THE CATHOLIC RECORD.

of intellect will scornfully pass you by,

LINKED LIVES.

2

By Ludy Gertrude Douglas

CHAPTER XXVII. CREDO.

"And how dost thou pretend to seek another way than the royal way, which is the way of the holy cross?" THOMAS A-KEMPIS.

As I do not intend to make this story a series of controversial arguments, I shall not seek to follow out step by step the path by which Mabel finally satis-fied her intellectual difficulties respect-ing the Catholic Church.

ing the Catholic Church. Jessie's proposed return to Bivanlee was unavoidably postponed, on account of the breaking out of measles in her nursery, so that Mabel, furnished by the children's illness, with a good ex-cuse for retirement, keep aloof almost entirely from her friends, and spent much of her time in careful study of the bolks lant to her by Monsieur la of tears, then he resumed, solemnly. "You dear child, who love so much the books lent to her by Monsieur le Cure. Each day she would bring him the Blessed Sacrament, you whom it is not possible to see before the altar without knowing that the Good God must have spoken to your heart, ah ! tell me, what will you do, then, when a multitude of penciled notes, contain-ing the resume of her various objec-tions, to which the good cure would patiently give his attention, answer-ing almost invariably to her complete

you must go again to your cold Pro-testant temples? How will you live out your life without the Blessed Sacrament? One afternoon, about seventeen days from the date of her first visit, Mabel made her appearance as usual in the cure's salon. The moment she entered the cure knew she had come to tell "Only by believing in nothing," said Mabel, in a smothered whisper. "Can you do that, my child? Would you do it if you could? Ah ! no, no, I do not think it. Take courhim that her decision was irrevocably taken, for her manner was completely age, say no more you cannot make this sacrifice if the Good God asks it of Instead of accosting him in changed. changed. Instead of accosting him in her usual business-like way, and plung-ing at once into the subject under dis-cussion, she came in slowly, scarcely raising her eyes, and taking no notice of the cure's courteous salutation, as you. He will give you strength to make it, do not fear. Come, then, dangerous." ."Is there no other way, Father ?" she sat down in her accustomed place by the large table, and resting her face

upon her hands, remained silent. "And the notes, my child," said the cure, encouragingly—" what new dif-ficulties, eh ?"

incent the Cure answered with deci-sion, yet with gentleness and feeling impossible to be misunderstood— "There is no road to heaven but by the royal road of the Holy Cross. My poor child, if you no longer doubt the authority of the Holy Catholic Church, it is your duty to dechar the there. Mabel lifted her head and looked at him steadily, but the sight of her sad countenance, colored only by the purple rings under her eyes, caused the good it is your duty to declare 'yourself her obedient child, and to come to her for instruction in the faith; and you

bbe to exclaim, "Mon Dieu! chere enfant, what, then is the matter ? You are ill ! Ceil ! these English — they have so much of feeling ! Allons, chere enfant, un peu de courage, the good God will give you light.'

"I would not hesitate one moment longer, but to break his heart ! Oh, Father, Father, what shall I do? It Then Mabel found voice to say, very

decidedly, "Father, the light has come. I bewill make me mad, and yet if I do not there is nothing but despair in the lieve in the one Holy Catholic Church ; and I now know positively that she exfuture. ists only in that community which I have been taught to call the Roman Church."

the *Cure*, and he began to pace the room, profoundly agitated by the sight of so much sorrow. Then standing for a few moments in front of a large crucifix, he earnestly besought that "The cure raised his eyes to heaven. "Merci, mon Dieu !" he ejaculated, mply. "Your doubts, my child, are

simply. "Your doubts, my child, are they all satisfied ?" "All," she answered solemnly. "When I say that I believe in the Holy Catholic Church, I believe also all some words of inspiration might be vouchsafed to him, wherewith to com-fort the poor human heart undergoing the fierc eyes. After a while he opened his

"Are you then prepared, my child, to enter the fold of the true Church?" "God help me, Father ! But I can-not, I dare not !" breviary, and brought out a little sacred emblem, to which he drew Mabel's attention. It was a double picture, containing two subjects, and was called "The Two Mountains."

The cure exclaimed with dismay but Mabel did not seem to heed him -her eyes were fixed with a look of hope One represented the lonely garden of Gethsemane. The prominent figure lessness on the gloomy November sky without.

