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time, when it was perceived that the tax on churches would fall more griev. ously on Protestants than on Catholics, all agitation on the subject suddenly ceased. The promoters of the agitation had not the cunning of the Detroit Council, to devise a plan whereby only Catholic churches might be taxed.

Another attempt orginating in the A. P. A. spirit in McKeesport, Pennsylvania, was foiled by the decision of the Supreme Court of that State a few days ago. This was an attempt by the taxcollector, acting in obedience to the mandate of the City Council, to collect taxes on the personal property of the nuns who teach the parochial Catholic

schools. The law being in that State, as elsewhere, that teachers' residences are exempt from taxation, the trustees of the school obtained an injunction from the Court of Common Pleas forbidding seizure of the property. The Superior Court, being appealed to, dissolved this injunction, but the trustees carried the matter to the Supreme Court, the collector putting forward the plea that the convent was not part of the school building, and also that the title of the property was vested in a single individual, the Bishop of Pittsburg.

The Supreme Judge held that the building is necessary for the successful operation of the school, and that the fact that the title exists in a single trustee does not except it from the privileges granted this class of buildings by the Act of Assembly of 1874 The decision of the Superior Court was, therefore, reversed and that of the Common Pleas Court sustained.

It is not sufficient for those who are animated by a spirit of intolerance that the Catholics maintain their schools without one penny of public grant, but they wish to make it still more burdensome on Catholics to keep up their parochial schools by taking advantage of every petty quirk and quibble to increase their burden.

TWO READERS.

From Church Progress We have received a pamphlet from an ex priest, at least so he claims, giving what he calls his reasons for abandoning the Catholic Church and becoming a Protestant minister. It was, he asserts, simple logic and reasoning He reasoned himself out of the Church! This reminds us of a young fellow who, having abandoned his faith, was boasting that he had read himself out of the Church. "Indeed," remarked a bystander, who had heard the remark: "as you were reading yourself out, did you happen to meet on the way one by the name of John Henry Newman reading himself in?

DIVORCE IN FRANCE.

The alarming increase of divorce in France points a moral. It is only of recent years that a divorce could be obtained in France at all. With the advent of Masonic legislation, making divorce as easy as it is in this country, the divorce docket in the French courts has become as crowded as our own. The marriage relation is put on and bly as an old coat People just get tired and separate, and there's an end on't. Remark the following sorites; Masonic government; education; population; increasing divorces; increasing juvenile crime; increasing internal dissensions; decreasing prestige abroad ; France bullied and threatened into submission, humiliated and snubbed at the will and caprice of her enemies. She dare not stand for her own interests. Do we then wonder at the Dreyfus agitation, upon which hinges the startling proposition : Will France submit to further Masonic misgovernment to her shame and her ruin, or will she throw off the yoke of infamy and rise up to her true stature?-Church Progress.

AN APPROPRIATE CHOICE.

A convert to the Church, who is member of the editorial staff of a leading newspaper, assigns a reason which may have occurred to few American Catholics for the appropri atenesss of the choice of the Immaculate Conception as the patronal feast of the Church in the United States. Freedom from sin is the highest freedom, and that exemption was the special prerogative of the Mother of Christ. She is the most perfect example of absolute liberty ever presented to the world, and so most fitting to be styled the Mother of Freedom. Christians of all denominations will some day realize this, and unite in venerating her who prophesied of herself: "All generations shall call

me blessed The argument in favor of the Immac ulate Conception of Mary is as simple as it is strong. We believe that Eve, the mother of man, was created in a state of original justice. The Mother of Christ, who had the same share in our redemption that Eve had in our fall, could not have been less pure. Had she been conceived in sin, however, she would not have been without stain. It was fitting, therefore, that God should exempt the universal inheritance of was to be destroyed. In the words of cheese. - Church Progress.

St. Augustine, "It was just that it A MISSIONARY GONE WRONG. should be done; God could do it; therefore He did it."-Ave Maria.

LABOUCHERE ON RUTHVEN.

