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MARTYRDOM OF THE LAST DOM-INICANS IN JAPAN.

In his interesting work entitled "Dominican Missions and Martyrs in Japan," Father Bortrand A. Wilberforce, O. P., dwells upon the causes that have impeded the growth of Christianity throughout the Empire. He places Protestantism as the foremost and most fatal obstacle to the conversion of heathen nations. The effect of the endless splits of non-conformity in the various Protestant sects is especthe various Protestant sects is especially noted by the Japanese people. Of the Dominican missionaries in Japan

of the Dominican missionaries in Japan whose heroic labors were crowned with martyrdom we give a passing word.

The General Chapter of the Friar Preachers assembled at Toulouse during the year 1628 took into consideration the afflicted state of the Japanese Church, and ordained that the largest possible number of missionaries should be sent to its assistance. Directly the intelligence of this order reached the Priory of Manila, all the Fathers were anxious to depart immediately. But obedience obliged many to remain, while certain favored men were chosen. Father Thomas of S. Hyacinth started forthwith, and arrived safely in Japan in

forthwith, and arrived safely in Japan in 1629.

In the year following (1630) Father Hyacinth Esquivel, accompanied by a Franciscan missionary, endeavored to reach Japan, but the precautions taken at every port made it almost as difficult to effect a landing as to escape detection when actually laboring in the empire. These Fathers were seized just before disembarking at Nagasaki, and were both beheaded.

Meanwhile the fury of the persecution was unabated, and in 1628 three more members of the Third Order of S. Dominic were beheaded for their faith at Nagasaki. Particular mention is made of these, because the circumstances of their martyrdom were carefully examined by the testimony of eye witnesses, and they are amongst those beatified by Pius IX. Their names were Michael, Paul and Dominic, and they were selected for death on account they were selected for death on account of their generous zeal in assisting the Fathers of S. Dominic. Three hundred martyrs are known to have suffered between the beginning of 1629 and the end of 1632, but these are doubtless only few compared to the multitude whose names are forgotten on earth. HEROES OF THE FAITH IN THE PHILIP-Unhappily space forbids more than a

Unhappily space forbids more than a rapid mention of a few heroes of the faith, as illustrious during their lives as they were invincible amidst the torments of their last triumphs. Many interesting details are given about each in Adverte's long history of the Philippine Province. Father Jordan of S. Stephen, who arrived at Nagasaki during the year 1632, was a Sicilian who had been attracted to the Eastern missions by the fame of the martyrs of Japan. After being clothed with the habit of St. Dominic in his native country, and studying in different Priories in Spain, he labored for some time in the Philippine Islands amongst the Chinese, whose language amongst the Chinese, whose language he had completely mastered. He was a very learned theologian, and wrote several works of considerable merit, so several works of considerable ment, so that he is adorned in heaven with the three special aureolas of virgin, doctor and martyr. He arrived at Nagasaki in the disguise of a Chinaman after the in the disguise of a Chinaman after the evening had begun to close in, and, having no guide, he was wandering about the streets trusting to God's providence when he saw Father Dominic Erquicia standing at the door of a house. In spite of their disguise they recognized each other, and were soon locked in the tender embrace of brothers unexpectedly meeting in a strange land. expectedly meeting in a strange land. Father Jordan assisted Father Dominic rather Jordan assisted rather Johnnie until his martyrdom, and then continued his labors, until his career as a missionary was cut short by his own capture, with Father Thomas of S. missionary was cut short by his own capture, with Father Thomas of S. Hyacinth, during the course of their last triumph arrived. After being next year. Father Thomas was a paraded round the streets of Nagasaki, Japanese, who had been professed and ordained in the Priory at Manila, and had already labored as a missionary in the island of Formosa, and for nine to cover of victory. Here five pits had the island of Formosa, and for nine years in his own country. Marina of Omura, a member of the Third Order, was arrested with the two priests.

Another Tertiary, Magdalen of Nagasaki, deserves special notice, as it appears that God inspired her to delign the state of the special notice, as it appears that God inspired her to delign heart of the special notice. liver herself up to martyrdom. Hearing of Father Jordan's imprisonment, she boldly presented herself before the guards, demanding admission in order to be professed in the Third Order, in which she was only a novice. The cruel Japanese soldiers were touched with compassion and admiration at her courage, and tried to persuade her to retire, and not to force them to arrest her as a Christian. "I am a Christian," she exclaimed, "and what is more, a Religious, the spiritual daughter of Father Jordan, and it is your duty to apprehend me." Her desire was gratified, and all these four martyrs expired by inches. after a series of torvith compassion and admiration at her expired by inches, after a series of torments, suggested by the ingenious cruelty of their persecutors.