"Ah, what means this, my poor child? You believe, yet you cannot be a Catholic?" pursued the cure, child ? sadly.

which, surrounded by a halo of glory, stood out clear and luminious the chalice and the cross. Behind the Saviour knelt another figure, "the faithful soul," meditating in rapture upon the Divine example. This first sheet of the emblem bore the following inscription: "The Mountain of Prever where the soul prepared itself "It means this, Father-I am unable to make the sacrifice which, if I be-come a Catholic, I should have to make. I have tried to do so, but it is too much." And Mabel's voice died away Prayer, where the soul prepares itself for all." in tears, which touched the cure to the

heart. "Ah! my poor child, my poor dea

"No, no," she interrupted instantly, "the conditions are such as a clergy-man would never be able to accept. If he were in another profession it might be, but it is useless here, for ho has as good as told me that if I became a Catholic I never could be his wife." "Ah, mon Dieu ! what then must I say?" returned the Cure sadly. "Life is very short, and who can tell how soon it will be over? If you shut your eyes now to the light, God knows if it will ever shine for you again. Perhaps you will only see it when standing upon the brink of eternity. Ah, dear child, believe me, it is an awful thing to die, if the grace of God has been neglected." The Cure paused, and covered his face with his hands ; he was praying silently. "Go on," murmured Mabel, after

"Go on," murmured Mabel, after

while — "go on." He looked at her with his eyes full

into the arms of your Mother, the Holy

Church. Come at once, for delay is

Then the Cure answered with deci-

must do so at all costs, if, indeed, you would accomplish the will of God."

"If it were only I who had to suffer," exclaimed Mabel, vehemently,

" Bon Dieu ! have pity !" implored

est conflict of its life under his

was that of the Saviour, kneeling in

His agony at the foot of the hill, over

which, surrounded by a halo of glory,

awhile-

jects—you must teach me. I only know beyond all doubt that the Church has divine authority, and therefore she cannot mislead me, and now I am .resolved to be her child." "Good, dear child ; this is the right

sort of faith ; but can you indeed cast yourself down before your cross, and embrace it with all its consequences ? Remember, better that you should never become a child of Holy Church than to choose her for your mother, and afterwards forsake her."

and afterwards forsake her." Mabel shuddered, but replied reso-lutely, looking into the Cure's face with her truthful eyes— "I can, I will be faithful, so help me God! I am convinced of my duty, and I will not turn back, come what may of my decision." As soon as she had said the words, Mabel rose. "I am going now : to morrow you will am going now; to morrow you will tell me what I have to do-I cannot bear any more to-day ; but will you let me take the picture?"

"Certainly, dear child; it may com-fort you, and I will pray much for you to the good God and His Holy Mother. May the Immaculate Virgin bless you!" you

Mabel turned suddenly. "What do you mean by the Immacu-late Conception?" she inquired. "I do not want to argue about it — I can believe all the Church teaches about that, as well as everything else.

only want to know what it means; you need not fear to tell me." "My dear child," said the cure, look. ing amazed, "there is no mystery about it. Is it so hard to believe that the Mother of Jesus is sinless by miracle as God is sinless of His own divine essence?'

" Is that the terrible doctrine of the Immaculate Conception ?" asked Mabel slowly-"is that all? Then it does not make her equal with her Son, as I have always been told." "Equal to the good God! — oh, never!" responded the cure, decid-edly. "God is the Creator, and Mary

is a creature. Do you not know that her Divine Son was also her Saviour, and that the sublime dignity of the Immaculate Conception was one of the

fruits of Calvary?" "Ah well! you must tell me more about it another time. I see I am misinformed upon this doctrine, as I have been upon all the rest," said Mabel. When she was gone, the cure sat musing gravely for some minutes. "Strange !" he ejaculated at last-

"these Protestants, not content with forsaking our holy faith, must also calumniate her teaching. How many falsehoods has that poor child been taught to believe about us! Mon Dieu!

auelle misere !

