st," the next note said. "He seems the first time to comprehend that he a danger. He looks like a lion. I e he may prove to have some of a 's strength, for his chances are

. Chevreuse handed the paper to brother priest, who had been out come in again, and watched his while he read it.

Will you tell me frankly your nion of this?" he said then. ". O'Donovan dropped his eyes, hav. , evidently, no mind to be frank on subject. "I cannot have a settled nion on a question of which I have rd but one side," he said. n in court this morning, and talked h some people there, and the nces at present seem for a convic-But we cannot tell the strength

he defence as yet.' n spite of his reserve, there was no taking his belief in the prisoner's

. Chevreuse shut his book deci-

ely. Since I am not needed here, I may well go and see the bishop," he said was to have gone this week to settle cused me on the supposition that I uld not be allowed to leave Crich . Can you take care of my people ew days longer?"

'A week longer, if you wish." Four days will be enough -two to and come, two there. You will ow where to telegraph for me, if I ould be wanted. I will go straight the bishop's house, and stay there.' How glad I am that you did not 'episcopal residence!" remarked companion. F. Chevreuse was already making

preparations for the journey. He inced up rather imperiously from the ise he was packing.
"Why should I say it?" he de-

nded. "Never used such an exession in my life. And this reminds that you have been criticising me fore to-day, calling me superstitious d I don't know what else. In one tle corner of my mind I have been nking the matter over ever since, d have arrived at these conclusions : perstition, being nothing but erratic th, should be treated with great enrness; and, besides, you will recolgan classics; forthermore, Rome rself was not born in the faith, but a converted pagan, and she stands ere, a Christian Juno, with all Olyms kneeling about her feet : and well for any form is good that is capable holding a Christian soul. Still fur-er, I have concluded that young Donovan, whose hair still looks, ross the room, quite black, should ow a becoming reverence for Chevuse, who has long since ceased to unt his white hairs and begun to unt his black ones. I said an elder dier, not a better. Did I say better?

od-by. God bless you!' And he was off, glad of the noise and eed of the cars, of the changing faces d scenes, of anything that would p to ease his mind by a momentary straction. Yet, in spite of every ort, the thought haunted him of Mr. honinger rousing himself to do battle r his life. Call up whatever image would to entertain his mind, that e intruded. He pictured to himself e first dawn of apprehension in the isoner's face rapidly intensifying to flash of angry terror, the reddening the whitening color, the gathering orm of the brows. He tried to guess nat he would do and say, by what and effort he would at last fling off scorn the accusation which he had t believed could cling to him-if he ould be able to fling it off. That ubt was like a thorn, and he hastily lled to mind something to banish it. remembered what F. O'Donovan d been saying of Rome, and tried to collect something of that old pictureok part of his life, to see again in ncy its shady streets and sunny azzas, to enter in spirit some dim urch starred around with lamps, and ned with precious marbles; but when had laboriously fashioned the scene, hand was outstretched to put it aside ce a painted curtain, and again be w the Jewish gladiator, alive and ert, fighting desperately for his life. "You can see that I have run away escape disagreeable scenes and talk," ere his first words on reaching his

stination. "And now to business."
It was quite understood, then, that one was to tell him anything relatg to the trial, nor mention the sub-ct to him; so that when, on the eveng of the third day, he started for ome, he knew no more of the progress result of it than he had known on aving Crichton. There were but few passengers that

ening, and F. Chevreuse established mself in a corner of the car, put his eket in his hat band, that he might ot be disturbed by the conductor, aned back and shut his eyes, that he ight not be talked to by any one else. oublesome thoughts and invoke holy nes. It was a saying of his that the eads, when rightly used, had always are end fastened to the girdle of Mary, nd were a flowery chain by which she d the soul directly to the throne of

They proved so to him in this case, nd one after another the Joyful ysteries were budding and blossomg under his touch, when presently found himself somewhat disturbed the voices of two men who were lking behind him. At first the sound ached him through the long vista of at heavenly abstraction; but soon a distance lessened, and then a

Mrs. G. M. Young, 1 Sully Street, Grove reet, Liverpool, Eng., writes that the con-uts of one bottle of St. Jacob's Oil cured re of lumbago after she had given up all opes of ever being better.

single word brought him down with a deed, that he had no questions, or few, "He fought hard at last," one said, "but it was of no use. Everything was against him."

