## VEMBER 10, 1894.

art of the building without wered. At any rate I did my night-walkers in my astead of opening the door, been my first impulse, I been wy first impulse, I been wy quietly and gently key in the lock ; then I noment and listened. Yes the footsteps still going on, and forwards, louder as ed my door, turning and little fainter as they went end of the room, and then towards me.

ment I almost lost my self. turned cold and shivered "Who or what could it should I do? Should I scream ?" And yet somenot dare. Another five listened, and still the footon, steadily tramping up and there was no other moving of the furniture. ched in the room, nothing e the regular beat of a it no longer, but ran a I could into the ward an my fellow-watcher to con came into my room and ere was some one in t bom, and that he must ta d go in and see who it w ey wanted.

ou hear them?" I asked, d rather astonished. He a minute, and then shook smiled. er, I don't hear anything :

have got in there without g, but if you like I'll go in to the door which I had

t door !" I cried, rather without waiting for a without waiting for a ent outside and into the I following him into the t, I confess, feeling too to enter. The shutters osed, and there was quite t from the wintry moon to one had been there. The sed the door and I waited heart beating quickly, for e there were those steps ackwards and forwards as ever ! Was it possible 1 not hear them ?

te or two Joe came back, ve and rather queer. ee no one, Sister," he said, some one walking about tain ; I heard them sharp soon as I got inside th e, lend me the light a le took up the candle and courage to go just inside th him and peep in, but thing to be seen : the room dinary state, just as I had he afternoon. Joe rumit and looked in all the there was decidedly no one came out and shut and oor behind him. "It must or rats, or something," he or rats, or sometning, he e ain't nobody there any-int no use your frighten-any more, Sister. Have r tea? Then come along me into the ward. The d in safe, now, whoever with a slight chuckle he with a slight chuckle he foe evidently did not be-sts !

nce, however, had restored mand, and I tidied up the epared to go back to my e steps seemed to hav I begun to think that pe l it had really been as wind. But before return ard I took my candle and he passage to the head of ad peered down into the All sight or sound disturbed of the night, and after a few minutes I turned to had not, however, taken a tes along the corridor, beonce more those ghostly his time not in the surbut in the passage close Summoning up all my arned sharply round—so my candle was blown out, left in darkness, but the ten in darkness, but the en so close to me that if en a body of any kind be-tem I must have knocked it. There was nothing ! Il the footsteps also ceased for one brief instant I was a spiritual presence of Who or what it was, I do this day, neither can I fords how the sense of that resence was conveyed to subtle and so short-lived her moment it was as never been—yet I am as or one short second I was me kind of communication ble spirit (whether of man cannot say), as I am ng alive at this moment Whatever it may have gone almost as i. came y as I could, I groped my o the ward, the sound of e feet following me all hat did it mean? What e matter with me? I k that my brain must be id excited, and if that I knew the best thing to to think as little as pos-; besides, I did not want find out how frightened I r if he joked and told tales morning, I knew I should e end of it, either from ors, or nurses! So I sat bed and resumed my nothing was the matter, who was beginning to go and rest a while. My ing very quiet, only his ing, as if he was talking d every now and then he

## NOVEMBER 10, 1894.

opened his eyes wide, and gazed with that queer look of his all round the room. I had just begun to forget all about the footsteps, when suddenly heard the remark, "We never knew published for the benefit of our separopened his eyes wide, and gazed with graduary hist from the numbers." that queer look of his all round the our churches in greater numbers." room. I had just begun to forget all He tells us that everywhere he went he shout the footsteps, when suddenly heard the remark, "We never knew about the footsteps, when suddenly heard the remark, "We never knew they began again, as if some one was Catholics held such doctrines,"-meanwalking to and fro at the foot of the sick man's bed. I thought they would ing the atonement and the necessity of divine grace, the inspiration of the Bible and the good of constantly read-ing it, and the like. The fact is that disturb him, and involuntarily said, 'hush !" but the spirit-if such it was -paid no sort of heed and went on our American people, taken generally, just the same, and I tried not to listen will listen with equanimity to any exto the strange, monotonous sound, or to position of religion, and will even help to get it a hearing, as long as there is What could it mean? it must be in

