Since We Must Die.

- Though we must are, I would not die When fields are brown and bleak, When fields are brown and bleak, When wild geese stream across the sky, And the cert loogs timbers creak, For it would be so lone and dreak, To sleep beneath the snow, When children carol Christmas cheer, And Christmas rafters glow.
- Nor would I die, though we must die, When weanlings blindly bleat, When cuckoo laughs, and lovers sigh, And 0, to live is sweet!
- When cowslips come again and Spring Is winsome with their breath, And Life's in love with everything With everything but Death.
- Let me not die, though we must die When bowls are brimm'd with cream, When milen cows in the mesdows lie, Or wade amid the stream; When dew dimpled roses smile To see the face of June, And isd and lass meet at the stile, Or roam beneath the moon.
- Since we must die, then let me lie
 When flows the harvest ale,
 When the resper lays the stokle by,
 And taketh down the flall;
 When all we prized, and all we planned,
 Is ripe and stored at last,
 And Autumn looks across the land,
 And ponders on the past:
 Then let me die.
- -Alfred Austin.

WHY ARE YOU PROTEST. ANT?

A GOOD NATURED DISCUSSION BE TWEEN A CATHOLIC AND A DIS-BENTING BROTHER.

Good morning, Mr. Thompson; merning, is it not? Are you off for a

I am going to Mass, Mr. Harris; will you walk with me?

H. With the greatest pleasure; only I must request that you do not try to con-vert me. My ancestors were Protestants ever since the time of Good Queen Bess, and I mean to live and die in their faith.

T. So, you are a fraid of my succeeding

should I attempt it; but it is my inten-tion to ask you about your religion, and not to speak of the doctrines of my own. Now, can you tell me, why are you a Pro

H. Why, because I believe in civil and religious liberty, of course, and in allowing every man to believe whatever he thinks is right.
T. Then why don't you act up to your

principles, and accept what your private judgment tells you is the truth?

H. So I do. I believe the Protestants to he right and the Catholics wrong.
T. How have you found that out?

T. How have you lound that out H. I have always been taught that it is T. So you admit the authority of Tra-

H. No, I don't ; I admit the authority of nothing but the Bible.

T. Not even of private judgment?

H. Of course not; no man can be in.

fallible in the exposition of truth and

me.
T. And you accepted and believed it without first finding out whether your judgment told you it was right, and thus admitting two things which you have just denied, Tradition and Infallibility.

H. But my judgment does tell me it is

say that the Epistle he was writing to called Reformation; then, again, you find Timothy, or indeed any of his Epistles, Orutched Friars, St. Mary Axe, and very H. No, but we may eafely infer that if

they were not inspired they would not be Well, did the Apostles collect and

bind together all the Books as they now stand in your version? H. Certainly not.
T. Did the Bible, then, by a special act

of God, put itself tegether !

Of course not. Weil, then, if the Apostles did not collect it all together, and the Bible did not descend, ready bound and printed, from Heaven, pray who arranged it in its

H. Why, men, I suppose. T. From whom you received, on Tra-dition, the belief that it was the Word of God : besides which, those men must have been inspired and infallible, in order to decide, among all the different Epistles and manuscripts, what was Bible and what was not. Now, you say we may safely infer that all the Books were inspired, or they would not be in the Bible; then why do you retain the Apocrypha, which you say is uninspired, and therefore cannot be Scripture?

H. I cannot eay ; that is for wiser and more learned men than myself to decide. T. Then where is your private judgment, when you are obliged to receive and believe what another man tells you, concerning the very foundation of your religion itself; for you profess to accept the Bible, and the Bible only, and you say

that upon that your religion is built?

H. Most certainly I do; the Bible is the word, and the only word, of God.

T. And every man has a right to interpret it as he thinks best?

H. Certainly.
T. Then how can it be the Word of God

when every man may put his own mean-

Well, of course there can be only one true meaning, and that is for every one to find out for himself, and if he puts the wrong interpretation on it, that's his own fault and nobody else's. T. Then what is the use of clergy and

showing, the clergyman may be right and

you wrong?

H. Oh, of course there must be teachere to keep order; and any man may go to a minister and ask him questions on any

T. But he is not bound to believe what the minister says?

H. Not unless it coincides with his pri-

vate opinion.

