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h , too, had sank into repose.

down from the hills and ride furiou ly

over the meadows and over the fore

lemn music in the chimneys.

rew a great mantle of snow over him; and the brook that had romped

king was very kind ; he did not awak

en the old oak tree and the slumber

he deserved.
All through that winter-and it

seemed very long—the child thought of the flowers and the vine and the old

oak tree, and wondered whether in the springtime they would awaken from

their sleep; and he wished for the springtime to come. And at last the springtime came. One day the sun

eams flutteced down from the sky and danced all over the meadow.
"Wake up, little friends!" cried the

sunbeams-" wake up, for it is spring-

The brook was the first to respond.

ing. He was calling to the violet.

That pretty little voice awakened

"Oh, how sweetly I have slept!"

cried the violet; "how happy this new life is! Welcome, dear friends!"

And presently the daisy awakened,

fresh and beautiful, and then the little

vine, and last of all, the old cak tree.

The meadow was green, and all around

The thistle never complained again;

earned from the flowers and trees a

lesson of the springtime which perhaps

QUESTION BOX.

Rev. Father O'Connor in Philadelphia Catholic

Standard and Times.

Variety marked the question box at

doctrine and discipline from non Cath-

olics were mixed with a few queries

regarding observances of fast days

number of apparently frivolous queries

understand how ignorant and illiter-

ate Catholics could wade through the

volumes of the ancient fathers to find

out what they say about the doctrines

He was told that most of the writ-

ings are explanations of the primitive or Apostles' Creed and the Nicene

Creed, short summaries of which chil-

dren memorize. The virtue of faith

does not depend on our theological

knowledge. We believe in order to understand. We need not understand

would be sufficient, but frequent at

tendance is advisable.
"A Greenhorn" wanted to know

in church, while men must bare their

of the Church.

in order to believe.

and others suited to the confessiona

the grandsire never knew.

awakening is very beautiful.

time!

bluebird.

t is the springtime!'

the violet, of course.

been death."

tree!"

time.

FIVE - MINUTES SERMON. Palm Sunday.

SERVING GOD FROM THE HEART.

"Hosanna to the Son of David." (St. Matt.

To day, my dear brethren, we are reminded of that hour in the life of our Lord on earth in which He was receiv ing from the people of His own nation all the honor they could render Him He then entered the chosen city of God in triumph over all who had oppose Him. Thousands surrounded Him, went before Him and followed after They paved the road before Him with their own clothing and with the branches of trees, that they might thus make His entry into Jerusalem as

glorious as possible.

In a few days, when He had been arrested by His enemies, where was this great crowd? Where were those this great crowd? Wholes who had cried out so fervently, "Howho had cried out so fervently, "Howho had cried out so fervently, "How who had cried out so fervently the had contained the had created the had contained the had contained the had created the had contained the had sanna to the Son of David"? could there be found. The rest had either deserted Him or joined in with the crowd that mocked Him even while He was dying on the Cross. Nearly all had abandoned Him in the day His adversity. The first test of their faith in Him, the first trial that proved the strength of their love for Him, found them entirely wanting in that characteristic of true love, fidelity to

Is it impossible for us to do as they did? No; it is not impossible, for many who are Catholics born and bred

do the same thing now.

But who are these? They are those who fail to keep the Ten Commandments of God and the precepts and laws of the Church. Every Catholic who breaks the Commandents of God and the church shows of the Church refuses to obey the laws of the Church does worse than those did who deserted our Lord when He was condemned and crucified. With their lips they declare they are Catholics, and in this way cry out "Hosanna to the Son of David," but in their hearts and lives they live and associate with the ene-

But why are these men werse than the others? Simply because they received the graces of Christ in their baptism, in their confirmation, and in their first Communion, as well as in their many Communions thereafter. In Communion they receive our Lord Himself, the Lord of eternal glory who is eternal life itself. These have been in truth, members of the kingdom of but have cast themselves out by not keeping the Commandments of God, by not obeying the laws of the Church. Truly does the Scrip-ture say of many of them: "He that wandereth out of the way of understanding shall remain in the congregation of the dead." For dead many of them are apparently - dead eternally. They seem to be in the spiritual slumber of eternal death. They appear to e eternally judged; their eternal fate

already sealed. Why do I say this? Because nothing can move their hearts to return to God. Missions, sermons, exhortations, threatenings, warnings, counsels, the prayers and entreaties of fathers, and mothers, kindred, and friends are all unbeeded by them, are all in vain. Even the tears of their fathers and mothers, and the blushes of shame whenever they are alluded to by friends, have no effect upon them, none whatever. They will not return to