* * * * * * * * * Alone in her room after the fore-going interview, Mabel knelt before Hugh's open picture, counting the awful cost, reviewing in her mind's eye the overwhelming ''all'' which lay before her—the ''all'' which meant the crushing of two hearts. Mabel had opened Hugh's picture, so that by bringing the beloved face distinctly before her, she might be able to under-stand how bitter would be the sacrifice. stand how bitter would be the sacrifice. Through the long hours and days and weeks that followed, it was the thought os Hugh's sorrow which filled her cup of suffering to the brim. It was Hugh's

pain upon which she dwelt-it was the vision of his desolation that wrung her

cross God gives me, and at all risks I will be a Catholic. "Is this, then, your final decision, my child ?—have you no misgivings? —are you willing to submit yourself entirely to the teaching of the Holy "Church ?" "I have no misgivings, Father. I do not know rightly what is the faith of the Catholic Church on many sub i ects—you must teach me. I only of intellect will scenario the so called evil a scenario the so that the predicted by the church scenario teaching of the faith of the Catholic Church on many sub-i ects—you must teach me. I only of intellect will scenario teaching teachin ing Contest —With a Retrospect." The "Contest" is that thus predicted by the *Congregationalist*, in its issue of October 26, 1893: "The battle between Protestantism

looking upon you as a poor, grovelling, weak-minded, servile creature; they will, maybe, set you at a very low value, and refuse you the honor your and Romanism (sic) is yet to be fought; and, if we do not wrongly read the signs of the times, it is to be fought, talents merit. Bitterly hard will such a trial appear on this continent sooner, perhaps, and with more terrible earnestness than to many, who could more easily endure exile, and who could laugh at poverty, but whoshrink from humiliation; to such

we have thought."

I would say, raise again the torch of your new faith, and read by its light the lesson she inculcates. Ponder well over the helpless childhood, the thirty years of hidden life at Nazareth, the carpenter's shop, where the noblest, highest intellect, divine as well as ingluence civilization, les the duel of one between reason and reason, history and history, doctrine and doctrine, principle and principle—a fair, honest, open fight, and, if Pro-testantism dares to accept the condi-

highest intellect, divine as well as human, bent itself to the occupations of an artisan's apprentice. If this be not enough, look at the figure, clothed in the white garment of a fool, set at nought by the vile court of the impious Herod, look closely at if, and ask your God for grace to enable you to bear meekly the humiliation which your new faith may bring upon your head. And you, who have nothing to offer in exchange for the priceless gift of tion, with no favor." He protests against political secret-He protests against political secret-societyism as an ally of Protestantism in the combat; and, reviewing the past warfare on the Catholic Church in the United States, shows up the dis-creditable methods of the Evangelical Alliance, and its successors, the falsely-called "National League for the Detection of American Invited in exchange for the priceless gift of faith, you from whom God asks neither the Protection of American Institu-tions," and the "A. P. A." These societies have all had the same specious exile, nor poverty, nor humiliation, you have often to make the hardest sacrifice of all. From you God often demands the sacrifice of the heart; pretext for their persecution of Catho-lics — the hypocritical charge that the and for you also there is in the treas-ury of His love grace for your season of need. Look back through the long latter were trying to effect a union be-tween the Church and the State in the interest of the former. While delud-ing timid Protestants with this charge, vista of centuries — look to the cross, on which Jesus your Saviour is dying. these un-American conspirators were doing their best to secure by federal enactment a union between Protestant-The slow martyrdom of thirty-three years is all but over now. Never for one little moment has His love in your ism and the State by the establishment of the former as the Public school reregard flagged or grown cold. He has given to you all that love can give-even His holy, broken hearted Mother, of the former as the Public school re-ligion. Father Young proves this beyond cavil by giving the history of the Amenament to the Constitution under the head of "Religion and the Schools," which the Evangelical Alliance attempted in 1875 to drive to be your Mother also. One gift alone remains, and that is speedily made yours. The spear pierces His side, and from it, flowing like a river of life, fall the last drops of the Precious Blood — the whole treasure of the Sacred Heart. through Congress under the leadership of a Methodist minister, the Rev. Dr. James M. King. The bill was pres-ented by the late James G. Blaine, Now at length there is nothing more to give. The man God's Heart has broken with excessive love, and at the same moment you, happy, yet per-haps suffering convert to the Catholic who, however, characteristically kept silence when the vote was taken and, vigorously supported by the Rev. Philip S. Moxom, of Boston, whose congregation has recently, for sufficfaith, have received the greatest of all God's graces-the grace to lay down ient reason, thought fit to dispense with his services; Senator Henry W. Blair, and other kindred spirits. It was defeated, largely by the efforts of fair-minded Protestants. Then the secret societies tried the dog.in.the your own heart with those other hearts

