THE POPE ON PREACHING.

Important Advice from the Holy

been issued by His Holiness, Leo XIII.,

from the Sacred Congregation of

Bishops and Regulars, and is addressed to the Italian prelates and the

superiors of religious orders and con-

XIII., who has so much at heart the apostolic ministry of preaching, so

necessary, particularly under the circumstances in which we live, to the

perfect education of the Christian

people, has learned, not without being

much grieved, that in the manner of

announcing the divine word, grave

abuses have for some time crept in,

abuses which now a days often cause

preaching to be despised or, at least, barren and unfruitful. In consider-

ation of this state of things, and fol-

lowing the example of his predecessors

—among others Clement X., Innocent

XI., Innocent XII., Benedict XIII.,

through the intermediary of the Con

gave, according to the needs of the

epoch, wise directions on the subject of preaching — His Holiness has

ordered the Congregation of Bishops

and Regulars to write to all the bishops of Italy and the superior gen-

of the religious orders,

specially direct their vigilance and

stimulate their zeal as to the necessity

of each doing his best to put an end to

and radically extirpate these abuses.

In obedience to the august directions of the Holy Father the Congregation

of Bishops and Regulars brings under

the notice of religious orders and ec-

clesiastical institutes the following

rules, in order that they may, with all

their zeal, cause them to be observed

QUALITIES OF A PREACHER.

First of all, as to what concerns the

qualities required in a holy preacher, let them be careful never to entrust

so sacred a ministry to one who is not

full of Christian piety, and penetrated with a great love of Our Lord Jesus

Christ-love without which a preacher

would be nothing but "sounding brass and tinkling cymbal" (Corinth. xiii.,

1); without that love he could never

have that passion for the glory of God

and the salvation of souls which ought

to be the only motive and sole end of the preaching of the gospel. And this

Christian piety so necessary to preachers of the sacred word ought to be

manifest in their exterior conduct, the

latter never being in contradiction to

their teaching, but always such that

it should cause them to be recognized as "ministers of Christ and dispensers

of the mysteries of God "(1 Cor. iv.

1); otherwise, as the Angelic Doctor,

St. Thomas, remarks, "if the doctrine is good and the preacher bad, he is an

occasion of blaspheming the doctrine of God" (Comment, in Matt. v.). He

should display learning as well as

evident—and experience, moreover, never ceases to prove it—that one can-

not expect a really useful, well-ordered

and fruitful preaching on the part of those who have not developed and

strengthened their minds by sound

studies, particularly of sacred subjects,

and who, trusting to a certain natural

loguacity, have the rashness to ascend

the pulpit with little or no preparation.

They only beat the air, and without

seeing it, cause the word of God to be

turned into derision and despised,

6). It shall only be when a priest shall have given proof of all these

qualities-never before that-that the

bishops and heads of religious orders

will entrust him with the great minis-

try of the divine word, careful that

the preacher adheres to subjects which

PROPER DOMAIN OF PREACHING. Those subjects were indicated by our divine Redeemer when He said,

"Preach the gospel (Mark xvi. 15), teaching them to observe all things

whatsoever I have commanded you (Matt. xxiii. 20.)" Inspired by these

words the Angelic Doctor thus expressed himself: "Preachers ought

to shed light upon things of faith, give

guidance as to what is to be done, point out things to be avoided,

and, at one time threatening and at another time exhorting, preach to men

(loc. cit)." And the holy Council of Trent says: "Pointing out to them

vices that they ought to avoid and

virtues that they ought to pursue that they may be able to escape eternal

punishment and attain to heavenly

punishment and ago glory (Sess. v., c. 2, de Reform)." This thought had been made still more luminous by the Sovereign Pontiff

selves but Christ crucified, let them

discourse, the very holy dogmas and

their piety, that the faithful, whole-

somely nourished with the word of

It evidently follows from these differ-

ent passages that the creed and the de-

are within the

as soon as possible.