T. Then pray can you tell me how all the world was converted to Christianity before the whole Bible was so much as written in one volume? Was it through

teaching by word of mouth?

H. I supposesso.

T. And did the Apostles and their successors say to the heathens they were converting: "We have delivered a religion to you which is true according to what our private opinion tells us of it, but you are not bound to believe it; you can use your own private judgment in deciding as to its truth, and if you reject it, or any part of it, we cannot condemn you?" Or did they say, "We preach Christ and Him crucified: this is the Gospel of the living God, which they who refuse to be-lieve shall be eternally demned?"

H. I suppose they said the latter, but you see that was only a temporary state of effaire.

T. Then when Christ commissioned His Apostles to preach by word of mouth, did He tell them that was only to be until the Bible was printed, and that then they were to give up teaching and let every man be his own teacher !

H. I never met such a fellow as you before, for asking awkward questions. How should I know anything about it beyond what the Bible tells me?

T. And as the Bible does not tell you that it was ever to be the substitute of teaching by word of mouth, how do you

know that?

H. Well, of course there are some things that cannot easily be explained,

T. My dear friend, it seems to me that there are many more things in your reli-gion which cannot be explained; for instance, you say your reason for being a Protestant is belief in the Bible only, and nothing else, and yet you are obliged to go against the Bible in several instances, notably, in keeping Sunday instead of Saturday—where is your authority for that? Again, you neglect to pay atten-tion to many important commands in the Bible, one, that wemen shall not teach in the Church, and yet Queen Victoria is the head of the Established Church in Eugland, which surely means principal teacher and another injunction—to fast—Protest ants hardly ever observe. And again, even if Extreme Unction may not rank as a sacrament, there is the distinct command of St. James to use it. Last, but not least, is St. Paul's statement that Scripture shall be wrested by many to their own destruction, and no text of

think of the subject, remember this, it concerns your eternal welfare to believe the Truth, and there is no middle way

CATHOLIC LANDMARKS IN LON-

T. I never heard of a judge deciding a case after having heard only one side of the question; yet is not that just what you have done?

H. I have read and studied the Bible and that tells me, as far as I can see, all that I want to know.

T. Well, how do you know that the Bible is what you say it is?

H. Because I have always been taught for the Bible itself nowhere says what it is or whence it comes.

How few Catholics in this wast metropolis of ours, says the London Universa, think, when passing on business or pleasure bent, of the many grand Catholic landmarks in our midst. Look at Paternoster (Our Father) row, Amen corner, Ave Maria (Hall Mary) lane, Oreed lane and Rood lane. There is also Blackfriars road, where, in years gone by, an order of Black Friars had a convent; then, off Fleet street is Whitefriars street, where an order of White Friars flourished; then there is Convent Garden Market which was the convent garden of a community msny Catholic names, which not only ought to call to mind the glorious days when England was Catholic, but should also make Protestants ponder on the robare God's, and give to Catholics what belong to them and which they have every right to? At the present moment Eng-lishmen are said to be just, but where is the justice to the Catholic faith? Catho-lics, when passing through these hallowed places, should never forget to offer up a ervent prayer for the conversion of Eag-

They Speak for Themselves. Picron, Feb. 17,—This is to certify that I have used Polson's Nerviline for rheu-matism, and have found it a valuable

the habit of puffing patent medicines, but we cannot withhold our testimony as to the great value of Nerviline as a remedy for pain. We have pleasure in recommend-ing it as a never-failing remedy.—Rev. H. J. Allen, Benj. Dillow, and many others.

Mr R. C. Winlow, Toronto, writes Mr R. C. Winlow, Toronto, writes: "Northrop & Lyman's Vegetable Discovery is a valuable medicine to all who are troubled with Indigestion. I tried a bottle of it after suffering for some ten years, and the results are certainly beyond my expectations. It assists digestion wonderfully. I digest my food with no apparent effort, and am now entirely free from that sensation, which every dyspeptic well knows, of unpleasant fullness after each meal." each meal.

Coming consumption is forshadowed by a hacking cough, night sweats, pain in the chest, etc. Arrest its progress at once by taking Hagyard's Pectoral Balsam, which never fails to cure coughs, colds, bronchitis, hoarseness, etc., and even in confirmed consumption affords great relief.