Mr. Labouchere, writing in London Truth on November 3, says: "1 have been asked for reformation respecting an individual named Ruthven, who has lately been lecturing about the country in the character of an 'ex-priest of Rome.' He has been heard of last at Southampton. This man is an Irishman by birth, who has figured in different characters in different parts of the world, none of them being very much to his credit. It is extremely doubtful whether he was a Roman Catholic priest. doubtful whether he ever comes last from America, where he has made himself notorious in many places, and among other things, it would seem, he has been prosecuted for swindling and has served a term of one year's imprisonment in the Erie County Penitentiary. I have before me one of the handbills of his lectures at Southampton, which are obviously worded in such a way as to appeal chiefly to the most purient tastes and instincts, and any person of average intelligence would see in this handbill alone sufficient evidence that the man is a thorough blackguard. Protestantism seems to be extremely unfortunate in enlisting the service of champions of this character.

A CONDEMNING CONTRAST.

However much American Catholics may criticize and condemn the genera character and methods of Protestant foreign missionary undertakings, we greater generosity in contributing for the furtherance of such enterprise than we exhibit in supporting similar work on the part of the Church.

During the past year, as the recently published summary prepared by Dr. Strong, editor of the Missionary Herald, shows, the Protestants of this country contributed for the support of Protestant foreign missions the sum of 85 158,114, an increase over their contributions of the previous year of \$826,000. What a pitiful showing our Catholic contributions to the Propagation of the Faith make when compared with these figures! And the showing is all the more pitiable and condemnatory because with all its vast resources Protestantism accomplishes othing like the good work which our Catholic missionaries, with their limited financial wealth, are achieving in foreign lands. The greater effectiveness of foreign Catholic missions has been frequently acknowledged by non-Catholic observers. Instead of mak ing that fact an excuse for our present supineness in supporting those mis sions, though, we ought to regard it as a reason why we should show ourselves more generous in their regard. -Catholic Columbian.

THE NEW TERRITORY.

A few days ago the Methodist minis ters in and about Columbus, O, held their regular meeting. The Rev. W. Trouth read a paper on "The Duty of Protestantism Toward Our Newly Accepted." quired Territory." Among other things he said: "It is now the wish of God and God's intention that the United States shall accept these new possessions and that expansion is our duty.

as follows:

"To the mind of the ordinary layman this assertion appears to be closely on the verge of blasphemy. How does Mr. Troutif know that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we the it is God's wish and intention that we the it is God's wish and intention that we the it is God's wish and intention that we the it is God's wish and intention that we the it is God's wish and intention that we the it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we that it is God's wish and intention that we the that it is God's wish and intention that we the that it is God's wish and intention that we the that it is God's wish and intention that we the that it is God's wish and intention that we the that it is God's wish and intention that we the that it is God's wish and intention that we the that it is God's wish and intention that we the that it is God's wish and intention that we the that it is God's wish and intention that we the that it is God's wish and intention that we the that it is God's wish

There are a good many more preachers like Troutsi, who have so high an idea of their own notions that they mistake them for the thoughts and intentions of the Almighty. It is this mistake that makes empty pews in Protestant Churches. The people grow tired ofit. - N. Y. Freeman's Journal.

THE WAY OF A LIE.

A correspondent asks: "Can you give a definite answer as to how the report started that the Pope revoked the decree against the Masonic and kindred orders and that Catholics are

kindred orders and that Catholics are allowed to join these societies?"
We cannot. A lie is always an indefinite affair. It generally starts with "some one says," and goes on gathering credence the farther it gets away from its remote source. The away from its remote source. secular press started the rumor. But who the original Ananias was is hard to say. The press is a very impression. able affair; a feather, especially if the feather be a "some one says," often makes a tremendous impression on the ready matrix of the public press. the semblance of a rumor show its attenuated shadow, and the press soon has it fed to the girth of a subsuch a report," to feed on moonshine for a substantial diet under the belief

The Rev. J. K. Hykes, a Bible society agent, writes from Manila: "The masses of the people are ignorant in the average" the extreme.