It needed not another word to tell the priest who and what were meant; but wher words were spoken.

"His defence was a mere mass of sentimentality," the speaker went on. "He owns to having walked the streets the whole night of the murder, but he says that it was from distress of mind. He had to decide before the next day whether he would abandon all hope of the fortune for which he was contend-ing, and lose with it all that he had expended, or else throw into the chasm he few hundreds he had retained that an accident might not find him penniless. He declared that the state of his mind was such that he could not sleep, nor keep still, nor stay in the house. Now, that part of the story would not have been so bad if he had not been seen Now, that part of the story would not have been so bad if he had not been seen near the priest's house, hanging about there, and going away when he was observed, and if he had not declared proudest, and there was observed, and if he had not declared proudest, and there was observed, and if he had not declared proudest, and there was observed. ton in the morning, he had not heard prejudices, who was not pleased to reof the murder. The tracks were not a strong point, for Newcome makes

a strong point, for Newcome makes everybody's boots just alike, and there are a good many men in Crichton who have as neat a foot as Schoninger. But the rest of the defence was nonsense. The shawl was what convicted him. It was hawl; he owned it; and the fragment found in Mme. Chevreuse's hand just fitted the torn corner, thread for thread. I could see that he was confounded when that came up. He says he left the shawl in Mrs. Ferrier's garden in the evening, Mrs. Ferrier's garden in the evening, and went for it early in the morning He owned, too, that he put it slyly into Mrs. Macon's carriage. He said he knew her and what she was collecting for; had heard all about it at he took his shawl over his arm absentmindedly, and found it a nuisance while he was going through the woods. Seeing Mrs. Macon's carriage there fall of parcels, some gray blankets among them, it occurred to him to add his shawl to the pile without

priest! The story is too ridiculous, you see. Oh! it is clear. There never was a clearer case of circumstantial evidence. No one could have doubt. But the verdict is too hard.' 'You think it should not have been murder in the first degree?"

another voice asked.
"It should not," was the emphatic reply. It is almost an outrage to make it so. But people became ferocious the moment it was clear that he was guilty, and I believe they would gladly have taken him out and hanged him to the first tree. The fact undoubtedly is that he was loving invitation to him. pressed for money, and meant to help himself to the priest's. Mme Chev reuse heard him, and started to alarm the house, and I think he gave her an unlucky push. But nothing of that sort would content the prosecution, attaches to the publication of a translation of the recently discovered manution of the formula discovered manution of the recently discovered manution of the formula discovered manution of the recently discove turned in the priest's room, which must have gone out in falling. Madame's first thought would naturally be to light a candle. Still, that is no That same servant wished to show that the prisoner had a spite against the priest's mother, and the Carthusen girl had the same story; but if people had been calm, their gossip would have made no impression Schoninger's lawyer tried to prove that madame's death resulted from the fall ;

but there was a bad bruise"

F. Chevreuse gasped for breath "For God's sake, stop!" he cried out, half turning towards the speaker, the sinking instantly into his seat again.

A perfect silence followed. The priest was strugging with his feelings, ad regretting not having withdrawn before his self-control gave way, and the gentlemen behind him were recovering the shock of learning who their neighbor was, and feeling their way to a solution of the difficulty. One of them had an inspiration. "Let's go and have a cigar," he said; and F. Chevreuse was left to himself.

But his solitude was full of terrible

images, and in that few minutes all his relations with the Jew had been changed. He would not have said to himself that he believed the man guilty, and he would have said that, guilty or innocent, he wished him no harm; but what his imagination had utterly refused to do in connecting Mr. Schoninger with his mother's tragical fate the plain talk of this stranger had accomplished. He could no longer separate the two; and the sight of the Jew, or the sound of his name even, would, in future, call up associations

intolerable to him.
"You know all, then?" was F. O'Donovan's greeting when they met. The face of F. Chevreuse showed, in-

It is probably not the coldest weather you ever knew in your life; but that is how you feel just now, because past sufferings are soon forgotten, and be-cause your blood needs the enriching, invigorating influence of Ayer's Sarsaparilla—the Superior Medicine.

to ask

"The law has decided," he said, "and, for the present at least, I cannot question its decision. They know better than I how to arrive at the truth. At the same time, I never will say of a man that he is guilty till he has himself told me that he is, or till I have the what have you to tell me about my genius.