MANILA SENDS DOMINICANS TO JAPAN.

After the numerous martyrdoms of 1633 the Church of Japan presented a deplorable aspect. Glorious as the persecution had doubtless been, and numberless as were the white-robed martyrs with which it had peopled Heaven, still these were times in which the fervent alone could be Christians. Many, therefore, unable to resist the trial, denied their faith, and thus purchased safety. Finding themselves again orphans, bereaved prematurely of those Fathers sent to their assistance, the poor Christians once more raised a cry of distress, which was answered by the Friars Preachers of Manila. Four of their number determined the sanction of obedience, to brave every danger, and to venture

dwelt for some time, and returning to

dwelt for some time, and returning to preach to his countrymen, was ordained priest, and afterwards admitted into the Order of S. Dominic, about a year before his martyrdom.

These missionaries, accompanied by two seculars, reached the island of Loo-Choo in July, 1636, and not being able to proceed, they labored for some time in that and neighboring islands. It appears that they were never able to penetrate into the Empire itself, but were recognized and conducted to were recognized and conducted to Nagasaki, bound as captives, on Sept. 13, 1637. Before the tribunal of the judge they boldly confessed that they were priests, and religious of the Order of S. Dominic, and that, although they were well aware of the Emperor's edicts, they had entered Emperor's edicts, they had entered Japan in order to preach the true faith and console the afflicted Christians. Finding they could not be shaken by threats, the judges determined to employ torture, and in this they discovered a truly diabolical ingenuity. Several different times an almost incredible amount of water was poured down their throats, and then forced through their mouth and nose by means of extreme pressure. Father Anthony Gonzales hardly survived the infliction of this torment, and, being Anthony Gonzales hardly survived the infliction of this torment, and, being carried back to prison, he shortly after bade a tender farewell to his companions, and gave up his soul to God on Sept. 24, 1637. The heathens vented their malice on his senseless corpse, which they burnt, afterwards casting the ashes into the sea.

UNSPEAKABLE TORMENTS. Father Vincent of the Cross was for a moment overcome by the intensity of his sufferings, and consented to abjure his faith. No sooner, however, had the shameful words of apostasy crossed his lips than he felt a bitter remorse, and, yielding to the earnest exhortations of his companions, he again boldly confessed the sacred Name of Jesus Christ.

They were next tortured with long

They were next tortured with long sharp awls that were thrust under the nails even to the first joint of the fingers, but this excruciating agony wrung from them no words unworthy of a Christian; they only exclaimed, "How sweet it is to suffer! Queen of "How sweat it is to suffer! Queen of the Holy Rosary, pray for us." The executioners in astonishment rattled the handles of the awis together, and the martyrs replied: "How sweet a music is this for heaven!" When the blood dropped upon the ground, one of the martyrs in a transport of love cried out: "Behold those beautiful roses! I have dyed them, sweet Jesus, for Thy love in my blood; but what are these few drops compared to the torrent of blood Thou didst shed for my sake?" They were then obliged to scratch the ground with the protruding handles of the awis, but no torment could shake their constancy.

At this dreadful spectacle the bystanders wept with compassion, and

standers wept with compassion, and the executioners themselves, moved by such an exhibition of heroic generosity, complained of the folly that could in-duce men so noble-hearted and courduce men so noble-hearted and courageous to come into Japan merely to undergo death of protracted suffering. "We came not hither," replied Father Courtet, "for the sole object of being tortured to death; but we came to preach the true religion, and to convince men of the folly of idol worship."

After the torture had lasted a considerable time, nature became completely exhausted, and the martyrs fell back with their eyes closed, comparatively lifeless. This was seized upon as a successful moment to attempt them to apostatize, but the question was no to apostatize, but the question was no sooner put than life and vigor seemed to return, for the martyrs cried out aloud: "We are deaf to all such proposals; we have not come to Japan to be guilty of such weakness." Seeing that nothing could shake their constancy the soldiers carried them back to prigon on litters.

crown of victory. Here five pits had been prepared, and over each a martyr was suspended with his head downward.