either by pontifical documents or

His Holiness, our Holy Father Leo

The following circular letter

avenues, which y sweep, as poset told me when this Duchesne. I you, "Winter I don't know. I ther or not he is f you are not in find a man who

now." east haste," Egerto a cafe which here there is a im—at least he is ere at this hour. therefore, along ichel until, after ard St. Germain, Winter turned in nat are numerous

rendered more from the groups sitting around drinking moderxcessively. Win ng fire of saluta mong them ; but ntil he reached a near a window nan was sitting er, by which stood On this man's On this man's his hand.

x," he said. "I

Vinter," returned up. How goes it And why are you some information ly afford," replied

rton, and, if you ll join you. art," said Leroux. otion toward his wn, Will you join

ottle of wine-eh.

let me introduce

ter, "You had it instead of that oux. l his shoulders. up inspiration for as an engine gets "It is a matter

writer, a feuille knows well," said Egerton. es not yet know so rhaps, some day,"
ist calmly. "Eh
yet told me what it

you. you can tell me is in Paris, and, if l wishes to hear

pair of keen eyes neard of Duchesne,

rd of him," Egerbut what I have

ve made me desire f his speeches, if sured me that he is t: and real eloing very uncom-

ot, then, interested ch Duchesne lends ence?"

interested in what le about," replied atly. "I confess favorably inclined m open to convicth a smile. ONTIEUED.

he Pilgrimage. oop, whose wife was of the pilgrimage to

Brooklyn recently, holic. Mr. Throop rimage, and he was Bishop Keane. ame a convert to the bout fifteen years a Catholic family in oop, after his mar-ow a leaning toward d their two children x and a boy of three of age, now dead-

the Catholic faith High Churchman, nded St. Martin's P sident street, Brookon the pilgrimage to Catholic church ace the sudden death m concussion of the red in January last, Throop had inclined oward the Church to as a convert and in

om weathening effects of need a good tonic and od's Sarsaparilla. Try

were baptized.

of Hood's Sarsaparil'a e cure. It is an honest lvertised andit honest;y

great eternal truths of that order ought to form the ordinary subjects of preaching. These great subjects are now-a-days unworthily neglected by many preachers "seeking what are their own, not what are Jesus Christ's" (1 Cor., xviii., 5); knowing that they are not the subjects fittest to acquire science and prudence rely more on ticularly during Lent and other solemn occasions. Transforming names as well as things, they have substituted an ill-defined kind of conferences, designed to charm the mind and imagination without at all moving the will or reforming morals like the old sermons not thinking that sermons are profitable to everyone and conferences generally to few, and that these very persons, if we took more pains with them from the moral point of view, if we helped them more to practise humility, chastity, submission to the authority of the Church, would by that means alone purify the mind of a thousand prejudices contrary to faith and dispose them better to receive light and truth. Religious errors, particularly among Catholic peoples, have generally their roots in the passions of the heart rather than in the aberragregation of the Council or that of the Congregation of Bishops and Regulars, tions of the mind, according to that expression of the holy Gospel,

' From the heart comes forth thoughts

blasphemies (Matt. 19)." And St. Augustine upon those words of the psalmist, "the fool said in his heart there is no God" (Ps. xiii., 1), makes this wise remark, "in his heart, not in his mind." It is not that it is meant absolutely to condemn the use of conferences, which, on the contrary, when well delivered, may also be very useful and even necessary in the midst of so many errors opposed to religion disseminated everywhere. is meant to banish absolutely from the sacred pulpit those pompous orations which treat of topics more speculative than practical, more profane than religious, which would be more suitable to the press or to academic reunions but which are certainly not suited to the holy place. As to those conferences which have for their object to defend religion against the attacks of its enemies, they are from time to time necessary, but they are burdens that are not fitted to every shoulder, but only the most robust. And the best orators themselves ought, under those cir-cumstances, to use great discretion; those conferences ought not to be given except in places and at times and be fore audiences who really need them and when a happy result may be expected. It is evident that the compent judges of these occasions are the Bishops of the dioceses. In these conferences demonstration ought to be firmly based rather upon sacred doctrine than upon profane and natural arguments; they ought to be given with much solidity and clearness that the listeners should run no risk of carrying away errors more strongly impressed upon their minds than the opposite truths, and that the objections should not produce more effect than the answers It is necessary, above all,