I shou

'It is well," was the echo. their usual quiet mode of life again with surprising readiness, as often happens to those who, giving themselves entirely up to an excitement, exhaust its force the sooner. The conviction and sentence of Mr. Schoninger not one among them, whatever his ceive his salutation; in a few months longer—months of misery and disgrace—he would be called on to suffer the

haps because they had been uttered in before anybody was up, and that he vain, and because they showed with found it just where he had left it. what horror he contemplated his imwhat horror he contemplated his impending doom.

"You seek my destruction because I am a Jew, not because I am a criminal," he exclaimed; "and you con-bigotry. It may triumph for a time, but the triumph will be short.'

Not a very pleasant sort of address to be listened to by a judge who had tried to be impartial, and meant to be honest, nor to a jury who were fully con vinced of the speaker's guilt, and who putting any one to the trouble of manking him. He said that he had moreover, as juries are likely to have, a more than judicial sense of believed those nuns to be very good their own dignity. Yet, for all that, wemen, and that he felt a respect for them for the sake of F. Chevreuse, there was not one of them who would have liked to face again those who had been very polite to him. Fancy a Jew taking off his shawl to flashing eyes and that white hand pointing like a flame where his words give it to a nun, and that to please a should fall. They were rather afraid of the man, and looked with equal un easiness toward the execution of his sentence and the possibility of rescue of escape, or of revenge even, which he

had seemed to threaten.

For the present, however, the prison was strong and well guarded, and the convict, being in solitary confinement, had, no means of communicating with any friends he might have outside. He was still in Crichton, the state prison being near the city still, if he chose, he could look out from his grated window and see the Christ in air stretching out arms of

TO BE CONTINUED.

Writings of St. Peter.

Great interest in the religious world attaches to the publication of a transla tian tomb. It is thought it was made

in the eighth century.

There was also found a copy of the lost apocalypse of St. Peter. This is the most valuable discovery, for, as the translator indicates, it furnishes the origin of most of the early Christian ideas of hell. Much of the latter liter ature on the subject is traceable to this now restored document. A simple quotation shows its nature:

'And I saw also another place over against that other, and it was a place of chastisement, and those that were being chastised and the angels who were chastising had their raiment dark according to the atmosphere of that place. And there were some there hanging by their tongues, and these were they who blasphene the way of righteousness. And I saw the murder ers and hem that had conspired with them cast into a certain narrow place full of evil reptiles and being smitten by those beasts and wallowing there thus in that torment, and there were set upon them, as it were, clouds of darkness, and the soul of them that had been murdered were standing and looking upon the punishment of those murderers and saying, 'O, God, right eous is thy judgment

Everyboly stands aghast at the enormous amount of information in the STAR Almanac of Montreal. There is a scramble to get

opies of it. Gilbert Laird, St. Margaret's Hope, Ork-Gilbert Laird, St. Margaret's Hope, Ork-ney, Scotland, writes: I am requested by several friends to order another parcel of Dr. Thomas' Eclectric Oil. The last lot I got from you having been tested in several cases of rheumatism, has given relief when doctors' medicines have failed to have any effect. The excellent qualities of this medi-cine should be made known, that the millions of sufferers throughout the world may bene-fit by its providential discovery."

Bordering on Consumption.

THE ORATORS AND CRATCRY OF SOCIETIES.

BY JOHN MAHONY.

Written for the CATHOLIC RECORD. Not long since I was greatly amused to hear a lawyer, who has more cheek than wit, telling the members of a very ambitious society that such organizaevidence of my own senses. And now, tions as theirs were cultivators of

I should like to be able to agree with him; but should I differ from him, in The people had, indeed, settled into the course of what I have to say, I shall simply be giving him the knowledge that many popularly accepted truths are very often extremely delusive, and that after all men are not bound to agree either to agree or disagree. An association of any kind which gives its memhad not only given them a satisfying bers the opportunity to participate in sense of justice vindicated, but had imsense of justice vindicated, our last pressed them with awe. The suddenness of his fall, when they had leisure public men of the future. I am almost inclined to believe that the public men of the public men of the future. belonged in youth.