Their feet were tightly bound to
a horizontal beam, and half their bodies vere in the pit, which was then covered with boards so arranged that they pressed the victim down, and so increased the intensity of his suffering. This agony, declared by the executioners to be intolerable, continued for two days and nights, but God supported His servants, and their courage was not exhausted. The only sounds heard issuing from those pits of torture were earnest prayers, or the voice of one sufferer exhorting his companions to perseverance. On the morning of the perseverance. On the morning of the third day, the pits being uncovered, the two seculars were found dead, but in the three religious some sparks of life still faintly lingered. The command was to behead those who might be discovered alive, and the contents was carried out on

this sentence was carried out on Father Vincent of the Cross, as he lay prostrate, totally unable to kneel. Father Michael Ozarata and Father William Courtet had sufficient strength will a combrace each other tenderly. "We to embrace each other tenderly. "We have much to talk over," said they, but we will leave all till we meet in heaven." Side by side then knelt these two brothers; the executioner's sword descended as the names of Jesus sword descended as the names of Jesus and Mary were on their lips. These are caused by Father Alexander de Rhodes, of the Society of Jesus, "the greatest martyrs of Japan," and it is indeed astonishing to reflect on the length and intensity of their sufferings and the cheerful fortitude they displayed.

played.

Although these martyrs are not included in the list of the beatified, which extends only to the year 1632, whereas they suffered on September 27, 1636, it is a fitting termination to the long series of heroic conflicts by brave every danger, and to venture into the forbidden regions of Japan. These were Fathers Anthony Gonzales, Michael Ozarata, William Courtet and Vincent of the Cross.

Father Vincent of the Cross was a Japanese, born of Christian parents, who offered him to God before his birth. He received his education in the Jesuit college in Nagasaki, and when the persecution broke up the college, he went to Manila, where he

form of human association that from the form of human association that from the mers, relations existing between hus-band and wife, parents and children you can at once, at first sight, estimate where that nation stands along the scale of social and moral development, and see whether it is rising or falling.

sponsibilities.

These ideals were very soon embodied in many maxims, precepts, traditions and virtues which helped more than anything else to build up the character and the greatness of every European nation.

the character and the greatness of every European nation.

These virtues are fast disappearing nowadays, and a new spirit has in-vaded our homes, playing havoc with such traditions and sentiments as had enabled our forestations to be considered. enabled our forefathers to be equal to the trying emergencies, to the terrible ordeals with which European history is so replete, as every one knows. Since the family-spirit, the family,

Since the family-spirit, the family, ties, the family-virtues are so essential to society, to its maintenance and advance, is it not eminently surprising that, apart from the Catholic Church, there is next to no authority, in America, capable of enforcing certain laws supremely necessary to protect the interests of society?

In that particular field, as well as in

In that particular field, as well as in many others, there reigns an unrestrained "individualism," strikingly harmful to and fatally destructive of all social order. Nay, there are certain institutions, certain churches and certain States that seem to make it a point to encourage what we are constrained to call free unions and easy divorces. divorces.

There is still another nuisance quite as harmful to society, since it under-mines most decidedly the institution of

mines most decidedly the institution of marriage.

The most casual observer, in whatever house it may have been, has certainly noticed, like we have time and time again, that children and young people are less and less trained up for what the essential condition of family life must of necessity be. Indeed, they are not taught at all that family life is, above all things, first and last, subordination of our own will, of our own wishes to the will and to the desires of those with whom we live, especially of father, mother and elderly people.

Nay more: we have seen the spirit

Poor nature.

How then could it be expected that the married life of these young people—when they had come to that—would be one of comfort and happiness?