ferences should not cause the PREACHING OF MORALS to fall into discredit or disuse, as if the latter were only secondary and of less importance than discussions, and to be left to ordinary preachers and congregations. Moral preaching, on the contrary, is more necessary for all the faithful, it is not of an order inferior to the conference, and on that account the best and most renowned preachers ought at least from time to time to particularly applicable: "Because thou hast rejected knowledge I will reject thee, that thou shall not do the office of priesthood to Me" (Osee ix., for ward regions which are often shared by these sermons. The latter may rush carried over high hills. I well rewherefore it is to them these words are particularly applicable: "Because thou hast rejected knowledge I will their zeal before even the most select audiences. Otherwise the latter will be condemned to always hear them speak a few, and never of vices and sins which are more easily found there than in less appreciative assemblies. If many abuses are observable in the

answers

piety and Christian virtue, for it is to see that the too frequent use of con-

selection of subjects, others none the less serious have crept into the manner of treating them. On this subject St. Thomas of Aquin teaches admirably that to be truly "the light of the world the preacher of the divine Word ought to possess three things: The first is skill, that he may not deviate from the truth; the second is clearness, that he may not teach obscurely; the third is usefulness that he may seek the praise of God and not his own" (loc. cit) Unfortunately, the style of many sermons now a days is not only far from having that lucidity and evangelical simplicity which ought to characterize it, but is obscured by a strange diction, is lost in abstract considerations above the ordinary capacity of the people and causes that plaint, "the little ones begged for bread and there was no one to break to them, to the lips. The worst of it all is that there is often wanting that sacred character, that breathing of Christian piety and that unction of the Holy Spirit which permitted the preacher to say of himself, "My speech and my Pius IX., of holy memory, speaking in these terms: "Preaching not thempreaching was not in the persuasive showing of the spirit and power. announce to the people clearly and fully, in a grave and luminous kind of Cor., 11., 4). They on the contrary, almost exclusively rely on "the persuas ive words of human wisdom," paying little or no attention to the word of God precepts of our religion according to the teaching of the Catholic Church and the Fathers; let them explain and the Holy Scripture, which ought to be the first source of sacred eloquence, accurately the particular scope of each, as the Sovereign Pontiff, happily and deterring all from crime, stir up reigning, lately proclaimed in solemn language which we think it useful to God, may avoid all vice, pursue virtue and so be able to escape eternal pun-ishment and attain to heavenly glory (Lit. En. Nov. 9, 1846)."

the sacred orator, confers. APOSTOLIC FREEDOM OF SPEECH. calogue, the precepts of the Church and the sacraments, virtues and vices, the duties devolving on each class of society, the last end of man and other

" not in word only, but in power also, and in the Holy Ghost and in much fulness" (1st Thess., 1, 5). Wherefore they who deliver discourses on religion and proclaim the divine message in such a way as to use scarcely any the reputation they ambition, they their own than on divine arguments, leave them entirely on one side, parthey may appear, must be weak and cold, inasmuch as they want the fire of God's word, and must be far inferior to those into which the divine word infuses its power, for "the word of God is living and effectual, and more piercing than a two edged sword; reaching into the division of soul and spirit" (Heb, iv., 12). Of course it must also be admitted by those of such experience that there is in the sacred scriptures a wonderful variety and a rich eloquence worthy of the greatest subjects, as St. Augus tine taught and expressly pointed out (De Doct. Christ. iv., 6, 7), and, as is confirmed by the fact that the most eminent sacred orators have gratefully attested before God that their fame principally to the assiduous use of the Bible and pious meditation " (Litt. enc. de studiis Script S., 18 Nov. 1893.