On the contrary, I am of the opinion that such men have had to unlearn

A young man enters a society to be come what? At first he himself does not know. Is it the companionship that draws him? The social features? The selfish, inborn desire for office? see his name for the first time in print : demn me without proof. But do not flatter yourselves that I shall perish so. Do not believe that I shall fall a victim become the great man of the small To be called upon to take part in the music, captivating the delicately society?

Men love to rule, and (to steal a thought) if they are dressed in that little bit of brief authority how wonderfully elated they become !

They never think of self-analysis They never pause in their march of vanity to try to think of themselves as others do, and to do that which is man's most difficult, yet best, task-to study

In all the world there are few really great orators-men who are orators Why, we hear on all sides, of every city and town and hamlet having their several orators, but this fact only illus trates still more strongly that great weakness of the human race which persists in calling mostly everything

by a wrong name.
So far as this subject is concerned I need only ask you to attend any meeting of any of the ordinary societies in your own city.

Is it not a fact that there are half a

dozen nonsensical speakers; and once in the while, when any matter of im-portance is considered, are there not The good democratic idea of every

man having his own say cannot be condemned, but when that say trans forms a man, sensible in private, into a man, foolish, in public, it is but fair to commence to believe that the training school of debate is in reality a training school of fools.

Of the graduates of that school I have

of his fellows and talk, talk, talk, ceaselessly, glibly and lengthily, is a fine speaker, a great orator!

Actual experience has made me quite sure of the fact that in 'nine cases out of ten,' such speakers do not know what they themselves are saying; and, moreover, after they have finished they annot recall a single thought. I have nade the test in many cities.

In St. John I once knew a man who wanted to do a great deal with very little talent. As some persons say he was 'fond of using big words.' He was shallow and superficial, but possessed the little quality of cuteness.

Making the most of his small stock of ability he posed as the orator of the many societies to which he belonged.

It was really surprising to notice the nanuer in which this man improved in his own particular line. In a very short time he added to his already inflated vocabulary a vast number of

many-syllabled words.

He did not know their meaning. He could not correctly pronounce them. But his cuteness helped him out so much that the words of his speech were made to fit as precisely almost as the squares in a tesselated floor. I often looked at him in wonder and, I must confess, admiration.

One night after he had delivered a very long speech on some matter of local interest I asked him to repeat an argument which he had used. He colored quickly; his eyes fell, and he became quite confused. Finally he raised his head and in his usual torrentike way tried to make me believe that

I was mistaken.

In Quebec I met just such another society orator. But he lacked the St. John man's cuteness. My Quebec friend excelled in the art(?) of speaking longer on "nothing" than any other person that I have ever met. It was rather singular, however, that very few members attended his society's few members attended his society's II. was like a Jack in the When a cold is neglected it frequently develops a conditi n bordering on consumption. No other remedy will so quickly relieve and cure cases of this dangerous kind as Dr. Wood's Norway Pine Syrap, because no other remedy possesses such perfect curative powers as does this prince of pectoral remedies.

Montreal. In a society there a certain Mr.—— is without a peer in the mighty kingdom of Boredom.

In the Commons it would be said of him that "he speaks to the gallery."

To my mind he also knows how to speak to the house. He changes rapidly from the spreadeagleism of an American stump-speaker to a cold, parliamentary style

He fancies that he has more than a touch of Chatham and a strong suggestion of Fox.

When one reflects that the noise is supposed to be Chatham and the grimaces and gesticulations Fox the

clearly in the horizon of heredity and experience. Of course these are extreme cases But they point and give point to a moral. I use them, here and now, because in a lesser degree debating societies are working greater harm than good. They make young men pert, smart, glib, superficial, indiffer-

ent and intellectually lazy.

Many young men with strong, active brains and aspiring souls enter socie ties only to shadow or wreck their future lives.