Poor souls! Remember that whatever excuse you make to yourselves, this is true, that those who keep the Commandments and the laws of the Church show they are the true friends of our Lord; those who do not keep these show to all in heaven and earth that they are His enemies. We have but thistle. one sure and positive test of our love for our Lord. The Ten Commandments and the laws of the Church constitute that test. All who really love Him keep this faithfully. "If you love Me," said our Lord, "keep My commandments." All who do not love Him break them and disregard them. God Himself is not their friend. . They have no part in the triumphs of our Lord on this day. It is true they cry out with us "Hosanna to the Son of but in their lives they side with His enemies and crucify our Lord.

What, then, is to be done? Let who are faithful profit by the terrible examples of these abandoned Let them dread and tremble lest they also be brought into the same state by their increasing tepidity and neglect. Let them care to secure to our Lord a complete triumph in their own souls that "He may rule there in time and eternity. "The kingdom of God is within you," said our Lord, and the Christian soul is truly the throne of None but faithful or truly re pentant souls can cry out to-day, in all sincerity, "Hosanna to the Son of

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OUR BOYS AND GIRLS.

THE SPRINGTIME.

EUGENE FIELD.

A child once said to his grandsire "Grandpa, what do the flowers mean when they talk to the oak tree about death? I hear them talking every day, but I cannot understand; it is all very strange."

The grandsire bade the child think no more of these things; the flowers were foolish prattlers,—what right had they to put such notions into a child's head? But the child did not do his grandsire's bidding; he loved the flowers and the trees, and he went each day to hear them talk.

It seems that the little vine down by the stone wall had overheard the south wind say to the resebush: "You are proud, imperious beauty now, and will not listen to my suit; but wait til ny boisterous brother comes from the North, -then you will droop and wither and die, all because you would not listen to me and fly with me to my h me by the Southern sea."

These words set the little vine to

thinking; and when she had thought for a long time she spoke to the daisy about it, and the daisy called in the violet, and the three little ones had a very serious conference; but, having talked it all over, they came to the conclusion that it was as much of a mystery as ever. The old oak tree saw

"You little folks seem very much puzzled about something," said the old

"I heard the south wind tell the rosebush that she would die," exclaimed the vine, "and we do not understand what it is. Can you tell us what it is to die?

The old oak tree smiled sadly. "I do not call it death," said the old oak-tree; "I call it sleep,—a long, restful, refreshing sleep."
"How does it feel?" inquired the

daisy, looking very full of astonish

ment and anxiety.
"You must know," said the old oak-tree, "that after many, many days we all have had such merry times and have bloomed so long and drunk so heartily of the dew and sunshine and eaten so much of the goodness of the earth that we feel very weary and we long for repose. Then a great wind comes out of the north, and we shiver in its icy blast. The sunshine goes away, and there is no dew for us nor any nourishment in the earth, and we

are glad to go to sleep."
"Mercy on me!" cried the vine, "I shall not like that at all! What, leave this smiling meadow and all the pleasant grass and singing bees and frolic-some butterflies? No, old oak tree, I would never go to sleep; I much pre-fer sporting with the winds and play-ing with my little friends, the daisy

and the violet."
"And I," said the violet, "I think it would be dreadful to go to sleep. What if we never should wake up again!

The suggestion struck the others dumb with terror—all but the oak-tree. "Have no fear of that," said the old oak-tree, "for you are sure to awaken again, and when you have awakened the new life will be sweeter and happier than the old."

"What nonsense!" cried the thistle. "You children shouldn't believe a word of it. When you go to sleep you die, and when you died there's the last

of you! The old oak-tree reproved the thistle; but the thistle maintained his abominable heresy so stoutly that the little vine and the daisy and the violet were

The child heard it all and was sorely puzzled. What was this death, this mysterious sleep? Would it come upon him, the child? And after he had slept awhile would he awaken? His grandsire would not tell him of these things; perhaps his grandsire did not know.