no attack on, no condemnation of, differing views ; and this is our golden some way connected with my patient. I believed in guardian angels, and if I opportunity. Our final purpose is to had known of anything that could be done for him, that was not done, I might have regarded these footsteps as implicit appeal. But he was ary to giving truth. State and prove the truth to begin with, and the result will be to disinfect the hearer's mind of with all solicitude - everything that human skill could do for him was being error unconsciously. It is better for one to give up error involuntarily, and done. I had nothing to reproach my-self with. What could it all mean? therefore without effort, than to do it under compulsion of the conscious and TO BE CONTINUED.

## ISSIONARY WORK AMONG OUR SEPARATED BRETHREN.

property of disintegrating, dissolving There is no American Catholic with and cleansing. This treatment is wiser than insisting on the use of the spark of true charity or zeal for his religion that has not deplored the slow spread of the faith among our knife. Only the few heroic souls can endure losing their skin for the sake separated brethren, and hoped and of being freed from stain." prayed that a general movement toward the Church might take place in The Query-box is one of the best features of Father Elliot's missions. this country. The number of inquir-ing non-Catholics is large — men and It seems all sorts of questions are asked, difficulties that never entered women earnestly searching after Christhe mind of a Catholic to conceive are tian truth. There are thousands and propounded, and explanations asked thousands of people belonging to the various sects who lead virtuous lives, that prove the densest ignorance of Catholic teaching and the grossest and are disposed to make any sacrific misconception of the Church. The for the salvation of their souls. It answers, which are of startling interest ought to be easy to bring such persons to many Protestants, prove the sincer-ity of the questioners. Some of Father into the one true Fold, they are already so near the kingdom of God. And yet Elliot's replies could hardly be better. the number of converts to the faith in We must make room for his answer to the United States is lamentably small. the query, Why do Catholics pray with We have always held that the most effectual way of bringing people into the Church is to set them the example beads? "I began my answer by putting my hand in my pocket and drawing of Christian virtue ; and that if our out my rosary, and holding it up before the audience. The Protestants gazed on it in absolute wonder and utter silence. Then I explained the country ever becomes Catholic, it will be especially through the influence of saintly lives. The Catholic who is as greedy for gain as his Protestant fellows, whose life and conversation are

vocal and mental prayer of the rosary, proof that, whatever he may profess the mysteries and their order, ending in words like these: 'There is no excess of praying to God nowadays; with his lips, he is not seeking first the kingdom of God and His justice, can and let me advise you to give every liberty to prayer, to that most neceshave little influence for good over non-Catholics with whom he may come in contact. More than that : he is a rock of scandal ; and, alas ! there are many sary of all religious practices, whether

sary of all religious practices, whether people want to help their prayer by books or public meetings or family union, or by using this beautiful, graceful, and poetinal form of the The parish priest who zealously labors for the sanctification of his flock, the heads of families who lead Crown of Roses—or by using jack-stones or corn cobs, for that matter. the Christian life and promote it in The beads help us to spend more time their children, the individual Catholic who practices his faith — all are con-tributing to the conversion of nonat prayer, to unite thought and words both together, to assist in fixing attention, to be simple and childlike, and to have the help of Mary the Mother of Catholics. It would seem, then, that all endeavors should be directed to the sanctification of those of the household of the faith. But Jesus, who was and is, you will gladly agree, the foremost friend the Saviour has ever had." we can believe in special mis-

