

# The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, FEBRUARY 29, 1896.

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## THE CHURCH AND THE BIBLE.

A Lucid Explanation of Their Early and Lasting Connection.

At the meeting of the Woman's Educational Union held in Chicago on Thursday last week for the purpose of encouraging the use of scriptural selections in the public schools without note or comment, Mrs. P. J. Healy contributed a splendid paper on "The Catholic Church and the Bible," of which we quote a part:

According to the decree of the Council of Carthage, A. D. 397, it was forever settled for the Church that the Bible consisted of seventy-two books, all inspired by the Holy Ghost. Forty-five of the number belong to the Old Testament and twenty-seven to the New Testament. The Bible is the result of the Church's efforts in gathering and preserving its teachings. She is the author of it on its human side, the Holy Ghost inspiring the scribes in such a way that He is the real author. The vulgate was so called because written in the then language of the people. In the fourth century the Pope placed at the disposal of that great author, St. Jerome, all the facilities that the world contained then—all of which the council had declared to be inspired of the Holy Ghost. That vulgate version by St. Jerome has been used from the fourth century to the present.

"The first English translation was made by the venerable Bede, the scholar monk of the Saxon church, who died dictating the last sentences of the gospel of St. John. Great is the debt of Christian gratitude to those medieval monks whose pen-strokes in copying the Scriptures were made with loving care, whose illuminated pages indicate perfection in an art lost to us. Then in progress of time came the Donal version, the English Catholic Bible of today. To Spain, in the days of Ximenes, the Bismarck of Charles V., is due the first polyglot Bible ever published. There is no higher authority than an encyclical of the Pope, and in 1893 Pope Leo comments on the reverence which the Church pays and always has paid to Holy Scripture. In the halls of her general councils a superb Bible is always placed upon a throne. It is obligatory on her priests seven times in the day to recite the divine office, to lift their voices in words of holy writ.

"What is the Church? We Catholics believe that Christ meant each Church; that, in so building He meant to establish a society which should remain on earth after Him to represent Him in His work of regenerating the world, and that this society should carry His work to completion; that it should strive and strive until the last soul is saved. We believe that He was profoundly in earnest when He gave His Church her credentials in those words, 'Teach ye all nations. As the Father sent me, I send you. Go, therefore, teach all men, observe all things whatsoever I have commanded you, and lo! I am with you, and finally, before He was lifted up before their eyes, He promised His apostles to send upon them the Holy Ghost, the Paraclete, the Spirit of Truth, who would teach them all truth and bring to their minds all things they had heard, and would abide with them forever.

"The Church was saving souls long before Christ's words were committed to writing. All divine revelation is the word of God. Some of its revelation is written, some unwritten. St. John in his last chapter said had he written all that Christ said the world would scarcely contain the volumes. We see, therefore, that the Church is the teacher of mankind, and not the Bible. We see that the Church alone has the power and the right to tell us what is the Bible. Without the authority of the Church, which for 1,500 years was the sole custodian of the New Testament, no one could be certain of its contents, no one could be certain of its integrity. She is the proper interpreter provided by Christ to interpret the divine law, just as each civil government provides a proper tribunal to interpret the civil law. She has always encouraged and facilitated individual study and research, while she prescribes that the translator of the Bible must adhere to the plain literal text wherever possible and wherever such adherence does not cause conflict with the truth. Luther ignored this in a great number of cases. In the sentence, 'Though we account a man justified by faith without the works of the law,' Luther established the word 'alone' after 'justified,' and when remonstrated with, he assumed a change in Scripture text to stand.

VALUE OF CORRECT INTERPRETATION. "It has been said that Catholics are forbidden to read the Bible, and hence drove it out of the Public schools. The Church teaches that the most important part of the reading of the Bible is the correct interpretation of its truth. Hence the first requisite to a Bible reader is a safe interpreter. St. Peter said it troubled him much to understand a great deal that St. Paul had written. The Bible does not interpret itself. The individual has yet to

be born who can do it; the Church can and does interpret it, as the State interprets the constitution. Hence we believe that a translation must be sealed by the authority of the Church before it becomes authentic, as a stamp before it receives the stamp of the government. The only interdiction of the Bible by the Church precludes a non-authentic translation.