> drawing their eloquence from "the spring of living water," turn, through an insufferable abuse, to the "dried up cisterns of human wisdom." In place of quoting texts divinely inspired, or those of the Holy Fathers and councils, they quote to satiety passages from profane authors, modern and even still living authors, and passages which often lend themselves to very equivocal and dangerous interpretations. "It is also a great abuse in preachers to treat of religious subjects solely from the point of view of worldly interests, without speaking of the future life; to enumerate the benefits which society owes to the Christian religion and not to speak of the duties which that religion inculcates; to re-

A MAN OF THE WORLD goes away persuaded that it is enough for him without changing his conduct to say, 'I believe in Jesus Christ,' to be a good Christian" (Cardinal Bausa, Archbishop of Florence, to his younger clergy, 1892) But what do these kind of preachers care about fruit? It is not that they chiefly seek, they want to charm the "itching ears" (ii. Tim. iv., 3) of the hearers, and provided the churches are full they care little if souls remain empty. It is for this reason they never speak of sin or the last end, nor of other truths of primary importance, which may occasion a salutary sadness ; they only speak "pleasant words" (Isaias xxx., 10). They do it with the eloquence rather of tribunes than apostles, more profane than sacred, capable of drawing forth those clappings of hands and applause

already condemned by St. Jerome. Teaching in the church, excite not the clamor but the signs of the people; let the tears of the audience be thy praise" (Ad Nepotiam). Thus their preaching, as much inside as outside the Church, seems environed, as it were, with a certain theatrical atmosphere which robs it of all religious character and supernatural efficacy. Hence among the people and, it must be said, even among a portion of the clergy, the depravation of the taste preach that kind of sermons with all for the word of God to the scandal of The latter may rush ear these "pleasant in crowds to hear these gress, their native land, modern science; they may applaud and ac-claim the orator "who knows the right way of preaching," but they nevertheless quit the church just as they entered it, "wondering but not converted" (Ex Aug. in Math. ix., 25).

THE SACRED CONGREGATION wishing, in conformity with the august orders of His Holiness, to apply remedy to such numerous and grave abuses, asks all the Bishops and Superiors General of religious orders and ecclesiastical pious institutes to attack them with all their firmness and employ their best efforts to procure their extirpation. Remembering that according to the directions of the Council of Trent "they should secure mer fit to assume the office of preaching in this wise "(loc. cit.), let them display on this occasion all the resources of their wisdom and activity. cerns the priests of their diocese let them employ all their firmness and not entrust them with so august a ministry before testing them either by examination or some other way they will judge opportune, "unless they shall have been previously of words of human wisdom, but in the approved life, learning and morals showing of the spirit and power. "(1 (loc. cit.). If it is a question of priests of another diocese, let them not to authorize one to preach, particularly on solemn occasions, before receiving letters signed by his Bishop or Superior giving a satisfactory testimony of his morals or his aptitude for preaching the sacred word. Let the Superior of any religious order, society or congregation not allow one of their reproduce: "It is this peculiar and special power of Holy Scriptures derived from the divine afflatus of the Holy Spirit which lends influence to assured of the excellence of his conduct and also of his method of preaching the word of God. If the Bishops, after

DIRECTIONS AND RULES

does not suffice, they shall deprive him altogether of the power of preaching, employing even canonical penalties if the property of the matter requires it. He is said to have lost about £15,000 by cards, and then renounced them. He is said to have lost about half the property through some trivial to the property through the property thr it can trust in all security to the dili-gence and zeal of the Bishops and heads of orders; it is confident that, thanks quite modern method of preaching, or rather disfiguring the word of God. Forever relieved of these worldly seduotions, preaching will soon recover its pristine majesty and, along with it. its sovereign efficacy for the glory of God, the salvation of souls and the general good of the Church and society. Rome, from the Secretariat of the Sacred Congregation of Bishops and Regulars, July 31, 1894.