From his account of the mission and if ever a priest was sions : called to labor among Protestants, it is the Rev. Father Elliott, of the Paulist given at Pickering, Michigan, we get the best idea of the effect on the general population. The joy of the Catholics to see their church full of Community. He seems to understand the condition of the sectarian mind. and is admirably equipped to enlighten Protestant friends and neighbors was the joy that angels feel when men it. Above all, he is a priest of holy life, and his apostolic spirit breathes turn aside from paths of error; and n every word that he speaks. His postolate in Michigan has been singuperhaps they never realized till then the full responsibility of the Christian profession. The non-Catholics were eager to hear what the Father rly blessed ; and the record of his kperiences, published from month to month in the *Catholic World*, is gratithat the next what the radiet that a young girl, wretchedly poor, ignorant and illiterate, went out one fying and inspiriting in the highest degree. Many of his auditors, he in-forms us, had never spoken with a priest before, and their eagerness to that he never preached to more attentive audiences. A "blizzard" was raging at the time, but this did not, deter these earnest seekers after that he never is a seekers after that he never is a seeker after the seeker attention the banks of the meal of the day. hear his explanations of Catholic truth truth from attending the "meetings." was touching. He tells us that they drove for miles to attend the lectures, Storms very much less severe than the one Father Elliot describes, alas! keep many Catholics from attending and eagerly accepted and read the leaflets given to them. Some of them Masson Sundays. He tells us that he were known to Catholics as bigots. Hymn singing was one of the features was edified and encouraged more than words can describe. "No mission has left a more hope of these hopeful missions, and in some ful feeling in my mind than Pickerinstances the music and singing were by Protestants, -- " sometimes timidly asking leave to assist us." The ining. Converts are sure to be the out-come. One simple Protestant man-a tense interest with which he was miserabledrunkard-was moved by the listened to, the respectful treatment met with on all sides, fills Father temperance lecture to come to me and sign the pledge. Upon this his wife presented herself to be instructed and received into the Church — which Elliot with hope for the conversion of the United States. He declares that it is a field already ripe for the harvest. means also her eight children, and after not many days her husband too. Writing of his mission at Flowerville, Michigan, he says: "A missionary Oh, for some one to take up this work —to put in the breaking plough after my axe and grub hoe! Where are the priests who will address the ready audiences? Where are the laymen could spend his whole time, summer and winter, in this county alone, and never have an evening without a non-Catholic audience, or a morning or afternoon without private conference who will supply them with funds for the missionary literature and their with earnest men and women seeking after the truth. Does any one want a personal expenses — perhaps a good lecture or two of their own? More plainer providence ? Did our Saviour than his personal expenses should no say, 'Compel them to enter in, or 'Wait till they compel you to take man ask who is privileged to claim the labor and merit and joy of this them in ?' apostolate. Many persons have been led to con-Again, alas! there are not priests clude, on clude, on account of the popularity of lectures and books against Christian. enough to minister to the faithful. Father Elliot's apostolate is a special ity, all calculated to lessen, if not utterly to destroy, faith in the great truths of the Gospel, that one, for which he is specially equipped. It will be a long time, if ever, before such doctrines as the existence of hell were no longer held by the masses of non-Catholics. But Father Elliot assures us that "the awful truth of we can have priests exclusively devoted to the non-Catholic portion of our population. But there is no reason assures us that "the awful truth of why our preaching should not be of a eternal punishment still holds its place kind to draw Protestants. If the great majority of them believe in damnation, and other such fundamenin the vast majority of Protestant minds. . . . It is easy indeed, to find Protestant men and women who tal doctrines of Christianity, why should not mission sermons suit them will doubt the terrible dogma, who like as well as Catholics? At the close of to say both No and Yes to it : but a missions and at other appropriate times there might be a lecture on the settled conviction of universal salvation is rare to find, -rare to find a flourishing or even a small-sized Uni-Church for the benefit of inquiring non-Catholics. Our doctrinal works versalist church society outside large could then be made known to them. cities." The need of emphazing the essen-tial doctrines of Christianity is shown by many of Father Elliot's experi-The missionary literature which Father Elliot has provided should be made that doctrines of Christianity is shown is build use provided should be made of the safet. It is a cultimating about the parents and there is a good suggestion in his remark that "if all stated ser-mons fitted the general public would engaged. We feel sure that every what is going on here would be would be about the parent of the safet the protect of the parent of the parent of the safet the protect of the parent of t