"I have ever opposed the reading of the Douai version in the Public Schools? But you say the Bible is not much read in the Catholic schools. The Church, like the good mother that she is, adapts her food to her children's digestion, and we know that she gives us all the starch that we need; and what matter about the form so long as it reaches the tissue where it is needed? If we love the Bible, let us show it in our lives. It is a treasure greater than the patrimony of princes, coming down to us through the ages, proclaiming to the humblest apprentice in this workshop of the Master that the kingdom of our Father abides for us beyond; that the only royal lineage is ours; that unless by our free will we forfeit our heritage there shall be no more for us disappointment or sickness or sorrow or death, but that we shall live forever with the angels as our fellow creatures."—Catholic Columbian.

## THE CHRISTIAN ENDEAVOR SOCIETY.

We have been looking over the January number of the *Christian Endeavor*, the Chicago organ of the Christian Endeavor Society, and we confess we find it an extremely interesting, lively and stimulating paper. It contains information in regard to that extensive society which we are sure will be interesting to our readers and if we can transfer a little of their enthusiasm and intense zeal and devotion to the tepid, half-hearted portion of our own people who are mere nominal Catholics, we need not be ashamed to acknowledge our indebtedness to them for a very valuable acquisition. It is right to learn even from an enemy.

The Christian Endeavor Society is thoroughly organized and embraces the whole country. They call it "theocratic democracy," and we confess we find it an extremely interesting, lively and stimulating paper. It contains information in regard to that extensive society which we are sure will be interesting to our readers and if we can transfer a little of their enthusiasm and intense zeal and devotion to the tepid, half-hearted portion of our own people who are mere nominal Catholics, we need not be ashamed to acknowledge our indebtedness to them for a very valuable acquisition. It is right to learn even from an enemy.

"We have supreme loyalty to our grand and noble president, who has never heard such a shout as would go up from the vast army of Endeavorers in tents, halls and churches, at our national conventions, when by a rising vote and true American cheers he would be swept on a tidal wave of affirmatives into an office which but faintly expresses the gratitude of the churches for the messages from God which he has brought to us."

The society is still, of course, in some respects, in an inchoate condition and serious questions of organization, and practical work await their decision of their wisest and ablest men. Meantime they are not lying on their hands waiting for some favorable wind to fill their sails. On the contrary they are wide awake and very much in earnest. At least the leading spirits are, for we may judge from the tone of the number of the *Christian Endeavor* which has fallen under our notice.

From that we learn that they seem to have adopted Father Elliot's plan of campaign for the purpose of preaching a crusade among the people with the express intention of teaching and elevating the masses and promoting the important cause of Christian citizenship. In "Suggestions for Workers" the writer very properly says:

"The missionary extension problem presented to young Christian workers in the churches and societies must be met on all sides. If we would see Christ's Kingdom advanced we must use every endeavor to forward His cause. We must not only work ourselves, but we must get others to work with us. If there are Christians not awake to this sacred cause then it is our duty to awaken them."

And he reminds the various societies that their work is a work of prayer, of patience, and to be watered with tears.

"The plan is to send into the field competent speakers of unexceptionable ability to present the various phases of their mission so as best to affect the people in cities, the unreached elements on our frontiers and even the countless multitudes in heathen lands." These speakers are volunteer lecturers who receive no pay for their services. The societies contribute the sum of \$5 for each appointment met by the respect-ful speakers, which amount, it is said, has proved sufficient to defray all travelling expenses. "The grandest theme in the world," says the writer, "should be advocated by the ablest speakers in the church. Strong speakers draw large crowds while large crowds secure great speakers."

And he declares:

"On this proposition, with wide, wise and attractive advertising, the

movement has, under God's blessing, broadened, deepened and quickened the tide of missionary interest in scores of cities, making it as never before, a power for mighty things."

There is a regular form of application embodying an agreement to comply with the rules set forth. The organization extends into every State, and letters have been addressed to the governors of all the States asking the important question, "What can two millions members of the Christian Endeavor Societies do for the betterment of the country?" This number of the *Christian Endeavor* contains answers from twelve of the governors, and the suggestions and advice embodied in those letters are both varied and very interesting. As the enquiry spoke particularly of promoting Christian citizenship the governors quite generally felt at liberty to give their answer a general political turn advising the members to take an active interest in politics, aiming specially to purify and elevate the political sentiments of the people. Governor Griggs, of New Jersey, advises them "not to waste their influence by scattering it among organizations that have no earthly chance of political success, but to stand for honesty, integrity and everything else that goes to make good government and work through one or the other of the well-recognized and powerful political parties." Governor Sheldon, of South Dakota, adds this postscript to his letter: "Also tell them to vote the Republican ticket." This, we believe, is the only indication of strictly partisan politics in these curious and interesting letters. But the whole tendency of their advice and suggestions is to elevate the moral tone, insisting very generally upon the necessity of making politics more Christian.