LIVING WITHOUT GOD.

London Universe. January 8. Preaching at the Church of the Immaculate Conception, Farm street, on Sun-day afternoon the Rev. Father Gavin, S.

J., took for his text:
"That you were without Christ and hope, without hope of the promise, with-

hope, without hope of the promise, with-out God in this world."
He said that when St. Paul wrote to Ephesis, the capital of Lesser Asia, and to the converts whom he had begotten in the Lord, he reminded them of what they were before he and they became acquainted. They were strangers to God, living without God; with them there was an home of the premise. What was no hope of the promise. What was meant by that phrase, "Living without God?" It meant that men were not serving God as His Divine Majesty desired to be served. God revealed Himself to His creatures by the voice of revelation.

THE INTELLET OF MAN in the full grandeur of its powers delighted to contemplate the world around—the wood, the mountain, the sea, and the plain which God had made, and men mounted from that consideration to the Creator who gave it being. No man lived without Gad except he choose to do so, and if any one—the most abandoned, seemingly, in this world—acted up to the knowledge and the light which God had given him, sooner than that he should perish God Himself would send an angel from heaven to instruct him in the truths from heaven to instruct him in the truths he should believe. Our Lord came into the world. He had a message to deliver, and Hespoke of His laws to His prophets, Hespoke in the crowded Temple and on the mountain, and He spoke to a few by the sea shore. He went into the dwellings of the rich and the cultivated; He moved familiarly with the ignorant and with singers: He spoke of the world heroud the ners; He spoke of the world beyond the grave; of the judgment of sin and of its awfol consequences; and He urged men to imitate and follow Him, and He spoke of the reward which should break upon their vision when their

DIM EARTHLY TWILIGHT was over. He spoke of things which the human intellect could never have concelved and could never hope to fathom, and lest men should be diffident, He showed an especial tenderness and condescension to the spffering and the sinners

souls free from mortal sin and served Him faithfully. The service of God was open to all men; there was no service so easy—the moment that a creature could say to God, "Lord, Thy commandment is impossible of fulfilment," that moment the commandment ceased to bind. He would chose three typical instances which represented that class of men who lived with God, and he avoided designedly the stories and incidents which were given

Scripture is of private interpretation. T. Not even your ancestors?

H. I don't see what that has to do with the question. My ancestors believed what they thought was right, and taught it to for they were loathsome and quite unfit for repetition in a Catholic pulpit. First, he would take, as an example, a bad Cath olic—say a man of the respectable artisan class who earned his bread by the sweat of his brow as Christ had done, who worked from morning till night, who had good qualities, and was honest and indus between Truth and Error.

trious, self denying, and generous after his fashion. He never frequented the sacraments, church was a stranger to him, Sun-day Mass was rarely heard, he never opened his heart to Jesus Christ, and men called such a man respectable because he did not offend against the laws of society. Though such a one by no means led the worst sort of life, yet his soul would be lost if he did not turn to God ere he died. Let them next take a woman of the world, as she was called. One who was a good woman, who was not a Catho-lic, yet was not bigoted in religious mat-ters, and careless about the belief of others, because she was indifferent about her own, because see was indifferent about her own, that woman was kind and generous at heart and sympathizing and affectionate in her home, but the God she worshipped was the world, and she would die a Pro-testant not because she was convinced of there is Convent Garden Market, which there is Convent Garden Market, which H. There you are again with your bothering Tradition. Does not the Bible say "Starch the Scriptures?" and St. Paul easys, "All Scriptures! and spiration of God" (2 Tim. iil., 16).

