens under her wings, and thou woulds not." He would have us if we will, near His heaft, there to be warmed near the fires of His eternal love, and yet we the vials of His wrath concealed in the his old heart was grieving for so many laborers who would work hard and work on and on, year after year, ever unable to save something for sickness, old age and gloomy days, we venture to tell him; 'Holy Father, we sympath-ize with laborerers; however, your so very dear laborers have their shortcomings and faults, too, as well as employers. He smiled and said : 'My son, in the rich employer there are shortcomings and faults, too; in the poor laborer there are shortcomings just as well ; yet the Lord sided with

the poor. Go and do likewise.' "Dearly beloved friends, let us side with the poor, in order to be on the Lord's side and on the side of our noble-hearted Pope. Let us remember that there are and ever will be shortcomings and faults on both sides, so that in the settling of differences between employer and laborers, mutual justice can be expected to do only part of the work : mutual charity is to do the rest. In our fair-minded and generous-hearted Louisiana we are satisfied that honest laborers have fair play. We have only to recommend ever will be a foremost care with us to abide by thee until morning.

Within the gates, in the day and watches of the night the voices of priests and monks prostrate between the vestibule and altar shall go up in clouds of incense and storm the taber. " In our regulatious concerning fast

Protestants all have a longing for

that word "Catholic" which they re-

pudiated with such scorn a few cen-

turies ago, but which apparently they

would now willingly assume again if

they could. Here is Bishop Vincent of

the Methodist church, who in address-

Theological school the other day

"I never mean to forget that I be

long to the holy Catholic Church

When I see the other churches-the

Anglican, the Baptist, etc., - what

they are doing, how they are growing

and progressing, I feel proud to again

reiterate," he went on to say, "that belong to the holy Catholic Church.

belong to the M. E. branch of the holy

Catholic Church, which comes as near

to the heart of it all as any. I am as

much a denominationalist as I am

ing the students of the Boston Univers

All Holy Catholics Now.

ity

said

RTS.

nd wish them

SECTION NO. 2. NOTICE TO CONTRACTORS.

TRENT CANAL.

Peterboro' and Lakefield Division.

at, Sic. per h. Peas, 45 to to 33 35 e per 4-5c per bush. Corn, 36 2-5 to 84 to 85.55 per the carcass. 0 to 85 per cwk. y, and turkeys ood roll buiter Eggs ranged bles, \$2.75 to \$3 SEALED TENDERS addressed to the under-signed, and endorsed "Tender for Treat Canal," will be received at this Office until noon on Saturday, 21st March, 1896, for the construc-tion of about four miles of Canal on the Peter-boro' and Lakefield Division. Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office. Peterboro' where forms of tender can be obtained on and after Thursday, 15th Feb-ruary, 1896.

be obtained on and after Thursday, 13th Feb-ruary 1895. In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and further, an accepted bank cheque for the sum of 87.300 must accompany the tender ; this accepted cheque must be endorsed over to the Minister of Rail-ways and Canals, and will be forfeited if the party tendering declines entering into contact for work at the rates and on the terms stated in work at the rates and on the terms stated is sent in will be returned to the respective parti-ies whose tenders are not accepted. The lowest or any tender not necessarily ac-cepted. ite, 84 to 841c.; 20036, 64 to 55.2 28 to 29Åc.; rye, 1ckwheat, 36 to 7, 40 to 90c.; geese, per 1b. 6 to 18c.; eggs, er bush. 3%; pples, per bbl., 0 s18.0%; straw, 41 to 64 c. base 41 to 61c.; beet cass, per lb. 6 nutton, lb., 4 t

cepted, By order, J. H. BALDERSON, Secreta -Grain-Wheat No. 2 red, 65 to to 18c; rye. per ish., 30 to 35c; .; barley, 60 to

Department of Railways and Canals, Ottawa, 6th February, 1896.