Now, we maintain that there is no use in pooh-poohing—much less in ridiculing this grand moral movement. Their aim and their motives are good. Of course, like all such movements, it is composed of mixed elements, good, bad and indifferent. What the outcome will be who can predict? As Catholics we know perfectly well where the grand defect—the really weak point, lies—the want of a definite, fixed faith and a recognized spiritual authority. No doubt there will be parties, cliques and cabals and eventually they may all split up and the energies of the society be dissipated by the ambition of interested and selfish leaders. But for the present they seem to be doing a good work. Any organization of earnest, zealous Christian people who aim at stemming the tide of corruption, purifying politics, elevating the moral tone of communities, and encouraging a more decided type of Christian citizenship certainly is not to be despised. We may well say with the Apostle: "But what then? So that by all means, whether by vote and truth Christ be preached, in this also I rejoyce, and will rejoyce. No need we be ashamed to interest our zeal, their enterprise and their aggressive devotion in laboring for the good of their fellowmen."—Catholic Review.

THE HOLY FATHER, says the *Catholic Review* of New York, has made permanent the commission of Cardinals appointed to further the union of Christendom. He says: "From the period of the Apostolic Letter *Praeclara* We have strenuously endeavored to make a beginning and to put forward in the most desirable union of faith among the peoples who have seceded from the Roman Mother Church at various times and for various causes. Indeed, We have put our hand to that enterprise which, as We have elsewhere stated, is a long and laborious undertaking and the useful effects of which would not be speedily given effect to. But, owing to a complete confidence in the Divine aid, upon which We altogether rely, We have sought to create the best possible helps, and in the first place it has seemed well, considering the gravity and the vastness of the cause, to take counsel with some of Our beloved sons, the Cardinals of the Holy Roman Church. By Our desire, the meetings of these dignitaries were first directed to the consideration of the Eastern Churches, and on this account it pleased Us to convoke and consult Our venerable brethren, the Patriarchs of each rite and nation. This was so happily effected that certain decrees were resolved upon and published in a recent constitution, *Orientalium Dignitas Ecclesiarum*—decrees which, though they were primarily directed to the preservation and defence of the ancient and legitimate discipline of the Eastern Catholics, manifestly tend to facilitate the return to unity of other peoples. But having regard to the first fruit of these meetings, and understanding that their continuance might be expected to be of great help to the other parts of Our undertaking, We were led to make provision that this method should be perpetuated and fruitful by being systematic and enduring." He has appointed as the members of the Commission Cardinals Ledochowski, Langenieux, Rampolla, Vannutelli, Gallimberti, Vaughan, Giannelli and Mazella. May their deliberations be fruitful!

## CHRISTIAN UNION.

The number of Protestants in the world of every denomination, according to the Hubner's geographical-statistical tables, is 123,000,000. As nearly as I can calculate with the date available, the number of Catholics in the British Empire is about 10,354,000. In other words, about two and a half per centum of the subjects of Queen Victoria are also spiritual subjects of Leo XIII.; whilst of all the spiritual children of Leo XIII., no less than 75 per centum are subjects of Queen Victoria.

Of course, these relative proportions are by no means uniform in all parts of the world. Taking the British Empire as a whole, we shall find that there are some portions where the population is almost exclusively Catholic; such, for instance, as Malta, the Seychelles; others, where the large majority is Catholic, as in Ireland, the French parts of Canada, Gibraltar, Trinidad, British Honduras; others, again, in which Catholics are in the majority, as Great Britain, Australia, Cape Colony. Then there are pagan lands, where Christians altogether form a small minority compared with the heathen; of these, in some Catholics are not as numerous as Protestants, as in parts of West Africa; in others, Catholics far exceed all other Christian denominations, as in India and especially in Ceylon.