Gen. Charles A. Whittier, who has just returned from his post in the Philippines, said in a recent interview for publication:

"There is a wide ignorance of the wealth of the Philippines and the character of the Filipinos. The natives are not ignorant. They are not savages. They are adepts at manufactures and as accountants, marines and railroad operatives. They are quiet, most temperate, and have shown great ability in their military affairs."

We prefer to believe the soldier rather than the gad about preacher. Rev. Hykes says, further:

"The people have been kept in ignorance because the priests could thus best play upon their superstitions. Schools authorized by the Spanish Government were not established because it did not suit the priests to have them."

The Rev. Father Fernandez, a priest who has been for many years in the Philippines, and who recently arrived at San Francisco, Cal., said in an interview to the San Francisco Chronicle:

' Are there any schools among them?' he "Are there any schools almong was asked.
"Certainly," was the answer. "Every parish has a school for boys and another for girls, and the majority of the people can both read and write their native language. The number who can do so is larger than in Spain or several other European countries. It has been the rule for every mission since its foundation to instruct them."

Considering this statement-which gives the lie to H, kes-with that of Gen. Whittier, it is evident that the Catholic Church has in three hundred years raised the Filipinos from a state of barbarism to a state of civilization. must acknowledge that our Protestant They must be an apt people to learn, friends show a larger zeal and a for it required a much longer time for the Catholic Church to lick the barbarians and idolatrous ancestors of Hykes and other Angle-Saxons into a passible civilized form. After three hundred years of the Church's work those skinciad and bone gnawing ancestors were not as far advanced in progress and civilization as are now the Filipinos. They had not even reached the era of forks and soap.-N. Y. Freeman's Journal.

CATHOLICS AND SECRET SOCIET IES.

Clear Exposition of the Requirements in This Matter.

Right Rev. Bishop Watterson of Columbus, Onio, has allowed himself to be interviewed on the subject of Cath. olic affiliation with societies of various descriptions :-

"There is a great difference between a Catholic society and a society of Catholics," he said. "A number of Catholics may band together for ome lawful temporal purpose, without having any distinctive Catholic feature in their organization. There are other societies which in their purposes and rules combine the two ends of religious profit and material advantages. As long as they are faithful to their first and more important object, and upright in the prosecution of their second, they deserve the name of Catholic, and as such they can receive the approbation of the Church.

"To be Catholic societies, and to merit encouragement as such, they should never hide their Catholic character or try to keep it in the background. I do not mean to say that the Church never gives her blessing to things which in themselves are even primar-On this a Columbus paper comments ily and principally intended for our On the contrary,

benevolent or insurance feature at tached to them are good and praise worthy in themselves, but in my opinion, there are too many of them. If those we have could only be welded together in such a way as to make two or three good, strong societies with a healthy rivalry between them it would be much better for them as an insurance investment, and in every other way. A great deal of energy, it seems to me, is frittered away in the multiplication of societies, and in giving approbation to some promising new one hat has now and then sought recogni tion, I have always hoped that it might perhaps be the one that would, little by little, absorb a number of the others and leave us at last 'the survival of

the fittest.' "There is also in practice the danger of turning the principal thing in a Catholic society into the mere accessory and the accessory into the principal. As they are sometimes conducted the temporal is liable to absorb the spiritual, or the religious element becomes a mere invisible gas for the inflation of the material balloon. higher ends are in danger of being sacrificed to mere worldly interests. The closer their relations with the Church and their pastors the less this stantial titan. The report about the stantial titan. The report about the church and their pastors the less this revocation of the decree against the danger is, and the more good of every Masons came from somewhere, and kind our Catholic societies can do, and, has gone everywhere, just like happily, many of them do much good, any other falsehood travelling on the hoth to their own members and to legs of journalistic sensationalism. It others also. I like to see them carry a was sheer nonsense at the start and is stiff Catholic sail, but at the same time as foolish a lie as it ever was. Tell those Catholics, who you say "are weak enough in their faith to believe was enough in the food on monothing the food on monothing and as their leader. I the food on monothing and as their leader. I the food on monothing and as their leader. also proud of their religion and faithher through whom the empire of sin that the lunar sphere is made of green ful in the practice of it and courageous that the lunar sphere is made of green in the unholding of its principles and

I rejoice to say that many of them are very edifying in these respects.