All unconsciously to themselves, they change their methods of labor, and the earnest, persevering study of the closet is gradually superseded and ultimately done away with by the smart and shallow system of the debating society.

To youth applause is danger and flattery death. Before the mind is formed to understand the wiles and deception of the world and its people the work of ruin has begun and braincell after brain-cell becomes diseased. The hand-clap—no matter how lightly given; the insinuating, the unctuous word of flattery-no matter if neve so falsely spoken—are, to the mind and heart of the young speaker, the most delightful incense stealing into every nerve; the most melodious attuned ear of fancy ; the most beauti ful poetry, carrying away in a whirl wind of passion every sense and every thought.

No more the slow, plodding work that genius itself must go through to attain success. No more the slate and the desk and the midnight oil.

Evermore the glitter, the applause, the momentary triumph and—when too late-the terrible knowledge that with out years of labor no man can win enown or hope to have the crown of victory placed upon his brow.

Do not try to startle the world-just now. The Thames is slow to catch By and by one may drain its bed and build a great fire where once its waters flowed. But in the living present men may and can work Work now, that the future may be assured. In that work—the labor of to day-you and I may share, and with us every organized body under heaven

The societies should unlearn everything that they have learned. have acted falsely throughout the piece. It is for them to teach their debaters to speak briefly and wisely. It is for them to let every man in their ranks know full well that he has not the right to talk for nere talk's sake, nor to manufacture debates like clay pipes or clothes pins. It is for societies, above and beyond all else, to educate themselves up to the glorious knowledge that the highest thought should be given to the lowliest subject, and that in every place and at every time-as my best and dearest teacher used to quote to me—"the best thing to do is to do the best thing."

Give Us Back The Sisters.

Paris, Dec. 25.—The Catholic workingmen of Paris, and many of those who do not profess the faith, are mak ing concerted efforts to compel the re call of the Sisters to the hospitals Many meetings have been vigorous speeches made and resolutions passed, and within the past few days dead walls throughout the city have been placarded with demands such as: "Give us back the Sisters in the hospitals"; "Hospital treatment horrible since the Sisters are no longer there;" "Our sick now are badly cared for, insulted, beaten and treated like animals—Give us back the Sisters:

This state of things must be altered. Already the movement has assumed such proportions as must necessarily receive attention from the authorities

Why go about hawking and spitting when Nasal Balm will remove e-ery ve tige of your cata-rh, and thus relieve you of this disagreeable habit? In cases of cold in the head. Nasal Balm gives instant relief and effects a prominent cure. From dealers or by mail, post paid, 50 c., small or \$1 large size bottle. Faltord & Co., Brockvill , Ont. size bottle. Fullord & Co., Brockvill., Ont. Mr. Thos. Bell, of Messrs. Scott, Bell\(\)\ Co., proprietors of the Wingham Furniture Factory, writes: "For over one year I was not free one day from headache. I tried every medicine I thought would give me relief, but did derive any benefit I then procured a bottle of Northrop & Lyman's Vegetable Discovery, and began taking it according to directions, when I soon found the headache leaving me, and I am now completely cured.

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ative powers as does this prince of pectoral remedies.

No COLD OR COUGH too severe to yield to the an uny man living did he like to the curative power of Dr. Wood's Norway Pine Syrup.

Most the unative power of Dr. Wood's Norway Pine Syrup.

Most the unative power of Dr. Wood's Norway Pine Syrup.

Most the unative beat the sound of his own voice.

The worst growth of all appeared in Minard's Liniment curse Barns, &c.

FIVE-MINUTE SERMONS.

Fourth Sunday After Epiphany.

LOVE OF OUR NEIGHBOR. He that loveth his neighbor bath fulfilled the aw. (Epistle of the Day.)