REID'S HARDWARE

er lb.; eggs, 13 pound; honey, o 12 per pound; led. \$11 to \$13 in ton; beans un-cd, 75c to \$1.00 a For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sinceperette, the latest Wringers, Mangles Coulery, etc. higan, \$4.50 to .50 to \$3.50 per vt. ; pork, light, to \$4.25; live .; mutton, \$5 to ssed, \$5 to \$6 per out - vol \$6 per 118 DUNDAS STREET, North Side. LONDON, Ont. An Hour With a Sincere Protestant. 38ed, \$5 to \$6 per cwt.; veal, \$6 to 12c per pound; oring ducks, 10c 0 12c; heavy, 10c pound. c per lb; No. 2, No. 1, 6c, per lb; , 30 to 80c, each; This is one of the most clever and useful con-troversial works of the day, and a most suitable production to hand to Protestant friends who are desirous of becoming acquainted with the teachings of the Catholic Church. Sent by mail on receipt of IS cents. Address : CATHOLIC RECORD, London, Ont.

arkets.

tet for cattle to-old in loads over i 3¹/₂ to 3¹/₂c., and xtra choice sold (exceptional : 2³/₂ e range for most o day, and com-th

POST & HOLMES,

per lb., but the Sheep were from 2½ to 2%. and only really m 84 to 87 each. or the best hogs or thick fat and

Branch No. 4, London, Branch No. 6, LOBGON, Meets on the 2nd and 4th Thursday of every ronth, at 8 o'clock, at their hall, Albion Block, Richmond Street. 6, Barry, President T. J.O. Meara ist Vice President; P. F Borls, R scording Secretary. tle-There were

ill judge if we be responsible and in face of virtue, and calculates only the how far we are so possibility of damnation. But the rap-turous beauties of God's love spread easily detect what I conceal." may deceive ourselves, but self decepout before the glorified vision of our tion does not render us irresponsible hope bursting into glad song or meltnor unpunishable.

delusion?

The blind man of Quinquagesima ing into gladder silence of eternal adoration, or the terrible beauties of Sunday was cured of his blindness. His justice resolving itself into a mil-Do we not love our blindness, and lion shapes of variegated and eternal torture in the dread abyss. His love foster it, and refuse all remedy for re moving it? ""Lord, that I may see. or His justice-which? 'Tis thy right Who, then, is responsible for our blindand privilege to do so. Choose, man. ness and the certain fall into perdition ?

before the tribunals of earth, insane

In the two attributes God is equally Ourselves adorable. Elect thy way, abide the consequences of thy free election. We are free. Upon the foundation of our liberty we rear a structure of holiness which we, by God's ordina-Choose Love and Love's dwelling, heaven and virtue will be the test of the election ; or choose Justice and Her tion, may call our own. Being free, we choose. With our choice of good or troublous abode at the easy but terrible evil eventuates merit or demerit, recost of sin. God's glory will accrue

from either choice and all things. Out of the very shadows of Adam's sin, the Star of Bethlehem rose up and faces of ters. light looked down upon the darkened earth as angel lips told in song the coming of the Light of the World. God transformed the cruelties of their persecutors into the shining glories of the martyrs and the triumph of virtue. Now He turns the injustices, crueltie and adversities of our life into instruments that fashion us into saints. The wrongs we do are but our own ; for not on towers of stone nor the fated grandeur of Solomon's temple, nor on habitations of wood did those hot and d tears fall that rolled out of those sweet and tender eyes of the Master as He looked from a neighboring hill upon Jerusalem, His body trembling with the emotion of His grief.