Such is the empire of self-will that in spite of certain tender sentiments and inclinations, it shows itself forthwith and with irresistible power. As time goes on both he and she will and must have their own way: very soon these two ways prove incompatible, and finally clash. What the outcome of it all must be, the dailies of every city recite every day most eloquently, alas! Who is to be blamed? First of all those, yes, those who neglected to train up both these young people for the natural of the property of every good and unand noble goal of every good and un-selfish life, as it is written: "Where fore a man shall leave father and mother shall cleave to his wife; and they shall be two in one flesh."-Providence

### A NOTABLE CONVERSION.

Messenger of the Sacred Heart. Messenger of the Sacred Heart.
We quote the following from a letter lately received from South America:
"A remarkable conversion took place in Buenos Ayres towards the end of last year. The brother of the President of the Republic, General Rudecindo Roca, father of one of our pupils, had been for many years grand master of the Freemasons and a practical infidel, but he fell dangerously ill, and it was then seen that the ously ill, and it was then seen that the faith was not dead within him, but only sleeping, to be roused by the fear of the Judgment of God. When death seemed o be approaching he sent for the Archbishop, made his general confession, and then asked to have as many persons is possible present at his solemn re tractation, not only to make it as public tractation, not only to make it as public as possible, but that there might be many witnesses to the fact that he made it in his sound mind and with the deepest humility and submission to our Holy Mother the Church, for he have well the Francesco would be the contract of the contract o Holy Mother the Church, for he knew well the Freemasons would be capable of saying that he had been influenced, and was not in full possession of his mental faculties. Our dear Lord seemed to second his upright in-

MARRIAGE AND DIVORCE.

This is always a timely and interesting topic.

It was never more so than at the present, when people are beginning to realize what very great evils are likely to endanger, in a near future, the peace, the good order and the progress of every community in these United States, otherwise blessed with so many endowments, resources and riches of every kind.

People in all the walks of life, laymen and clerics, societies for promoting welfare, education and morality, learned and interesting writers, eloquent speakers, in short every intelligent speakers, in short every intelligent there is danger ahead for our nation if nothing is done to check a dire evil, one that has imperilled at all times the very foundations of each and every society.

That evil is called: the disintegraone that has imperified at all times the very foundations of each and every society.

That evil is called: the disintegration of family.

There is assuredly, no affectation and no exaggeration in saying that family and family life underlie the whole progress of society. History of civilization is indeed so closely connected with and depended on that primary form of human association that from the Sacrifice of the Mass for the soul of the deceased, and the latter of thanks mers, relations existing between husband and wife, parents and children you can at once, at first sight, estimate where that nation stands along the scale of social and moral development, and see whether it is rising or falling.

The downfall of Rome began on the very day when the family ties were tampered with, slackened, derided and finally trodden upon.

The chief "social" blessing which Our Lord Jesus Christ bestowed on mankind, the primary service which the Church rendered to a society about to be reconstructed, was to inculcate and to spread new ideas, new ideals regarding the sanctity of marriage, and the sanctity of all its duties and responsibilities.

These ideals were years and thildren did did as a Christian, fortified by the sacraments of our Holy Mother the Church. It is a good sign sf the progress of religious influence here that this did not raise a cry of 'clericalism,' not that there are not plenty to raise it, as they would surely have done ten years ago, but they do not feel quite so strong now. Besides the moral courage of the President seems to be gaining him more and more, the respect of his opponents. His term of office expires soon. God grant that we may have another as good; if not, there is danger of an attempt, at least, to imitate France."

HUMAN RESPECT AND "BROADsurely have done ten years ago, but they do not feel quite so strong now. Besides the moral courage of the President seems to be gaining him more and more, the respect of his opponents. His term of office expires soon. God grant that we may have another as good; if not, there is danger of an attempt, at least, to imitate France."

HUMAN RESPECT AND "BROAD-MINDENDESS"

to bind up the wounds of the physically injured and heal the bruised and heal t

### MINDEDNESS.

How contemptible is the Catholic, who, knowing there is but One Church and one divinely ordained worship, be-trays his trust and misleads the souls that look to him for example—all for human respect, or for some fleeting social gain, which is invariably companioned by the contempt of those whom he has been fain to conciliate.

whom he has been fain to conciliate.