It was a long, long summer, full of sunshine and bird music, and the meadow was like a garden, and the old oak tree looked down upon the grass and flowers and saw that no evil befell them. A long, long play-day it was to the little vine, the daisy, and the violet. The crickets and the grasshoppers and the bumblebees joined in the sport, and romped and made music till it seemed like an endless carnival. Only every now and then the vine and her little flower friends talked with the old oak tree about that strange sleep and the promised awakening, and the thistle scoffed at the old oak tree's cheering words. The child was there and heard it all.

One day the great wind came out o the north. Hurry scurry! back to their warm homes in the earth and under the old stone wall scampered the rickets and bumblebees to go to sleep. Whirr, whirr! Oh, but how piercing the great wind was; how different from his amiable brother who had travelled all the way from the Southern sea to kiss the flowers and woo the

"Well, this is the last of us!" exclaimed the thistle; "we're going to die, and that's the end of it all!" "No, no," cried the old oak tree;

we shall not die; we are going to sleep. Here, ake my leaves, little flowers, and y u shall sleep warm under them. Then, when you awakunder them. Then, when you awaken, you shall see how much sweeter and happier the new life is."

The little ones were very weary in deed. The promised sleep came very

gratefully.
"We would not be so willing to go to sleep if we thought we should not awaken," said the violet.

ent at church with uncovered heads "An unhappy Mother" of a still-So the li tle one; went to sleep. The

heads.

Catholic.

born babe asked as to whether she little vine was the last of all to ink to her slumbers; she nodded in the wind and tried to keep awake till she saw

could hope to see it in heaven.

She was told that a writer in the current number of the American Ecclesiastical Review quotes St. Bonathe old oak-tree close his eyes, but her efforts were vain; she nodded and venture, Csjetan and other theologians as holding that the "desire or prayer nodded, and bowed her slender form against the old stone wall, till finally of a parent for the salvation of a child without its own or its parents then the old oak tree stretched his who. weary limbs a d gave a last look at the sullen sky and at the slumbering fault, dies deprived of the sacrament of baptism may effect the baptismal grace which removes original sin and pro little ones at his feet ; and with that, cures for the child entrance int the old oak-tree fell asleep too.

The child saw all these things, and The prophet Jeremias and heaven. S: John Baptist were sanctified in the womb. It is always consonant with Scripture and reason to have une wanted to ask his grandsire about em, but his grandsire would not tel him of them; perhaps his grandsice bounded confidence in the mercy of did not know.

The child saw the storm king come

God, whose very essence according to St. John, is love—"God is charity." "An Afflicted Mother," a"Protestant Christian," asked Father O Connor to and over the town. The snow fell everywhere, and the north wind played request the prayers of the congregation (with whose plety she had been torking put the brook to bed, and

struck) in a great affliction. The congregation was asked by the

and prattled all the summer and told the brook went to sleep too. With all his fierceness and bluster, the storm Catholic priest.

The answer way yes, if a dispensation could be procured, which is very difficult in such a case, as os of faith to the Catholic party and to the children is even more likely than in a marriage to a Protestent. Catholic priest. ng flowers. The little vine lay under

the fleecy snow against the old stone wall and slept peacefully, and so did marriage to a Protestant.
"M." asked: "If a person be baptized on her death-bed, is the temporal as well as the eternal punishthe vi let and the daisy. Only the wicked old thistle thrashed about in his sleep as if he dreamt bad dream, which, all will allow, was no more than

ment remitted ?" Tre answer was yes.

"J. E. M." was concerned to know why no Irishman ever become Pope. Many other Catholic Lations hav

never had a representative on the Papal throne. There is no national impediment in the choice. The Cardinals are under the most solemn of coligations to choose a Pope according to the dictates of conscience, and nationality is not considered, hence it is that even with an overwhelming number of Italians in the college, those of other nations have been

chisen.
"C. L. B's" important queries So eager, so fresh, so exuberant was he after h s long winter sleep, that he leaped from his bed and frolicked all were referred to an imaginary com mittee of young ladies. She wanted to know whether a very trifling cirver the meadow and played all sorts cumstance could be construed into a of curious antics. Then a little b ue proposal of marriage, asked about fortune tellers, black cats and bad oird was seen in the hedge one mornluck, and finally as to whether a "splendid Catholic, not a bit pious, "Wake up, little violet," called the uebird. "Have I come all this dis who drinks beer, takes girls to the theatres, dances," etc., would make a tance to find you sleeping? Wake up good husband.