A SAFE RULE. " In this connection let me say that there are some non Catholic societies which, because they are not nominally condemned by the Church, like to particular the same. No. We shall be truthful and charitable, but we cannot truthful and charitable, but we cannot truthful and charitable. condemned by the Church, like to parade themselves as quasi approved by her in order to attract Catholics to them. Sometimes they are quite in-dignant because the Church will not give them recognition or conform herself to their regulations on certain The Catholic Church is ecasions. older than all other societies, and she will bide when they pass away. She will not change or medify her discip line to suit the ideas of every ephem eral society that springs up around It would not be convenient, nor could she do it in the most of cases without the sacrifice of principle. A safe rule for Catholics is not only not to belong to any society that is con-demned by the Church, but not to join any that is not positively approved by her. Many of them have rituals and religious services which no Catholic can take part in without an abandon ment of religious principle.

"Some time ago it was telegraphed that Rome had over the country changed her attitude towards the Masonic societies in so far as to con cede Catholic burial to the bodies of Catholics who had died as members of these societies. No Bishop has heard of any decision from Rome to that The Apostolic Dalegate, Monsignor Martinelli, has publicly denied the existence of such a decree. was no change of attitude. The statement was false in every respect.

SECTARIAN SOCIETIES.

Along the same line of argument was the sermon preached recently by Rev. P. M. O'Boylan, of Newark, at the obsequies of one of his parishion ers

" Seeing that I have permitted the German Benevolent Society to come to this funeral with their badges on," said Father O'Boylan, "there will be certain members of the congregation late both here and in other cities, to the who are members of other non-Catholic societies, who may ask why I make an scandal of the faithful." exception in this case. To such I answer: Because it has been represented that this society is neither secre nor sectarian. As long as there is no religious ceremony or test ; as long as there is no ritual which opens and ends with prayer; as long as there is nothing in a benevolent or insurance society that will make it different from a purely secular or business society. then it is not sectarian, and I or any member of my congregation can belong to it. But whenever an oath binding to secrecy and blind obedience together with a ritual of any religious rite, are essential parts of a society, it be comes both unlawful and contrary to the conscience of a Catholic to belong It is a sect. When a man says to it. that he believes all religions are good he either means what he says or he does not mean what his words imply If the former, then in his eyes the religion of the Mohammedan, the Jew Infidel, the Spiritualist, the Christian Scientist, the Mormon and all others are as good as that religion founded by Christ. In the latter, what does he mean? Believe me, my friends, the Catholic who pretends to be an honest member of his Church and who is ready to take part in any other religous ceremony is not to be trusted. No, the true Catholic, even to save his life, much less to gain the esteem of some men, will not compromise one jot or tittle of his holy faith under any plea benevolence or otherin the name of wise. Trust that man who is candid and firm in his religious convictions. He will not be the less charitable and benevolent because he fears God and obeys his conscience, but on the con trary, he will be all the more faithful and trustful to every principle that goes to make the family happy and the

State prosperous. OBJECTIONABLE FEATURES.

"And while I am speaking on the subject of societies, let me briefly state what the Catholic Church objects to in

benevolent societies.
"First. She forbids any of her members to take an oath unless there is a sufficient cause for taking it, and that it be ordered by lawful authority, or required for God's honor, or for our own or our neighbor's good. The chief requisites in these conditions are (a the sufficient cause; (b) ordered by

lawful authority.
"Second. She forbids any of her members to participate in any form or practice of worship unless such as she approves of by the Pope, by legitimate councils or Bishops in union with the Apostolic See.