ated brethren ; and no doubt many persons would gladly contribute to the

THE

expenses of printing. But, as we have said, it is especially by prayer and the example of a Christian life that Catholics will bring out-siders into the Fold. Many indeed cannot otherwise co operate with Father Elliot, but there is no excuse for not doing this. Our zealous mis-sionary has just resumed his labors in the diocese of Cleveland. Let us all pray that they may be blessed above measure ; and let us put wings to our prayers, by earnest endeavors to lead lives in keeping with the faith which we profess. - Ave Maria.

### A WATERLOO FOR NOVELIST ZOLA.

humiliating surrender of cherished opinions. To remove the crust of I must revert to that horrid man Zola again, but the occasion is too error from a mind, you have but to striking to be overlooked. The novel ist, unfortunately for himself, in one saturate it with truth : for this has the of his many letters to the press, run foul of M. Henry Lasserre and has got a very bad beating for his pains. In the form of an "open letter" the pious historian of Our Lady of Lourdes fills several columns of the Paris Gaulois

is taken up with a demonstration of the absolute falsity of Zola's statement that M. Lasserre wrote his history in defiance of all official and municipal documents.

So far from that being the case, M Lasserre's book was principally based on such records, and for twenty-six years has been accepted by the world as the standard classical work on the subject. In other words, "Notre Dame de Lourdes," by M. Henri Lasserre, is the one authentic and complete narra-

tive of Bernadette and the Lourdes vision of 1858. In the second part of the letter M. Zola is thus addressed : "Two years ago you inquired of one of my friends whether you might knock at my door

without danger of a bad reception. I had never read your books. You You presented yourself as an unbeliever in royal search of the truth. There was then no reason why I should refuse your request. You, in fact, paid me several visits. I told you of the num-berless marvels which it was my happi-

ness to witness every year. A Chris-tian never despairs of the salvation of any one. Without speaking of the action of Divine Grace, the evidence of the supernatural at Lourdes is such Without speaking of the that one must either believe or renounce reason altogether. One day it occured to me as a good idea to con-duct you to that memorable spot which,

the grotto, is the most striking after at Lourdes. I mean the miserable little room in which Bernadetti dwelt at the period the Queen of Heaven charged her to call all the world to the Roches de Massabielle. This basilica, these churches, these edifices of marble, this town rising out of the desert, one thousand of extraordinary cures. the innumerable souls restored to faith and joy, the crusade all over the world. all was contained in the simple fact that a young girl, wretchedly poor, ignorant and illiterate, went out one

be a crime of treason against humanity. I promise you, Monsieur Lasserre, that not a word of mine shall be of a nature calculated to afflict the ''' Halt !' again cried the young

be of a nature calculated to afflict the friends of Lourdes (amis des Lourdes). and I can even add that you will find in my book many things that will give you pleasure.' These words, which self and held it whilst the father and you pleasure.' These words, which were quite voluntary on your part, you had actually committed the act which formerly you had very justly qualified as a 'crime !'" The statement of M. Lasserre is too

CATHOLIC RECORD.

long for me to give more than the above extract, which, I think, is enough to prove up to the hilt the mala fides of the apostle of realism. Zola has only a few feeble words in reply. "Our brains are built differently" is practic-

ally all he has to say with regard to his Christian opponent, whose "open letter" has considerably damaged M. Zola's reputation.—Paris letter of Phil-

adelphia Catholic Times

# IN CROWDED WAYS.

An Exile's Sorrow Finds its Way to Man's Hearts.

BY MADGE ROBERTSON.