It is not a little remarkable that whereas little more than a century ago the British Government was the bitter enemy, and even persecutor, of the Catholic faith, so that even here in the home lands, Catholics lived still under the rigor of the penal laws, such excellent relations now exist throughout the world between the Catholic Church and the world wide government of the empire. Of our own liberties we are all witness; whilst our missionaries in every part of the globe, and none more than the numerous French Fathers who labor in Asia and Africa, bear unanimous and ungrudging testimony to the excellent relations which subsist between them and the local ruling

## THE BRITISH EMPIRE AND THE CATHOLIC CHURCH.

The two greatest moral entities existing in the world are the British Empire and the Catholic Church—greatest, that is, both in the extent of territory over which their respective rulers hold sway, and also in the numbers of their subjects, men and women of every race and degree of civilization under the sun. Of a total land surface of 52,000,000 square miles, it is calculated that 11,000,000, or about 21 per cent, of the whole, belong to the British Empire; whilst of a total world population of 1,500,000,000, no less than 402,500,000 souls, or 27 per cent, of the human race are subjects of this world-wide Empire. So that, both in land surface and in number of inhabitants, the empire which acknowledges Queen Victoria as ruler surpasses every empire at present existing, and every one which the history of the world has yet seen.

Turning now from this purely material and temporal "kingdom of this world" to that world-wide spiritual Empire, which is emphatically "not of this world"—and which, as such, does not possess at present the sovereignty of one square mile for the temporal allegiance of one man—we shall find that the extent of area over which the spiritual jurisdiction of Leo XIII. extends its sway transcends far and wide even in the limits of the British Empire, for, reckoning only those lands where Catholics actually reside, and where the Catholic Church is actually teaching and governing souls, administering the sacraments, and offering the Holy Sacrifice (with the exception of the sterile plains of Tibet and Greenland and a few rare regions in Central Africa, and a few small islands of Oceania) there is absolutely no country of the globe, civilized or barbarian, where she is not organized, equipped and flourishing. The number of her children has been variously estimated, frequently by non-Catholics ludicrously under-estimated, and some times over-estimated by Catholic ones. After very careful calculations from the latest available figures, I see little or no reason to go back upon the results of the estimate I published in 1890, namely, between 217,000,000 and 218,000,000. This is by far the vastest spiritual Empire on earth; for though it is often stated in books and periodicals that Buddhism counts many more than even double the number of children of the Church, this statement is undoubtedly erroneous. It is almost entirely based on a misapprehension of the religious state of the people of the Chinese Empire, who are all summarily lumped together as "Buddhists"; and it is also entirely misleading, for there is really no homogeneous, united religion of Buddhism in our sense, but, to speak more correctly, a number of "Buddhist religions"; nor is there any one acknowledged ruler or head of those who are styled Buddhists corresponding to the Roman Pontiff, nor even a uniform hierarchy or ruling body of any kind recognized by the Buddhists all over the world. The fact, then, remains that the Catholic Church is, in the spiritual order, what the British Empire is in the temporal order, the mightiest entity the world has ever seen.

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authorities. On the other hand the vast moral influence of the Catholic Church is everywhere a precious safeguard and the best guarantee of the loyalty of the populations to which she ministers towards the empire, and, therefore, a real bulwark of that empire. It was remarked by an eye-witness at the time of the great Indian Mutiny, in 1857, that "wherever the Catholic missions were most flourishing the rising did not take place, even though the population and the army had been quite as much tampered with as in Bengal." (Abbe Desgodins.—Very Reverend Doctor Casarelli.)

## THEOLOGY.

To a great many individuals, theology is a very high-sounding name given to a sacred science; and when the adjective Dogmatic is placed before it, it becomes to a large class of people well-nigh unendurable. There are, however, few subjects more interesting, provided it is written in plain and simple language; the matter brought clearly before the mind by intelligible figures and illustrations, and the whole shorn of all these philosophical subtleties that so often appear in the older theologues. Just as soon as a man begins to be confused in his studies, just as soon will he lose interest and become anxious to drop them. It is a great mistake to imagine that theology, and dogmatic theology especially, should not be full of interest for the masses of the people. What is theology? A word or discourse about God. Dogmatic refers to dogma or truths contained in the word of God and proposed by the Church as objects of belief. So, therefore, dogmatic theology means a discourse on what God has spoken concerning Himself, and reasonable deductions therefrom. On this account, there is no reason why people at large should not take kindly to such a subject. It is a pleasure to note that many do take an interest in it. Balfour, immersed in public life and overburdened with the cares and duties of a political office, found time to master great religious questions and write a splendid book on the respective merits of revealed truth and the tenet of the new materialistic philosophy.