Benevolent societies of whatever name, no matter what they pretend to be, cannot expect Catholics to belong to their membership as long as they are either oathbound, as the Church under stands this term, or as long as they have a religious ritual without the legitimate approval of the Church. Let those who want to be non-sectar ian, instead of having a set form of prayer if they wish to open and close their proceedings with religious exercises, give a few minutes for prayer in silence, and let each one use his own prayer-book or say his prayers from memory, and let all this be done in silence. Then let there be no oathsadministered, but let their business be done with the same secrecy that all financial or business like transactions demand. Then we can all be members. we will have truly a non-sectarian society in reality as well as in name. I distrust the man who is ready to change his religious colors without serious and conscientious reasons. in the upholding of its principles, and good, because in the latter case he

might mean that he had found none so far to suit him ; but to say that all are good is to say that truth and error, light and darkness, Christ and Belial, be truthful if we deceive our neighbor, can we be charitable if we lead him into error by a false show of friend-ship. Truth is eternal and cannot be changed ; charity is divine as well as human and too great to be grasped by benevolence. The Church of stands upon a rock that is as immovable as God's own word, and if men think they can adjust to their ephemeral tastes or caprices either truth or charity or the Church, it is simply because they have allowed themselves to

become foolish by their own conceits. "There's naught on earth to rest on,
All things are changing here;
The smiles of joy we gaze on,
The friends we count most dear.
One friend alone is changeless,
The One too oft forgot.
Whose love hath stood for ages—
Our Jesus changeth not.
E'en friendship's smiles await not
To cheer us here below.
For smiles are too deceit'ul,
They quickly ebb and flow.
One smile alone can gladden,
What'er the pligrim's lot;
It is the smile of Jesus,
For Jesus changeth not."

It is the smile of Jesus, For Jesus changeth not.

Father O'Boylan says, further: "The nstructions of the Propaganda of July 17, 1876, leave no doubt as to the duty of Catholies in regard to taking part in secret assemblies, and the Bishop of Cork in a special instruction to his clergy recently forbade the people, on the strength of said instructions,

attend any festivals or dances for the benefit of secret societies. 'All who take part in such,' he says, 'are guilty of a grave offense, and the sentence of excommunication specially reserved to the Holy See affects not only those who become members of (condemned) societies, such as the Freemasons, but also those who in any way favor them. Societies not yet condemned, but which have a religious ritual, of course are tolerated, but no Catholic can without sin join in sectarian

THE CHURCH PRECEDED THE NEW TESTAMENT.

Yet some have done so of

Dr. Abbott, in his comments on Dr. Hillis' first sermon in Plymouth Church, gave expression to some thoughts that ought to strike the aver age non-Catholic mind as strange, not because they are new, but because they are true and have been strangely overlooked. He said:

"It has been said that Protestant ism is the Bible and Roman Catholic The Church pre ism is the Church. ceded the Bible, and the Bible is built upon the Church, not the Church upon This statement is sluply a the Bible. matter of history. The Church began in the days of Abraham, continued in the days of Moses, carried on and up as Dr Hillis has traced it from its ori gin. Not until the Church had been going on for a century did the canons begin to form, and not until a century and a half, perhaps, of the Church did the New Testament come into its pres ent form. It would not be far from right to describe the Old Testament as the history of the old Jewish Church, and the New Testament a record of the early Christian Church. If the Roman Catholic says the Church preceded the Bible and the Protestant says nay, then the Roman Catholic is right and the Protestant wrong. The Church is the foundation and ground of truth.'

It is an important admission on the Doctor's part that the Church had been "going on "for a century and a half before the New Testament came into its present form. The fact stated shows that the Church of Christ went on and executed her divine commission to teach for a century and a half without the New Testament in its present form. The early Christians had the true faith, were zealous, devout and perfectly united at a time when it was impossible for them to have recourse to the New Testament as a guide and rule of faith and morals. It follows that the Bible was for those early Christians not only not the only rule of faith and law of morals, but that it was not for them the rule and law at all. The Protestant the ory, then, that the Bible is the only rule of faith and morals was not the theory of the early Christians.