manger methods, with which the read

ing public is latterly more familiar. "So much," says Father Young, in conclusion, "for the 'National League for the Protection of American Institutions', its parent, the Evange-lical Alliance, and its secret ally, the A. P. A. 'order'; worthy co laborers in the meanest piece of work that any American citizens ever undertook. Our brother, the Congregationalist, will please take notice that in the honorable and fair-coming contest for intellectual and moral superiority that is to be waged be tween Protestantism and what it, with

"Romanism '-thus peristently reiter-ating the unfounded charge that matter cannot well be explained in a short space, but in substance the idea of the Church is this: All men, in order to attain salva-tion, must belong to the Church founded by Jesus Christ; the Catholic Church alone is the Church founded by Him, for it alone has the essential marks of the true Church; therefore 'Catholics are politically subject to the

For Sale by all Dealers.

JANUARY 20, 18

MARCO POLO OU

Thrilling Experiences of Priest in the Trackl South America.

A man whose journeys perhaps even surpass, Marco Polo, says the Bal can of a recent date, is this city, a guest of Card He is Father Kenelm Catholic priest of Eng brother of Cardinal Vaug traveled over nearly o earth in his missionary spent nearly fifteen y America alone, propaga edge of the Scriptures subscriptions for a Span the Bible, many thousa which he has had dist the natives of the Sou countries, without mono

Four great journeys •Father Vaughan durin the South American of greatest, most wonderfu most filled with marvelo being one from Panar Ayres, a distance of s sand miles, through tra over wild mountains, dark valleys, among wi beasts, and even will savage men. The jour

price.

nearly three years. Father Vaughan is p modest, and not incline about his journeys, and the American had some inducing him to speak publication. "I hav "often been asked by a my adventures as a boo so very strange and that they might seem to true. 'Truth, indeed than fiction.'"

The long and perilou American journey was railroad or steamboat, n by a large escort, but t covered on foot, on back and on the backs of nat in hammocks, and the the way alone. The jo not made in a straight Vaughan, in his mission the many cities and to traversed double the n before he reached the ney.

THROUGH THE TRACK Only a few of his ad given — a full accoun fill a large book. It that he had to traverse less forest in Bolivia, to be infested with ro cious and bloodthirsty days before the murde mail-carrier had been mail-carrier had been forest, and the people deavored to keep F from continuing his j persisted, and, althou guide except his comp entered the roadless tinued for some time, was confronted who leveled their lo him and compelled hi immediately proclain priest, but they would lieve him, and he thou murder him. Final them that he was una vinced them of what ordered the captain of who was one of the t with his men. The priest was present eve derers, and he was m to proceed with life an he possessed, but h getting a subscriptio

from the robbers. At another time F

determined to contin

through a forest, wh savages had ever pe

man offered to accon finally turned back

Vaughan to penetrate himself. The peril t

priest was in can hard

He continued as h

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was one of the tribe w

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Father Vaughan w the cacique, or chief very ill. All about naked Indians when

brought in, and the

native medicine-man or beware of his life

the medicine-man t young man by incant it was in vain. The o that the Christian p his son on pain of

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with some English p to have, and a good

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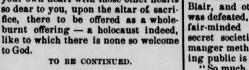
men be given him to

nearest village, the been a pathless forest

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The c

CURED THE K



TO BE CONTINUED.

to God.

ARE THEY LOST?

Reply to the Question Regarding the Fate of Non-Catholics.

In answer to the question "Are all who die outside the Church lost?" the Cleveland Catholic Universe gives the following short, clear and theologically

sound reply : The Catholic Church teaches that The Catholic Church teaches that all those who are outside her pale are not in the way of salvation, but she does not teach that all who do not profess Catholicity are lost. The matter cannot well be explained in a short space, but in substance the idea

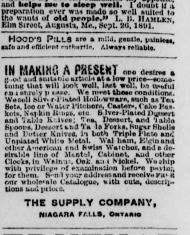


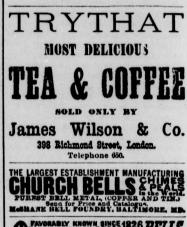
Of Augusta, Me., sava: "I do not re when I began to take He was several years ago, and I have found it does me a great deal of good in my declining years.