ISIDORE CARDINAL VERGA, Prefect. LOUIS TROMBETTA, Pro Secretary.

QUAINT IRISH STORIES.

Interesting Recollections of Aubrey de Vere of the Olden Days in Erin Beautiful.

Aubrey de Vere, the Irish poet, has written a series of recollections, which will be published in two parts in the Such, then, is the principal source will be published. Such, then, is the principal source of sacred eloquence, the Bible. But Century. The first portion, dealing with his childhood and boyhood, is with his childhood and boyhood, is printed in the September number, and is full of quaint stories of the olden

days in Ireland. Mr. de Vere says: "My earliest recollections are of our Irish home, Curragh Chase, and always see it bathed as in summer sunshine. It was not once however as it is now. At the bottom of the lawn there now spreads a lake, but at that time it was rich meadow-land, divided by a slender stream, with fair green hills beyond. The pleasure grounds now blends insensibly with the lawns and woods, but it had then a wall around it, which, as my fathers old friend and school fellow, Sir Thomas Acland, said on visiting us, when both had left youth behind, gave it a look present the Divine Redeemer as being all charity, and be silent about His justice. Hence the little fruit from this kind of preaching, from which of monastic seclusion. It was then break to break of low spreading oak and birch; the gathering of the poor on Sunday evenings at the gates of the long ash avenue for their rural dance : and the gay, through half bashful confidence with which some rosy, pretty peasant girl would advance, and drop a curtesy before one of our party, or some visitor at the "big house," that courtesy being an invitation to dance. There was also a little opening in the woods in which the neighbors danced ; nor have I yet forgotton the vexation which I found myself once snatched up and carried home to bed by one of those 'merry maids whose tresses tossed returning to the revel.

It was a time at which opposites of Not long ago I came upon a letter from all sorts oddly combined. The an English minister of the day, inform country-gentlemen were then looked up to as so many little princes, and the poor would have gladly adopted them as chiefs, like those of old, had they cared to accept that position; yet there was a great familiarity in the intercourse of classes, it was all strangely mixed with simplicity of My grandmother drove about the park with her four grays and an outrider, while my father, with whom she lived, had his four blacks and an outrider; yet dinner, which was at 5 o'clock, would have been far from satisfactory to a dinner out of the present day. What a stranger would have words," particularly when they are but melancholy black eyes: her ways drawn by the sonorious words of pro- at once authoritive and affectionate, and the reverence with which she was regarded by all. Nor have I forgotten bless you child, and make a good man of you;" nor the loud laugh once when the youngest of us, not to be outbless you grandmother and make a

THE OLD GRANDMOTHER.

good woman of you."
My grandfather had no taste for My grandfather had no taste for duels. At a great public dinner amongst the "healths" proposed was that of Lord Castlereagh, to whom my whatever chances you may have. grandfather, then a member of the Irish parliament, was known to have a special aversion. All looked toward his seat wondering how he would meet the dilemma, for the refusal to drink to a toast could then be expiated only by a duel. The glasses filled he was the first to rise; he lifted his own, and said; Here's to the health of my Lord Castlereagh!" adding with a significent expression of face, Lord be troublesome to him !"

A GOOD SPECULATION. My grandfather always gave the sagest advice to a friend, but generally acted himself from whim. Once, when walking in a London street, he passed a room in which an auction was going on, and, attracted by the noise, he entered it. The property set up for auction was the Island of Lundy in the Bristol Channel. He knew nothing whatever about it, but when the auctioneer proclaimed that it had never paid either tax or tithe, that acknowledged neither king nor parliament, nor law civil or ecclesiastical, and that its proprietor was pope and emperor at once in his own scanty domain, he made a bid, and the island was knocked down to him.