Less than a year ago, a distinguished
Catholic, Lord Denbigh, came to this
country in command of the Ancient
Honorable Artillery of London. His
wife accompanied him, and on the voyage, observant peeple noted their daily
visits to the steament. Then visits to the steerage. They went thither not to stare at the poor toilers, and force on the minds of these latter, unhappy social contrasts, but only to join with the Catholics in that part of the steamer in the recitation of the

Rosary.
On their arrival in Boston, they heard Mass on their first Sunday in the heard Mass on their first Sunday in the Cathedral, and paid their respects to to the Most Reverend Archbishop. In the alternoon, Lord Denbigh's command were invited to a special service at Trinity Church, the Protestant Episcopal Cathedral—a very natural courtesy on the part of the Protestant Bishop, as the London Ancient and Honorables, with the execution of their Honorables, with the exception of their commander, were probably all Angli-

What was Lord Denbigh's course? Did he show his "broad mindedness" by taking no thought of religious differences, and participating in the Protestant service? Did he seek reasons testant service? Did he seek reasons which might justify him in being a passive spectator of the service? No. He simply accompanied his command to the door of Trinity Church, and there, resigning his charge for the time being, to the officer next in rank, departed to fulfil a social engagement in keeping with the day.

in keeping with the day. them by their fervent and open prac-

tice of their religion.
Clearly, then it is not a sign of breadth of mind to be unduly liberal in our construction of our religious obligations; nor of aught that is proposed to us by the Church as a matter of faith.—Boston Pilot.

### FAILED ON PONTIUS PILATE.

One would think that much as our on-Catholic friends profess to love the familiar with it and with the chief ersonages mentioned in it. For many ears they have had much to say with gard to Catholic ignorance and o atholic dislike of the Scriptures that e supposed their own knowledge con-

The New York Evening Post, however, relates a curious story of Yale. Recently one of the professors at that great institution had occasion to ask a adent about the character of Pontius Pilate, whose name had been mentioned in the lesson. The student frankly aditted he had never heard of the man. After recovering from his amazement the professor put the same question to the class of thirty. Of the thirty little more than half raised their hands and some of these looked doubtful. The rofessor was more amazed than ever and called them young heathens. Who

who can't them young neathers. Who will say his remark was not justified?
But Yale University is not by itself. A month or so ago a professor in the University of Chicago flatly asserted that more than half of the students attending that Baptist institution were almost incorrectly the Bible. The present of the Bible. almost ignorant of the Bible. The president of Western Reserve, Ohio, about two years ago declared the young people of that school were ignorant of the commonest events of Scripture. The Sun stands ready to wager a smoked herring against a New York skyscraper that there isn't a twelve-year-old Catholic child in all Syracuse who doesn't know the main facts about Pontius Pilate and his dealings with

Our friends owe it to themselves to



especially devote themselves, it being their province, from time immemorial, to bind up the wounds of the physically

"Soft words break no bones" is an old adage that could be considerably elaborated upon. Soft words are often the saving graces to a heart grown bitter under continued trials; they are the lever which lifts a load of grief from many a spirit; and accompanied

from many a spirit; and, accompanied by a kind act, have, under the grace of God, been known to save a soul.

Do not be afraid to be kind; do not be too selfish to be kind, for as we give of kindness to others, so shall kindness

CHINESE FAMILY CATHOLIC FOR THREE HUNDRED YEARS.

book and rosary with him in the carriage daily, and in this way man-ages an extra hour or so in fragment-

the ascendancy of the Roman Empire a

Roman colony was founded there and then forgotten on account of its remoteness. For the reason that the

descendants of these ancient colonists

have never mixed with the people about them they retained their original

characteristics, even to the language. In several villages the Latin that the peasants speak is so plain that stu-

dents of classic authors can understand

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for a moment to the multitude of little

gentlenesses performed by those who scatter happiness on every side and strew all life with hope and good cheer.

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# Three Hondred Isaac. The report of an interesting talk by a Chinese woman physician, Dr. Yamei Kin, appeared in a recent issue of the Boston Evening Transcript, from which we quote the following: "Friends of many religious faiths has Dr. Yamel Kin. She says that there is great religious tolerance in China, and that although differences in belief cause family difficulties sometimes—quite as in our own country—friendships are not often shaken by opposing Life of Our Lord

WRITTEN FOR LITTLE ONES.

BY MOTHER MARY SALOME, of Bar Convent, York.

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## quite as in our own country—friendships are not often shaken by opposing creeds. She herself is not a Roman Catholic, but in speaking of different friendships, she mentioned an exceedingly interesting Chinese family that has been Roman Catholic for three hundred years. The head of the house is a very able and active business man held in high honor among the townsmen of all faiths. All day long and every day he is hastening from one important transaction to another, ending up every night with a lesson in English. They have a beautiful old family chapel, but not being able to spend as much time there as he could wish, he takes his prayer book and rosary with him in the Text Books of Religion..

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