T. Yes, sil those Scriptures which at time were written, namely, the Od Testament; but does St. Paul enywhere say that the Epistle he was writing to called Reformation: then, again, you find the reformation is then again, you find the properties by the say in the properties but one stage, no costuming, and the truth of her religion, but because her mother had died a Protestant. What the time were written, namely, the Od Testament; but does St. Paul enywhere say that the Epistle he was writing to far the strange logic that was on which to fix all hopes of the soul for eternity. Born a Protestant; therefore die

"The srange interview was between the two alone, and it lasted for nearly an was the world, and she would die a Protestant not because her mother had died a Protestant. What the time were waiten and sympathizing and affectionate in her home, but the God she worshipped was the world, and she would die a Protestant to because her mother had died a Protestant. What the time were waiten and sympathizing and affectionate in her home, but the God she worshipped was the world, and she would die a Protestant to because her mother had died a Protestant. What the properties but one stege, no costuming, and all the properties but one stege, no costuming, and the two alone, and it lasted for nearly an heart and sympathizing and affectionate in her home, but the God she worshipped was the world, and she would die a Protestant. What the truth of her religion, but because her mother had died a Protestant. What the properties but one stege, no costuming, and all the properties but one stege, no costuming, and the two lone, and it lasted for nearly an heart and sympathizing and affectionate in her home, but the flood she world, and she would die a Protestant and she wou A PROTESTANT; born a Mussulman, therefore die a Mussul man : born a Hindoo, therefore die Hindoo; born a Jew, therefore die a Jew What reason was that to give at the judg ment seat, where no man advanced sceptrin hand. Assuredly for such a one the also make Protestake pounts on the bery committed on the Catholics of London. When will they get quaims of conscience and render to God the things that

Judgment would be an awful revelation There were were thousands like her in the world, whose souls at the last day would be lost unless they changed. He would take as an example—and it was a melan choly and a sad one—a man who was the ideal of the world's affection; its nobles and most attractive production—the per-fect gentleman. Such a man was conver-sant with many books, had travelled in many lands, mingled with various classes many lands, mingled with various classes of people, and was always welcomed in the best society. He would never say a word to wound the susceptibilities of those he met; he had many fine qualities, and belonged to a profession to which Jesus Christ belonged — a profession that called forth the talents of the intellect and remedy for all internal pain, and would greatly recommend it to the public.—
N.T. KINGELEY.
LEEDS COUNTY, Jan. 9.—We are not in the keen, warm sympathy of the heart— he was a physician; and yet such a man looked upon religion much in the same way as he looked upon a draught which he had given his patient overnight, and such a one entered the sick room — the

CHAMBER OF DEATH —as calmly as a priest would enter his confessional, but he would never tell his patient that he was near death, and so that patient's soul passed from this world of darkness into the full, clear light of of darkness into the full, clear light of the judgment seat, where all delusions vanished. That gentleman was an example of a man living without God, and he would die without God himself unless he changed. The old year was at its close, and they were standing by its grave looking down to learn a lesson from the past. The glory of that year's summer was no more, the pensive beauty of its autumn but dwelt in man's memory. of its autumn but dwelt in man's memory. Let them pray to God for those who were outside the Church that His light might scatter the darkness, and let them pray for one another that they might close the own fault and nobody else's.

T. Then what is the use of clergy and churches, when every one can settle beforeband what he is going to believe before he goes there?—since, from your impacts the best.

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Limited the consumption affords great relief.

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reality of the next burst upon them, to know and love Him in the kingdom that

EMMA ABBOT'S ERRAND OF MERCY.

Emma Abbott sang "The Last Rose of Summer" to an audience of one on Thurs-day afternoon, says the San Francisco Examiner. She sang the touching words and plaintive music without putting a price on them. She was not Emma Ab bott, the prima donna, for the moment, but a big hearted charitable woman, able and willing to contribute of her riches to soothe the feverish fancy of an unfortuncts fallow servers. nate fellow creature whose sands of life

were nearly spent.
Philip J. Boost, who is dying of consumption at the age of thirty, was a resident of Detroit a few years ago and a passionate lover of music. He was a regular oatron of the Abbott seasons in that city, and never missed hearing the singer in "Martha." Her solo, "The Last Rose of

Summer," was his ideal of music.
When he was first attacked by the pulmonary affection which is now ending his days he came to California in hopes of being benefited by the change of climate. He gained strength and vigor for a time, and was able to accept light employment, but not for long. For weeks past he has been bedridden at the home of his brother, been bearidden at the home of his brother, 1134½ Twenty-second street. With hope of hite gone, poor Boost had little to wish for beyond a speedy termination of his sufferings until Emma Abbot began her present engagement at the Baldwin theatre re. The young man read every criticism that the press afforded, and with the read ing came a longing for the "The Last Rose of Summer."