This young man will probably be accepted before he knows he has proposed, and the outcome, unless both parties reform, will be a very much mixed" marriage in more senses

than one.
"Bella" wished to know whether a widow might become a nun.

Yes; there are many widows who are canonized saints and even foundthere were the music, the fragrance, the new, sweet life of the springtime.
"I slept horridly," growled the thistle. "I had bad dreams. It was are canonized calints and even founders of religious orders, as St. Jane de Chantal, of the Visitation, and St. Elizabeth of Hungary.

"Charley" does not like to see Catholic girls on bicycles, and he asked if sleep, after all, but it ought to have

the Archbishop forbids this. There is no prohibition. A true lady will be as modest on a bicycle as for just then a four footed mons er stalked through the mead w and plucked and ate the thistle and then on horseback or in a carriage.

st lked gloomily away: which was the last of the sceptical thistle—truly a most miserable end! "P. A. M," who says he (or she reads the question box every week in these columns, acts as corresponding "You said the truth, dear old oak ree!" cried the little vine. 'It was not death—it was only a sleep, secretary for a number of friends with queries, some of which are obscure and others already answered. The first is a sweet, refreshing sleep, and this apparently about faith curists or spirit ualists, though indefinite. The second asks whether Protestants can go to They all said so—the daisy, the violet, the oak tree, the crickets, the bees and all the things and creatures heaven. This has already been answered in the affirmative, with the pro vision that they are baptized and in od faith. The third requested the ecturer's opinion of "a strict Catholic" And they talked with the child, who never misses Mass, but has not been to confession or Communion for and the child heard them. And although the grandsire never spoke to the child about hese things, the child

his hands on some of his bad pay customers who are Catholics, as he had heard about the priest compelling them to pay their debts. He finds that Cath plics are much like other people, and that religion is more talked about than practised. He also wished to know why some of the "best people" never go to church, and said he would not criticize were it not that Catholics claim so much. Most Catholics are no Teresa's this week. Matters of better than other Christians and some a great deal worse. "Grocer" come to the conclusion that some men are naturally mean and tricky and from Catholics. There was also a reothers naturally good and noble. There quest for the special prayers of the are people who can't help stealing and congregation from a Protestant and a getting drunk and thy k ow the Bitle by heart. "I don't blame the Church," he says; "she's all right, from a non-Catholic young woman.
"Bible Student," who has appeared out I think she claims to do the inposbefore in similar questions, could not

He was told that in our sermons we ea h that not to pay your debt is s bad as steaing, and that no absolution is valid unless our debts are pailif i be within ne's powert any them. In e confessio at restitution is insisted up n, but the priest is not a bill c e:tor and cannot go after the:e debts, though stolen articles are frequently returned through the confessional. One of the grandest tributes to our noly faith is t at non Catholics expect bett r of Catholics than of others, and "Major" asked if it is sufficient to for this reas n Catholics are more blame worthy when they bring scaldal go to confession and Communion but upon the Caurch. Uapaid bills may be the cause as times of preventing a once, and that at Easter, to still be a conversion where he creditor does not Yes, that much is necessary and distinguish rightly as to cause and effect. Another thing to be remembered is that the Catholic Church, like its Divine Founder, does not discarl their midst, and life seems real again why women are allowed to wear hats sinners, but endeavors to save them. The fact is beyond all question that A congregation of fifty or sixty sheet Dr. Williams' Pink Pills as a last and members may appear less sinful on the only medicine proved successful in surface than one of several thousand reaching the germs of my disease and collected from among persons of all saved me from a life of misery and Factory: Georgetown. St. Paul forbids women to be pres-

classes. How much worse Catholics without their faith would be and how much better the naturally good would be with supernatural graces added is something "Grocer" loses sight of So far as the Church is concerned, not only teaches that failurs to pay your debts is sin'ul, but to contract a debt which you have no prospect of paying is also sinful.