But the early Christians had a rule of faith; it was not the Bible and pri vate judgment, but the Church Christ, and intellectual assent to her teaching. To follow in their safe foot-steps, then, there is but one problem to solve, one question to be answered, namely: Which, of all the Churches now on earth, is the Church that the early Christians recognized as their rule of faith and morals? When this Church is found we have what St. Paul called the pillar and ground of truth, and what Dr. Abbott calls "the living truth.

That Church is not a vague generality, a Christian atmosphere or sentiment. It is a concrete body or corporation that can speak and make laws with the authority of its Founder, Jesus Christ. It exists to-day on earth, for the promise and prophecy of our Lord fail not.

Which, then, is it of the many claimants? In the process of elimination the claims of all societies or churches whose origin can be traced in history to a later date than the Apostolic age must be thrown out without further examination as to their teaching; for the question is not which Church teaches what the Church of Christ taught in the first century, but which of the now existing Churches is the Church that aught then? It is a question of dentity and of identification.

We have said the claims of all Murray, President; P. F. Boyle, Secretary. not believe the man who says that all religions are good. I would rather believe him if he said that none were

Churches of later origin than the Apostolic age must be thrown out. justness of this rule is self-evident. For a Church that began after our Lord's departure from the world cannot claim to have been established by Him while He was on earth. This rule destroys the claims of all modern sects known under the general and vague designation of Protestantism. may claim to teach what the early Church taught, but the claim has no standing against the teaching of that early Church which has never lost her identity and which has continued to exist throughout the intervening ages andexists to day with all her original authority to teach and command obedience in the name of her Divine Founder .- N. Y. Freeman's Journal.

THE GREATEST EMPIRE.

Vastly More Powerful and Enduring Than Any the World Ever Saw

We talk of great empires-of Eng land, with her drumtaps following each other round the orb of the earth talk of Russia, of Germany, of France. May I point out to my readers that the Empire of the Papacy is much greater than any of these? What hold has the English sovereign over Russia or over Germany? What hold has the German Emperor over England? What hold has the Czar, except for occasional political alliances and fantasies, over France? What hold has any of these powers-what hold have all of them combined-over the great Republic of America? Except as a matter of news in the daily papers the people of the United States do not care and have no need to care three straws about what England and France and Germany and Russia are doing. But the Papacy is an influence everywhere, and it has to look after everything. Its dominion is seated in the consciences of men-of its followers, to be sure, but then its followers are everywhere.

The empire of the Pope is not merely greater than any other empire. It monarchies and all the republics in the world. From this point of view, even if we were to regard it from none other, it will be seen what a vast jurisdiction is that which it falls to the lot of a Pope to administer. The Pope must take account of every movement in modern thought and modern society. He must have a keen eye for the new struggles which are breaking out every day in the civilized world. Pope Leo XIII. has been careful, beyond almost any of his predecessors, not to let anything escape him which concerns the interest of human beings all over the earth. There is a fine phrase of Mr. Glad-stone's, which came from him came from him once when conversing with the writer of this book, about Dan-iel O'Connell, the great Irish national leader, whom Mr. Gladstone had known well in his younger parliamentary days. Being asked what he considered O'Connell's most striking characteristic, Mr. Gladstone paused for a moment and then said, striking characteristic seemed to me to be a passion of philanthropy." A passion of philanthrophy! The words sion of philanthrophy! The words would apply with absolute accuracy to Pope Leo XIII. Philanthropy, indeed, appears to be with him a passion. There have been political Popes and theological Popes, but Leo XIII. is above all things a philanthropic Pope. Some of the great social movements which came up during his time might well have intimidated a less heroic spirit. - Justin McCarthy.

I believe philosophers have not noticed one thingacter of the soul. Marvellous is its power of receptivity. It is a wonder-fully impressionable thing. An hour in the company of saints is enough. The whole heart is revolutionized. All Scriptures bear testimony to this blessed influence.—Keshub Chunder Sen.

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