Gladstone, who has spent such an active life in the service of his country, has imbued so much from religious sources that he is writing most admirably on the future life. Just think of an American statesman sitting down to discuss the claims of Christianity or the several philosophical systems that now obtain in the different schools of thought! Millions of people would open their mouths in mute wonder. Brann speaks the truth when he says: "I have been time and again instructed in the most intricate problems of public policy—questions that have perplexed the wisest statesman of the world—by men who have never read a single standard work on political economy and who could not tell, to save their souls, whether Adam Smith wrote the 'Wealth of Nations' or the Lord's Prayer; who were not familiar with the constitution of their own state, or the face of a receipted washbill; who could scarce tell a sloop from a ship, a ball of laddering from a sight draft, unless they were prepared in metaphysics or morals, government or generalship, upon which these great little men do not presume to speak with all the authoritative assurance of a lord chief justice." All have not the mental capacity of a Balfour or a Gladstone; but there is no reason why the people should not love to read weightier subjects than a novel or an effusive sentimental poem.

It behooves them to know something about their religion; to study it in a thorough, systematic manner. True, we do know a great deal about it, but it is only in a piecemeal—in sermons, instructions and popular books, which take in only part of the matter and leave the rest to be supplied. They are very good in their way, and are intended to reach an end, but they are not calculated to treat the whole subject in that clear, exhaustive, systematic way which deep thinkers require.

Father Hunter, S. J., has lately produced a theological work in three volumes which seems to be primarily intended for the people. It is entitled: "Outlines of Dogmatic Theology." Benziger Brothers, Chicago, is of great value to the Catholics of the English-speaking world inasmuch as the thought is expressed in good, forcible English, and the whole subject is covered. He treats of the existence of God, revelation, the Incarnation, faith, the Church, the sacraments, the Roman Pontiff, infallibility, polemics, etc. The whole subject of what is commonly known as dogma is covered.

The reverend author has closely followed the summa of St. Thomas, "whose marvelous grasp and subtlety of intellect," says Huxley, "seem to me to be almost without a parallel." This will make the work of Father Hunter especially valuable to those who are unable to read Latin, in which most of the theology of the Church is written. By a clear, plain and—above all—simple style, entirely devoid of philosophical phraseology and unencumbered by technical expressions, he

has succeeded in bringing the subject within the grasp of the average mind. The illustrations and comparisons are modern and easily comprehended. His reasoning is lucid and cogent, and cannot but bring conviction to the sincere mind seeking after truth. He goes over the same ground that is generally traversed by clerical students.

A single quotation, taken at random may do more to bring out the author's style and manner of treatment than any effort to pile up words and build up sentences about them. Speaking of the misconception which rationalists generally have concerning faith, he says: "The term Rationalist is applied to all who believe that they are at liberty to discuss and accept or reject Christian revelation, according to the judgment which their reason forms of its value. It is a misleading word, because it seems to imply that this school, and they alone, follow the guidance of reason, while Christians abandon reason in favor of some opposing principle or faculty called faith. This is an utterly false representation. A Christian exercises faith in believing the truths which God has revealed, but he is always ready to give the Apostolic precept, and obey a reason of the hope that is in him. In fact, he holds it to be most rational to refuse to accept instruction which comes from a competent teacher, unless it recommends itself to his reason. He must use his reason to scrutinize the grounds on which he believes in the teacher's competence, and if any part of the teaching seems to contradict what he learns from his reason, he must examine the matter, and supposing him to be dealing with Christian revelation, he will find that the contradiction is only apparent."—New World.

## Orange Loyalty and Liquor.

*Reynolds' Newspaper* (London) remarks as follows on an "Orange absurdity":

"Surely the force of Orange absurdity could no further go. The Irish stout (porter) manufacturers—Guinness & Co.—have a trade label—a crownless harp. Some Orange publicans (liquor dealers), it appears, are objecting to this label on the ground that it should be perfectly loyal the harp should be crowned. It should be explained that the Irish national flag is a crownless harp. No wonder madness is on the increase in Ireland."

They were not so "loyal" some years ago when they were threatening to kick the crown into the Boyne if the Queen should sign Mr. Gladstone's bill for putting a stop to the enforcement of taxes on Catholics for the support of the Protestant Church. Though the Queen did sign the bill, there was no crown kicking, nor will there, because of the crownless label, be any cessation or diminution of Orange consumption of porter. Orange concern for the crownless harp is never permitted to interfere with Orange enjoyment of whatever good things are to be had, and from the Orange point of view Guinness & Co.'s porter is one of them. That and still more invigorating incitements are often necessary to keep Orange loyalty up to the regulation standard in Belfast, particularly about the 12th of July.—Irish World.