"Jennie" (1), whose minister is very much cleased with the fair manner in which the lecturer spoke of Anglican orders, says that all "Angle Catholics" admit a superior dignity in the Bishop of Rome, but not that he is supreme in jurisdiction over the whole

All Catholics in the true sense admit the primacy of the Pope, which is an essential part of the constitution of the Church, as the head is an essentia member of the body. What the super for dignity of the Bishop of Rome consist o according to Anglican ideas would be interesting to know. It is at lecturer to pray for her.

"E. J." inquired if a Catholic could its bead of the Roma. Catholic Church is superior in dignity to all other Catholic Properties.

(2) Her minister thinks that the Catholic Church will gradually drop many of her ceremonies and usuages such as strict fasting before Commun

The Church is the sole judge of h I peremoni s and discipline. Inability to fast until early morning would in dicate serious illness, in which the priest might give Communion as viatium. Again, a sick Catholic might receive shortly after midnight and

thus observe the law.

(3) Rome (says "Jennie's "minister)
has alienated nearly every country by insisting upon its peculiar customs Reserving the sacrament is one of

The Church which contains by far the largest body of Christians can scarcely be said to have allenated near ly every country. The Biessed Sacra ment was r served in the primitive Church, as we know from the "Acts of the Martyrs.' 4) She cannot believe everything in

the Bible, and wished to know if she a hypocrite when she continues to go to church while in this mind.

A hypocrite is one who pretends to be ieve what he does not. Perhaps it is your interpretation that you do not believe and which may not be the

(5) She has a young Episcopalian gentleman friend who calls to see her, and who says if she were to become a Catholic she should never be his wife. As Protestants, and particularly Episcopalians, admit that salvation is to be found in the Catholic Church as well as in their own such manifestation of intolerance must be ascribed to a stubborn disposition. It would be well to settle all religious doubts before marriage, if possible, and thus may much future unhappiness be avoided.

A CRIPPLED SHADOW.

The Remarkable Statement of Jas Davis, of Vittoria.

TRICKEN WITH RHEUMATISM HI WASTED TO A PAIN STRICKEN SHADOW - DOCTORS AND HOSPITAL TREATMENT FAILED TO HELP HIM -DR. WILLIAMS' PINK PILLS RE STORE HEALTH AND STRENGTH.

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nent of the wonderful curing proper ties of Dr. William's Pink Pills, I

as are afflicted as I was. I am a resi-"Grocer" wished the lecturer to get | dent of the village of Vittoria, Oat. and have lived in the town or neigh borhood all my life and am therefore well known, and what I say can be easily proved. Three years ago I was stricken with and partially paralyzed by rheumatism, and after being under the care of two physicians I was given up to die. I wasted to a human skeleton; nothing more than a crippled shadow. I lost the use of my limbs en tirely and food was given me by a spoon. Life was not worth living, and such an existence was indeed miser able. Thus I awaited the end to com--an end of human suffering too awful to depict. As a last resort I was per-suaded by my friends to try medical treatment in the General Hospital in Toronto, and after spending several weeks there came home disheartened and even worse than before. While writhing in the pangs of pain, dis-couraged and ready to die, I heard of William's Pink Pills and of marvellous cures they effected. While doubting that they would cure me was prevailed upon to take them. effect was marvellous. For two long years I had not enjoyed a single night's rest, and I then slept a sweet sleep which seemed like heaven to me I revived, could eat, and gradually grew stronger and as I gained strength my hope of living increased. I have taken forty-one boxes, which may seem a large quantity to some, but be it remembered I had taken many times their value in other medicines and had been declared incurable by doctors. The result is I am now able to undergo hard physical exercise All my large circle of friends and acquaintances welcomed me back in

pain. Again I say as a grateful man that I cannot too strongly recommend this remarkable medicine to all fellowbeings who are afflicted with this terrible malady.

errible malady. James Davis.

The above testimony is signed in

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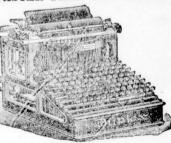
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