The seat next to mine was unoccupied. The swan-boats glided out near in which he pitlessly pins M. Zola's my feet. The swan-boats glided out near my feet. The park was a huge mid-ears to the pillory. Altogether it is a morning playground. A little old lady sat down carefully, first brushing having newspapers so generous in furthering the principle, audialteram partem. The first portion of this reply is taken up with a demonstration of this reply note book. Levela her face was of the old-time beauty given by living with dainty old china and endless fine needle-work and portraits of other dear old ladies as chil-dren, with their pantalets showing white-frilled, and who wore black silk mits on their plump hands. I knew there were bags of English lavender in her closet and jars of rose leaves in

the halls of her home. "You write, I see," she said, with the kindly tolerance of those who have lived through ambition. Some way talked to her of my work. One does to

"I can help you perhaps," she said thoughtfully; and I knew it was no idle offer. "There was an incident I saw myself down in the lower part of the city. I think it has never been printed. I have never seen it. It was before the seventies-just before, if I do not mistake. Perhaps you would like it. You will know how it should be told, polished up into a moment's ornament. Well.

"It was on Broadway, a little before the numbered streets begin, the great multitude going up and another coming down, jostling and hurrying in the usual terrifying, regardless way. No No place for a fragile old woman, my dear but I was younger then, and I held close to my husband's arm. But oh, the crowd away down town ! I think I have never been since. A crowd always makes my heart beat with hope, for who of the great ones of earth may not be in it? But ah yet, I am filled with pity. There are so few happy

"But you must stop me, my dear, if I grow prolix. It is fatal to be so in these times, my son tells me. Well, all at once in the throng pushing up, something checked for a moment each one of those who were going down town. Coming toward us-my hus-band and I were of those who were traveling toward the lower part of the

officer, his boyish face softening to an

officer with outstretched hands. Neither spoke, but a moment clapsed before their hands fell apart and they went their ways. Father and mother carrying their dead went down the cemetery road, and the officer, slowly closing the gate behind him, rejoined his m

"He gave another hasty order and, turning, men and boy leader went from the fulfillment of a beautiful duty back into the heart of the busy city.-From the Independent.

Positive and Negative.

The Race Question is unsettled. But it is settled that Hood's Sarsaparilla leads all rem-Disease marches through all lands. I good health blesses all who take Hood's S

good health biesses at saparilla. Dyspepsia is a great foe of the human race. But Hood's Sarsaparilla puts it to flight. Scrofula is one of the most terrible of dis-eases. But Hood's Sarsaparilla expels it

Scrofula is one of the most terrible of dis-eases. But Hood's Sarsaparilla expels it from the system. The people of this day, like Job, suffer from boils. But Hood's Sarsaparilla is a sovereign remedy for them. Catarrh is one of the most disagreeable disorders. But Hood's Sarsaparilla is sure to relieve and cure it. Rheumatism racks the system like a thumb-screw. But it retreats before the power of Hood's Sarsaparilla.

Kneumanism racks the system like a tunno-screw. But it retreats before the power of Hood's Sarsaparilla Loss of appetite leads to melancholia. But Hood's Sarsaparilla makes the plainest re-past lickle the palate. Life is short and time is fleeting, but Hood's Sarsaparilla will bless humanity as the ages roll on

Minard's Liniment Cures Distemper. Minard's Liniment Cures Distemper. Mr. Henry Graham, Wingham, writes: "I was in North Dakota last May, and I took a bottle of Northrop & Lyman's Vegetable Discovery with me, as I did not feel safe without it. While there a lady friend was suffering with Indigestion, Biliousness and Headache. I recommend the Vegetable Discovery to her and she tried it, and the result was that it did her so much good that I had to leave the balance of the bottle with her."

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Itself. Be sure to get Hood's Sarsaparilla Parents buy Mother Graves' Worm Exter-minator because they know it is a safe medi-cine for their children and an effectual ex-peller of worms. Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So writes Mr. J. W. Brown, Chicago.