I am 91 Years months and 26 days old, and my health is per-

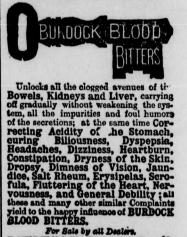
Hood's Sarsaparilla

regulates my bowels, stimulates my appetite, and helps me to sleep well. I doubt if a preparation ever was mado so well suited to the wants of old people." I. B. HAMLEN, Elm Street, Augusta, Me., Sept. 26, 1891.









JANUARY 20, 1894.

child !" he began, with a faltering woice, "I pity you with all my heart ! --indeed, indeed I do; but remember what said our Lord, 'He that loveth father or mother more than Me is not worthy of Me.' What, then, is this sacrifice of which you speak, and which you must refuse to the good God ? Tell me about it ; trust me.

A wintry smile passed over Mabel's She shook her head doubtfully. face.

"You would not understand. You do not know, here in France, what it is to love !'

" Mais comment ! What mean you. dear child ?" replied the cure amazed. "Do you think that because I am a do not understand human feelpriest] Ah ! then you are greatly misings? taken

"But - your marriages here France are not like ours. You will never understand why this sacrifice should cost me so much," objected Mabel

"Poor child, poor dear child !" re peated the cure, with intense feeling. Do you not, then, know that the heart of a priest is the heart of a father? If it were not able to sympathize with every sort of sorrow, it would not be like the heart of his Divine Master. Allez, allez, chere enfant ! - tell me only all. I shall know how to understand

The gentle voice and manner of the cure triumphed over Mabel's reserve, and she found herself pouring into his attencive ear, with the most complete confidence, the story of her love, and her consequent difficulties with regard

to joining the Catholic Church. His reply for ever undeceived Mabel as to his want of capacity for symp thizing with her troubles; she was astonished to find how readily he entered into them all.

But why should it be so hopeless ?"

for all." The other page, containing the second scene, was prefaced by the words, "The Mountain of Sacrifice, where the soul dies to all." A great cross stood out in the midst of a dreary plain, wild ocean waves beat upon it shores, and prostrate in the agony of abandoned sorrow, her arms twined around the cross, and her face pressed to the earth, lay the "soul" the first emblem knelt so bravely behind the Saviour, a mere eye-witness of His agony. Above, from between half-opened clouds in the gloomy sky, angels and the glorified Jesus gazed down with tenderness upon the for-

orn child of earth. "Look, dear child," said the Cure, as he proceeded to explain the mean ing of the picture, "see yourself here praying behind the good Jesus. Re-

member how often you have, too, promised to go with Him to prison or to death. Think, now, of all the sorrow He was obliged to cause His Catholic faith? Holy Mother, and unite yourself to that

phase of His anguish, for that will help you to bear your own. Now look again at this poor soul — see how utterly powerless she lies, prostrate before the cross she so often asked to be allowed to carry. But she clings to it with desperation ; she will perhaps die there-ah ! what a blessed thing to die at the foot of the cross, while above in the heavens-see !-- angels are weaving her crown, and the good Jesus is looking upon her with love. My child-my poor dear little child," pursued the *Cure*, with tender, simple earnestness, "there, too, is your cross. It is a very hard one—it is not, perhaps, what you once fancied it would be. Ah well ! we often draw pictures of our crosses, and then the

Good God will have none of them, and He gives us instead another, which He has made Himself. But courage, courage; He has chosen this one for you, and He will help you to bear it."

they need not that it should be repro-duced for them. They need no re-

minder. In this exile country, where all are best but pilgrims, journeying towards their home, many sacrifices are de-manded of which God only knows, many hearts are aching that only God can heal; but if to recover for our nation the treasure of faith, forfeited

by our heretic ancestors, such sacri-fices, such heart-achings are necessary who among us will complain? — among us, I mean, who have known what it was to have dwelt in the darkness of heresy, and to have passed from thence into the glorious light of