It turned out a good speculation. It paid its costs by the sale of rabbits ; and when ever his purchaser chanced to pick a quarrel with England and Ireland at the same time, it was a hermitage to which he could always retire and meditate. He planted minds are planted to make the planted minds and meditate. He planted to make the planted minds and meditate. He planted to make the planted minds and whining about your to the planted to make t

there a small Irish colony, and drew of this letter, let them immediately up for them a very compendious code, remind him of his duty; and, if that does not suffice, they shall deprive him case of matrimonial disputes. In offence given to his father. During the war he raised two regiments conto them, we will soon see corrected this sisting of the sons of farmers, his own tenants, and those of his neighbors, and bestowed a captain's com mission on his only son, then a boy of five.

THE LITTLE CAPTAIN I remember my father describing the pride with which he strutted about in his scarlet uniform when the general rode out to review these regi ments. "But where is the captain? exclaimed the veteran. "Here I am, shouted the child. "But, my little man you are too young to fight ! 'Not at all," was the answer, "let the French land, and "-waving his sword in the air — "I will cut off their heads!" Alas! the hard-hearted Englishman "disbanded the captain, as the poor people described his act, and the youthful warrior lost for ever the opportunity of humbling that "Corsican adventurer" who had called England a "nation of shopkeepers," and affirmed that the lions on her standards were only leopards.

My grandfather was the most popular of our country gentlemen, because he had a great love for the poor, and always helped them at a pinch. A very old tenant once told me many stories illustrating this side of his character. Here is one of them. young man was tried for murder, hav ing killed a member of a rival faction in a fight. The judge, reluctant to sentence him to death on account of his youth, turned to him and said Is there anyone in court who could speak as to your character?" The youth looked around the court, and then said sadly: There is no man here, my lord, that I know." At that my grandfather chanced to walk into the grand jury gallery. He saw at once how matters stood. He called out: "You are a queer boy that don't know a friend when you see one!" The boy was quick-witted; he answered: "Oh, then, 'tis myself that was proud to see your honor here this day!" "Well," said the judge, "Sir Vere, since you know that boy, will you tell us what you know of him?" 'I will, my lord," said my grandfather; 'and what I can tell you is this-that the very first day that ever I saw him to this minute. I never knew anything of him that was not very good.' old tenant ended his tale by striking his hands together and exclaiming, "And he never to have clapped his eye upon the boy until that minute!" The boy escaped being hanged. Such traits made a man popular in Ireland in light," and who lost little time in and it is said that at his funeral the keening (funeral wail) for many a mile

> age, an English one, was ready. seem, however, that at the last moment he changed his mind and declined it Possibly there was some one to whom he would not give so much satisfac tion" as that of seeing him take a peerage.

was such as has rarely been heard.

ing him that the patent for his peer-

What to do with the Anarchist.

Mr. Henry Holt discusses in the Forum the subject " Punishment of Anarchists and Others." difficulty in dealing with an anarchist seems to be this: So long as he confines himself to merely denouncing sity, for the roads were generally carried over high hills. I well remember my grandmother's beautiful, in prison or in an asylum, there is no sort of security that he would stay there, for the reason that "his dis-order does not prevent dissimulation," her goodnight to us children: "God and all that he has to do to secure release is to profess a change of heart and stick to it. It is only after he has committed some crime that we when the youngest of us, not to be dut-done in civility, responded: "God are able positively to deal with him. bless you grandmother and make a For this difficulty Mr. Holt suggests

the following remedy: "Let the State You prove yourself not fit for human society, and we shall, as a matter of decency, notify all organized societies of that fact. If you come back here we shall kill you. If you go there, they, if they are wise, will do the same. Your only possible home is your only fit home - the wild and desert places of the earth, with the other beasts of prey that man has not vet exterminated.

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