A STRANGE ERRAND

He implored his physician and relatives for permission to attend just one perform ance of Flotow's masterpiece. The man of medicine prenounced judg

ment that Beost could not live to make the journey between his bed and the theatre it was impossible - he was too utterly helpless to even walk to a carriage.

The dying man, usually tractable and

gentle, was persistent in refusing to be re signed. "If I could hear Emma Abbott sing 'The Last Rose of Summer' I would be ready to die," he remarked to Mrs. M. A. Hotaling, a friend of the family, as she sat at his bedside last Taursday afternoon Mes. Hotaling lives at the Baldwin Hotel, the temporary home of the prima donns. It was not a difficult task to con donas. It was not a difficult task to convey the information of Boost's passionate longing to Miss Abbott, and Mrs. Hotsling accomplished it through a third person.

In the midst of Thursday's violent

down pour the lady was surprised by a call from Miss Abbott. The prima donna was so cloaked and hooded that Mrs. Hotaling did not recognize her at first, but the fair visitor soon stated her errand. "Now, Mrs. Hotaling," she said, at the conclusion of her recital of what she had heard. "I want you to take me to your

young friend. If my singing will give him one moment's pleasure or forgetful ness I don't think I can spend the afternoon to better advantage."
"But the weather? It is raining," be gan Mrs. Hotaling, pleased, but surprised.
"Never mind the rain; it won't hurt

me a bit, and I have set my heart on this.
Will you accompany me?"
Mrs. Hotaling needed no urging, and in
a few minutes the errand of mercy had begun.

HIS REQUEST GRANTED The introduction was almost too much for the invalid. Joy came near killing in this instance. It was several minutes be fore he recovered sufficiently to even

attempt to express his gratitude, and then his visitor refused to listen. "Save your strength, my friend; you have but little left, and use it in making your peace for the life to come." The strange interview was between the

rose, and with the notes the petals fell to

'Fis the last rose of summer. Left blooming alone. Boost lay on his pillow as one entranced, reathless lest a note of the favorite to which he had been so long constant should escape him.

His were the only dry eyes in the room

It is doubtful if more pathos ever entered into any composition that Miss Abbot ever attempted. At the end Boost dropped back utterly exhausted. The strain was too much, and for a few moments it was feared that the excitement had killed him. He rallied sufficiently later on to say good-by and express his thanks, and in the evening he

rose be preserved and sent to his mothe He has not spoken since, but he has kept his promise and is content.

penciled a request that the leaves of the

A Traveler Rejoicing.

Summerside, P. E. I., Oct. 10, 1883:
"Having used St. Jacobs Oil for a badly sprained knee, I can testify to its peculiarly curative properties, as less than one bottle completely cured the sprain," Grogge Grego, Traveler for J. C. Ayer & Co.

A Cash Prize.

A Cash Prize.

The proprietors of Burdock Blood Bitters will give a prize of Five Dollars for the cleverest and best essay, (not to exceed 100 words), upon the merits of B. B. as a cure for disease. The competition will close Jan. 1st, '91, after which the successful essay will be published, (with the author's name if desired). They will also pay \$1 each for any of the essays they may select and publish. No restrictions. Try your skill, and address.

T. Milburn & Co., Toronto, Ont.

Mrs. Celeste Coon, Syracuse, N. Y. rites: "For years I could not eat man writes: "For years I could not est many kinds of food without producing a burning, exoraciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dvspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These Pills do not cause pain or griping, and should be used when a cathartic is required. writes:

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Minard's Liniment cures Colds, etc.



"Twin roses by the zephyr blown apart, Only to meet again more close, and share The inward fragrance of each other's heart."

So Keats describes the lovers in "Isabella." Many lovers have been separated because the health of the lady in the case failed. No man finds attraction in a woman who is subject to nervous excitability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms, commonly attendant upon functional derangement and organic diseases peculiar to women.

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For all displacements, as prolapsus, retroversion, anteversion and flexions, causing weak and aching back, bearing-down sensations, ulceration, unnatural discharges and kindred ailments, the "Favorite Prescription" is an unequaled remedy, and the only guaranteed one.

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A wich, ORT.

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