In every sacrifice God's own Son has borne His share, winning for every soul the grace needful in the time of trial. Is it exile that falls to your lot, poor convert to the Catholic faith? Is

it exile with all its accompanying terrors?—exile, perhaps, from the home in which you hoped peacefully to have ended your days? - exile, not only for yourself, but for the beloved ones who cling to you for support ?-exile, perhaps, in positive want, with nothing to fall back upon? If any or all of this be so, go back in spirit to the Christ mas morning, eighteen hundred years ago, and picture, if you can, to your-self what must have been the exile of the Divine Infant, who had just left have placed himself outside the pale of

heaven to wander, a homeless outcast, upon this barren earth. Measure, if you are able, the desolation of His stable birth place, the poverty which surrounded Him, and learn from this contemplation the lesson which your new faith will teach you—of how there, in that exile, lies the secret of your

strength. A God was poor before you-a God

all men, to obtain salvation, must belong to the Catholic Church. The Church, however, consists of the

visible body and the invisible soul. All those who have received the sacrament of baptism, and who have not left the Church by their own free act, erence or been expelled from it for contuma-cious conduct, belong to the visible body of the faithful. Men who become formal heretics or schismatics leave the Church ; men who are excommunicated

are expelled from it. To the invisible Church, or as it is called the soul of the Church, belong all those who are in the state of grace, whether they have been formally adwhether they have been formally ad-mitted through baptism, or informally through the charity that in certain circumstances supplies its place, and is known as Baptism of Desire. All who belong to the soul of the Church are in the way of salvation, but have not all equal facilities of securing it.

An example familiar to all rea of the New Testament is that of Cornelius, the Centurion, who is described as "a just man and one that feareth God." Before the visit of St. Peter he belonged to the soul of the Church only, and as such was in the way of salva-

When baptized by St. Peter he tion. became a member of the vis-ible body of the Church. If he had declined to be united by bap-tism to the visible Church he would have ceased to belong to the soul of the Church and would as a consequence salvation.

To this two remarks may be added : First. Only involuntary ignorance or present impossibility excuses a man from the obligation of belonging to the visible body of the Church. Second. No man in the Church or

out of it can possibly be saved who dies in mortal sin. Professing Catholics "But why should it be so nopores." he inquired presently. "Because you are a Catholic it is no reason that you should give up your betrothed. The Church makes conditions, it is true, het." "Tather," said Mabel, quietly, when should give up your betrothed. The had laid the picture down before her Church makes conditions, it is true, het." "Tather," said Mabel, quietly, when the Cure had finished speaking, and who held under His control the treas-ures of ternal kingdoms-a God who than non Catholics, no matter how well had laid the picture down before her had laid the picture down before her the context of the companion on disposed they may be, some of whom you have conquered, I will take the earth. Naked, He came into the world; die in sin for want of sufficient knowl-

vile, discreditable aid, or to tolerate their presence, looks very much like showing the white feather at the start. Off with them, or your honor is lost !" Father Young's article should be carefully read and preserved for re-

Statue of Father Drumgoole.

A statue of a priest has been set up in the streets of this city. At the cor-ner of Lafayette Place and Great Jones street a bronze effigy of that philan-thropic man of God, the Reverend John d John C. Drumgoole, founder of the Mission of the Immaculate Virgin for Homeless Boys, now stands opposite the hand-some building that he planned for his great charity It can be seen from Broadway. There have been greater Broadway. There have been greater heroes than he, but few who did more good and none who better loved their fellow-men. He was worthy of honor, but his best monument is in the waifs whom he rescued from viciousness, ignorance and want, and made virtuous, instructed and industrious citizens. May perpetual light shine upon his gentle soul !-- N. Y. Catholic Review.



Dr. Pierce's Golden Medical Discovery a this weak spot as nothing else can. It es it up to healthy, natural action. By oughly purifying the blood, it reaches, is up, and invigorates every part of the

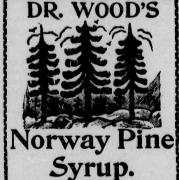
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only traversed the tra had a road cut through Still another time, Intion, when many spies were travelling priests, he had forge passport, and was se into prison as a spy to a deaf ear being turn tions. It was not u