There can be no doubt, my brethren, that the saving of our souls sometimes seems to be a very troublesome busi There are so many laws and commandments binding on us, so many sins which we are likely to commit and if we break any of these laws in any grievous way-if we are guilty, that is to say, of mortal sin-our salvation is lost till such time as we repair our idea of insane sanity hovers yet more fault. Yet it may seem that we are surrounded by so many rocks on our voyage through life that it is almost useless to try to steer clear of them; and, if we may judge by their actions, many Christians actually come to the conclusion that there is no use in trying to keep their ship off these rocks. They make up their minds that spiritual shipwreck is unavoidable, and that

> which can be made out of the sacra ients at the last moment. But really our salvation is not such a complicated and intricate affair if we would only look at it in the right way The course which we have to follow is not such a difficult one to bear in mind and to keep. There are many com-mandments, it is true; but they all have the same spirit; and if we have that spirit, they will all come quite

the only way to reach the port of heaven is to be towed in on a raft

easy.
What is the spirit? Our Lord has told us. It is the love of God, and of our neighbor for God's sake. The love of God and of our neighbor gives us a short cut to the kingdom heaven; if we are guided by it, we shall not come near the dangers tha

seem so many and so threatening. Let us see how this is; how is thi love going to work to keep us in the safe and sure track? It is not so hard to see. For what is it to love any one how do we act towards one whom w really and truly love? Are we alway trying to give him no more than w can help, and keep as much as we ca for ourselves? Do we try to have our own way as much as possible, and never to step out of it for his sake, un less compelled by force or threats?

No, of course not. We keep fa away from what will offend him. always are trying to find out what will please him best. So if he is not un reasonable, and if he knows our desire and intention, the danger of offending him disappears.

Well, it is just so in the matter of serving God and keeping His law The continual mortal sins into which Christians fall, and which it seems se hard to avoid, are due to their trying to run too near the rocks. No wonder they so often get wrecked in the dangerous waters. They are all the time striking on the commandments. and the whole sea seems full of then because they try to sail as near them as they can. If they would only give them a wide berth, and keep out in the deep ocean of the love of God, sin and its forgiveness would not cause so much anxiety and trouble.

If we would only ask ourselves what will please God best, and try to give Him all that He desires, as we should if we loved Him as He deserves to be loved, and as we do with others whom we really do love—if we would do this instead of trying how far we can have our own way and yet come out right in the end, the whole matter of saving our souls would have a very different aspect. Now, why not try to follow this line? It is no fanciful thing beyond our power. Plenty of Chris ns have d doing it all the time.

But if we do not feel prepared, or are a little afraid to commit ourselves to this course just yet, at least we could endeavor to have some love for our neighbor, and make some sacrifice for him. We have St. Paul's word for it you see, that even he who loves his neighbor will be sure to fulfil the law Yes, we may feel quite sure if, by a generous love of our neighbor, keep far off being wrecked on the last part of the Ten Commandments, that we shall run clear of the first part as

Handsome Features, Sometimes unsightly blotches, pimples or sallow opaque skin, destroys the attractive-ness of handsome features. In all such case-Scott's Emulsion will build up the system and impart freshness and beauty. Minard's Liniment for sale every-where.



St. John's Asylum, { Kenton, Ky., Cet. 9, 1890. } In our orphan asylum here there is a 15-year old child that had been suffering for years from nervonsness to such an extent that she ofttime

in the night got up, and with fear depicted or every feature and in a delirious condition would seek protection among the older people would seek protection among the older people from an imaginary pursoer and could only with great difficulty be again put to bed. Leat year Father Koenig willo on a visit here happened to observe the child and advised the use of noemig a Nerve Tome and kindly farmished as several bottles of it. The first bottle showed a several bottles of it. The first bottle showed a nearled improvement and after using the second bottle and up to the present time the child is a happy and contented being. All those suffaring from nervousness should seek refege in Father Keenig's Nerve Toole. faring from nervousness not faring from nervousness not faring from nervousness not faring from the faring fro

A Valuable Book on Nervous Discovers and a sample bottle to any address. Poor patients also get the medicine free.

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WEST TROY, N. Y., BELES.
Favorably knows to the public emes1836. Church, Chapel School, Fire Alaries
and other bells also Chimes and Peace.

BUCKEYE BELL FOUNDRY,
O'INGINAATI, O. P. & A.
Best Grade Paro Copper and Tin
CHURCH BELLS, PEALS AND CRIMES.
Rest Wheel and Berney, Toke Manging.