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# After the Grip

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s caused by poison and poor blood. I keep Hood's Sarsaparilla in my house

and use it when I need a tonic. We also k Hood's Pills on hand and think highly of the J. W. DYKEMAN, St. George, New Brunswic Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

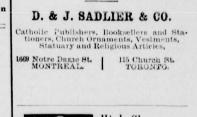
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mother, now bearing their dead little appeared to me to be sincere and I still one between them, passed through believed in them until I found out that Then the man placing the coffin gently

in his wife's arms, turned to the young

3

More

"I knew the impression which such a contrast would produce on you. Only the action of God could explain such a disproportion between the nul-ity of the means and the infinite of the effect. And this impression, Monsieur, you felt; for the first time, perhaps, you obtained a confused glimpse of

true spiritual life. For a moment you paused without replying to my remarks. Your visage betokened your interior perturbation. In your eyes, usually stern and dry, appeared two tears, which trembled an instant without falling. Then you cried out : 'It is stupefying. I was much moved at Lourdes, but that was nothing compared to this. All, then, proceeded from this! It is Bethlehem! It is the crib ! Such a point of departure ! Such results ! It is stupefying !' Call it miraculous, Monsieur Zolo. Struggiing with yourself, you repeated the same words, 'I is stupefying !' Very well, Monsieur Zola, there is something which would be still more amazing. "Why, what do you mean?" you re-plied, opening wide your eyes from which the tears had disappeared. It would be more amazing, Monsieur

Zola, if such a result had been obtained by this little girl telling a lie or acting from mere hallucination. 'Oh, I do not say that !' you replied in a bewil-dered sort of way; 'Bernadette was neither a liar nor a visionary. She was the instrument of that great hereafter  $(au \ dela)$  which governs human existence. Still there is some distance between this and the dogmas you beon. lieve in.' 'Undoubtedly, Monsieur Zola. Still, to be logical, there are a few steps

between one and the other.' The doo then opened and some one entered. This put a stop to our conversation for the moment, but a few moments after you recurred to the subject and said: 'Without having become a believer, I have seen at Lourdes that which I never suspected - a place of consolation, of hope, even of cure, for the multitude

of the wretched, of the sorrowful, of the sick. It is a culminating

city-were a man and a woman. The man was pale and sad eyed, and the woman, her hand on his left arm clutching in the desperateness of grief, was weeping bitterly. In his right hand the man bore a tiny coffin, rough, plain. Emigrants? Yes. They had walked up from Castle Garden. The poor husband was forced to walk side ways to protect the precious burder from any rude or careless touch. Thus awkwardly, but infinitely tenderly, shielding the wee box, they made slow progress up the crowded street. We turned and followed, why I cannot tell you; I openly crying and my husband with a deep pity on his face. Women passed by, trying to keep the tears back, and men with troubled looks hesitated, wishing to help yet not knowing how. People are not without care, my dear. They are in too great a hurry to stop and express it, but there are pitying hearts everywhere. "Up and on through the weary thor

oughfare went the dreary little cortege Their sorrow made for them a sacre passage in the busy crowd. Kindly passer-by fell softly upon ears dead ened by awful grief. A richly-dressed woman stepped from her carriage with a bunch of glowing roses in her hand. Her way to the store she was about to enter lay across the path of the deso late strangers. She started, drew back to let them pass, and as they did so, laid her roses on the baby's coffin. Still noticing nothing-to some of us, my dear, sorrow deadens all feelingthe parents trudged on, and drearily

"Suddenly over the chaos of street sounds was heard the sharp, measured tread of uniformed men. Down the tread of uniformed men. Down the outer edge of the sidewalk came an officer with his men in single file. The crowd drew back, but the sad group remained in plain view. One glance

from the young officer and a quick command rang out : "'Halt !' A word or two and the

body of men formed a long square about the parents and their dead little

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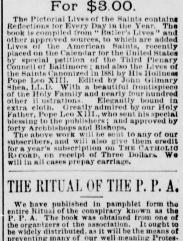
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