Not, I say, on the senseless steeple doomed to near ruin, nor on the ancient streets and lanes soon to feel disposition, has become the help of the imprint of blood and carnage ; not piety, penance, temperance and chast-ity, the glory of God and of saints. The same key of angelic liberty opened the door to the wicked and reon the unthinking brutes, nor upon the whole scene that filled the physical eye, did this heaven of grief break out in torrents of tears, but upon the vast and boundless city of the Jerusalem of bellious spirits of heaven, and locked burst forth in majestic pity. Your sins and mine included in the mass of iniquity from Eve's consent till the last human thought, for a lasting testi- where no one may enter by violence of dignity laid the blame upon his own dignity d

clouds of incense and storm the tal

The judgment of Edom in the vision of Abdias threatens our pride, 'Though thou be exalted as an eagle

the Lord." The grim verdict of God against Nineveh is pronounced, and the voice of the Church as of the Prophet Jonas is lifted for penance to escape the exe-opposition is but a little cloud that will is lifted for penance to escape the exe-cution of God's vengeance on sinners. all their strength and let them turn grand American country, which they

Thoughts for March,

of fellowship to all their countrymen, without distinction or creed, and how their good-will to all meets with goodand thou set thy nest among the stars, thence will I bring thee down, saith only opposition to Catholics comes from an association, the policy of which is to discriminate against Catholics,

> lear up before Catholic loyalty. Let Catholics go on and on, ever and ever, and always loyal and true to their love so well. Even where the Church s persecuted the duty of Catholics to country is loyalty in conscience ; there, in that noble America, where the Churchlenjoys full freedom, the duty of Catholics to country is moreover

Catholic, and I am a denominationalist loyalty in love.' " Dearly beloved friends, in our own Louisiana, a policy of persecution, dis-criminating against fellow - citizens,

for the sole purpose of helping the holy Catholic Church." "Holy Catholic Church" is good. But what is the Holy Catholic Church ? There is, and ever has been, but one, and we are quite sure that Bishop Vincent is mistaken and that he does not belong to it.

Archbishop Kenrick Dead.

Despatches from St. Louis on Wed-nesday state that Archbishop Kenrick of that city died at 1.30 that afternoon aged eighty eight years. The Arch-bishop has been in feeble health for many years and several times has been on the point of death. Some time ago the Archbishop was relieved. of the cares of office by the appointment of Archbishop Kain as his successor

Archbishop Kenrick was the oldest and in many respects one of the widest known prelates in this country. He was a man of profound learning and the author of several standard works.

The month of March, this year, may

Let men and beasts be covered with

the Ninevites had done well their Lent. God will not smite the lowly penitent on his knees in humility and compune

sack cloth and cry out to the Lord with every one from his evil way." God saw their works and had mercy, when

clouds of incense and storm the words of nacle of mercy in the piteous words of Joel "Spare, O Lord, spare thy people."

doubting their loyalty to our free in-

well be called the month of Passion second to none in manliness and loy lowers ; not indeed of those flowers of alty, on account of their belief or unpurple hue which, with their open belief, is but child's play among us. chalices, catch the dews and rains of Never was fair Louisiana the land of

all, Christians, Jews and Gentiles. We do not wonder that Louisianna som new are the flowers of holy medi-Catholics simply ignore the un-Louisitation springing from the thoughts anian association, which does not know of the great passion time when Christ, better about the rights of citizenship, our Lord, held a chalice full of suffermanliness and loyalty. The letter and ing up to heaven to be accepted for us and our Redemption. The cold, bleak, spirit of the Constitution are the Cathwintery winds that chill the human heart, belong to the bitterness of suf-fering out of which the human heart of Obrid defence. Our noble constitution we fully trust in and loyally stand for and our Catholic loyalty is conscience, but also loyalty in love. The thoa fear God." Now the penitent thief recognized his own responsibil-ity, he did not blame God in the dis-nucleon of the American and Passion-tide, with Holy Week and the Cross of Calvery! These Pas-Father, you may rest satisfied that in Christ purpled Itself in its own blood guise of fate, nor curse his birth and the parents that bore him; nor his and entwine themselves around true American country, Catholic loyalty to

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CHOICE FRUIT TREES, RC O Shrubs, etc. Write us for our 1896 logue, and we will send ycu one free. now.) GLOBE NURSERY COMPANY, ROCH N. Y.