## A Convert to Catholicity.

Mrs. Royal Phelps Carroll, wife of the owner of the yacht *Navarro*, has lately been received into the Catholic Church. Mrs. Carroll made her profession of faith before Cardinal Gibbons in Baltimore a month ago. She then returned to New York, and made her first confession and Communion at the Convent of the Sacred Heart in West Seventeenth street. Mrs. Carroll has been attending the convent for more than a year and was instructed in the tenets of the Catholic religion by Mme. Bonvier, the Ladies of the Sacred Heart. Mrs. Carroll before her marriage was Marion Langdon, a famous beauty. Her stepfather is Philip Schuyler, of Irvington.

Mr. Carroll is a descendant of Charles Carroll of Carrollton, and a member of one of the oldest Catholic families in this country. One of his ancestors was the first Catholic Archbishop of Baltimore. One of the priests of St. Francis Xavier's Church, which Mrs. Carroll attended while in New York, said last week that her conversion was due largely to the influence of her sister-in-law, Miss Helen Carroll, who is a devout Catholic. Mrs. Carroll has been all over the world with her husband on his yacht, and recently joined him at Bermuda.

## A Fundamental Objection to Secret Societies.

They require an oath or promise of absolute secrecy and obedience. Such an oath, taken before knowing the nature of the secret or command, and without reservation as to its morality, implies a disposition to comply whether it be good or evil. This disposition is intrinsically wicked; so is the oath that implies it, so are the societies that require this oath. Such an oath is not binding before God or upright men; nay, if the secret or command be evil, its fulfillment is a crime, its violation a conscientious duty.

FEBRUARY 22, 1896.  
EAST BUFFALO, N. Y., Feb. 20.—Cattle closed weak for buyers for butchers grades, as the market was not well supplied. Hogs closed steady—all sold. Sheep and lambs closed exceedingly dull for lambs, with July 15th closed unsold. Sheep steady—about all sold.

It is easy to tell when others are flattered, but not when we ourselves are and every man and woman will find from belief to the soft nothings of the very man they believe to be an ardent flatterer when others are in the case.

**NERVE TONIC**

**A Cheap Life Saver.**  
FOSTER'S MEDICINE, N. Y., July, 1892.  
I was afflicted with nervousness for twelve years, so that I trembled all over could not sleep and had severe pains in the back and head every day, even my eyesight was so affected that I could neither read nor sew, but two bottles of Foster's Nerve Tonic relieved me of all these troubles. It is not worth \$1, but \$10 a bottle, and a cheap life savor. I am convinced that those to whom I recommend it will thank me for it.  
MISS C. HOPPENHAUER.

**May God Bless It.**  
SHEPHERD, ILL., July, 1892.  
I suffered eighteen years from epilepsy, and was cured of it by Pastor Koenig's Nerve Tonic. I took twelve bottles of it. May God bless the medicine so that others will be cured by it as I was.  
M. WERNER.

**FREE** A valuable book on Nervous Diseases. For particulars and to receive the book, send your name and address to the Rev. Father Koenig, Fort Wayne, Ind., and you will receive it free of charge.  
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**Rather Damen, S. J.**  
One of the most instructive and useful pamphlets extant is the lectures of Father Damen, S. J., on the subject of the Catholic Church. It is a masterpiece of logic and eloquence, and is a must for every Catholic. The book will be sent to any address on receipt of the price. Orders may be sent to Thos. Coffey, Catholic Record Office, London.

**TRENT CANAL.**  
Peterboro' and Lakefield Division.  
SECTION NO. 2.  
NOTICE TO CONTRACTORS.  
SEALED TENDERS addressed to the undersigned and endorsed "Tender for Trent Canal" will be received at this Office until noon on Saturday, 21st March, 1896, for the construction of about four miles of Canal on the Peterboro' and Lakefield Division.

Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Public Works, at Ottawa, or at the Superintendent Engineer's Office, Peterboro', where forms of tender can be obtained on and after Thursday, 14th February, 1896.

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 \$500 must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order,  
J. H. BALDERSON,  
Department of Railways and Canals,  
Ottawa, 14th February, 1896.

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CHOICE FRUIT TREES, ROSES, Shrubs, etc. Write us for our 1895 catalogue, and we will send you one free. (Do not miss.) GLOBE NURSERY COMPANY, Quebec, N. Y.

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Capital City Business College,  
78 Ridau Street, Ottawa.

Branch No. 4, London.  
Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, 100-102 Richmond Street. G. Barry, President; J. J. McLaughlin, Vice-President; P. F. Boyle, Recording Secretary.