#### UGUST 11, 1894.

### ONAL PREACHING. Divine Lord on the Mount

to thoughts more beauti-e sublime than human ever voiced, and symas God's own heart, the re of His Divine essence, ample of preaching the en have but indifferently Charity was the pivotal which every thought and great Preacher lovingly d burning love was the speech. While He ex-He spared the sinner and ustonished humanity the own infirmity by siding sed against the accuser that neither was withbocrisy and Phariseeism he chiefly detested and buls were blackened with indignantly denounced

who claim to be His on earth and the dispensd among men rigorously e standard of speech He m? Has the pulpit alth the eloquence of love enunciation of shame, Phariseeism, or rather etimes see the same pul ms, and find Phariseeism great majority of our otestant as rotestant as well as it said that their walls with other words than lify and instruct, and t utterances one hears cincts of such churche Grace are no less dignining than those to which in the solemn enclosure or St. Paul's. But there to, though having the stians, and the garb of ve so strutted and hel pulpit, that one would them to be a travesty ashion once to smile at g displays of harmless

and placid platitudes a certain transpontine us, but at least he never pulpit into a scolding ever injected the venom an's tongue into his some New York preache ambition is to obtain y cost, have striven to ocabulary of abuse character of public mirching their names But not content mud at individuals, eneralize from the most mises to include in the neir invectives the com-

o-religionists of those ons are being weighed of public opinion. This case with a certain up , who would seem to he bed of the neighboraken from it the filthiof ooze to daub it over his un-Christian rage. to scold and to defame, h of oratory with him is neatly turned phrase a vindictive, cruel and , couched in the lanngsgate it would have mong the purlieus of Cherry Hill, or East

old that politics should abooed from the pulpit. of good Government ore appropriate advo-collower of the great ached submission to the , and taught that all om God. But between essity of purity in polimning official corrup-hand and tarnishing rs, besmirching their lifying their environouter, there is a wide, impassable, gulf. The hannel through which to men should flow, e, peace, and brotherwho pervert it to the se, who seek to in-passions, to embitter to stir up rancor in rough its deliverances, legrade it. It was not at the great ornaments ascended its steps and dying appeals to the humanity. Think of Paul preaching the y, and we will under e true meaning of the ion. Conjure up the of a Bossuet pointing he spoke over the moroyalty, the nothingness the dread reality of a we will gather a little rue pulpit eloquence. not hatred, harmony peace, good will and these, and not strife, rness, should animate that God has given to preach His word to Review. o Not Despair. hope is not characteristic though no other form of al, unless its progress is Scott's Emulsion, which is Scott's Emulsion, which is e as palatable as cream. r, Kidneys, Bowels, &c., vaste gates for the escape und gases from the body. p & Lyman's Vegetable them to discharge their Lester, H. M. Customs, I have personally tested oroperties of Northrop & le Discovery, and can at value." ORMS of all kinds from Dr. Low's Worm Syrup is redy.

AUGUST 11, 1894.

begins it.

ceived.

the walls

FREE TO LEAVE.

prefaced each scholastic year.

RULE OF EACH DAY.

study until 12, the dinner hour.

marshaled to their dormitories.

class of philosophy.

ords as "P ad "Purity."

p. m.

#### IN A JESUIT COLLEGE.

# Religious and Secular Life of the Students' Long Course.

be found at a college of this description for the latest things in men's fashions. The pupils wear an attractive dark The students of Yale, Harvard and olue uniform of a semi-military appearance. As a result the inmates are on an equality so far as external apother institutions of like character, says a writer in the New York Sun, pearance goes; and when distin-guished visitors inspect the college, as frequently happens, no student need who are practically free to live as they please and do as they please while pursuing their college courses, provided frequently happens, no student need feel abashed by reason of not being as well-dressed as his fellows. This was the students' roll, and by this means those who have been remiss in their those who have been remiss in their they maintain a certain percentage in their studies, and whose goings and comings and mode of life are scrutinized closely only in so far as they have

sary, for the reason that little use could

reference to class rooms, where the young men are on parade before their professors, would stand aghast at the From the moment the boys awake in the morning until they go to bed at night they are under the watchful eyes of prefects, as they are styled, in very department of the college. The prefect of the dormitory awakens his charges by the loud ringing of the bell and a stentorian cry of "Bene-dicamus Domino." In response there From the moment the boys awake in rigid order of things which pupils are obliged to face in the Jesuit boarding It is a regimen which seems hard at the start, but later on it causes no un-easiness and rarely deters a student dicamus Domino." In response there is a sleepy chorus of "Deo Gratius." from completing his seven years' course in the institution where he Then the prefect stands guard until all have dressed, when at a given signal they go in single file to the study hall.

A Jesuit college is really a world to There they are received by the pre-fect of studies, who relinquishes his itself, governed by rules entirely its own, its atmosphere conducive to studious endeavor, perfect discipline and strict morality, and it so hedges its pupils from hurtful influences for guardianship only when it is time to deliver them to the prefects of recreation, the latter releasing them in turn to the professors of the various classes. scholastic term of ten months that they pursue their work wholly un-hampered by extraneous affairs. This Through every moment of the day there are prefects always, prefects everywhere, and when the pupils redescription refers to an American col. turn to their dormitory at night there stands the first prefect whom their eyes lege conducted by French Jesuits, where the titles applied to the presid-ing officers are similar to those used in encountered in the morning and who will not rest until long after the entire their foreign houses. A prospective pupil must first present a certificate of dormitory has been slumbering. This constant guardianship might appear unbearable to an outsider, but it is not so to those who are watched od character from some trustworthy

person, whose name is a sufficient guarantee to the rector of the instituover, for it is made disagreeable in no tion. The letter of introduction havsense of the word, the prefects are coming proved satisfactory, the parent or panionable, and it is part of a system which is found immensely productive of beneficial results. Surely a six years' training of this sort ought to make a man methodical in his habits guardian of the applicant receives a copy of the rules of the institution, with a request that he read it carefully to see if the newcomer feels that he can conform to the requirements speci-fied therein. This matter having been of life.

IN THE REFECTORY.

settled affirmatively the pupil is re-The refectory, it needs scarcely be said, is a chief point of interest. Here, again, are the prefects, who maintain Apropos of this reception the writer recalls an incident which occurred a steady walk from end to end of the long dining room, during all meals, during his first year in the house for and are quick to reprove, always gently, any conduct unbecoming to which this description stands. On the opening night of the term the students sat in the immense study-hall, listenthe occasion. The license permitted during refectory hours varies. The ing to the usual remarks of greeting meals begin with grace, pronounced by the presiding prefect and responded and admonition from the rector which

to by the pupils. Concluding his speech the venerable Jesuit remarked pleasantly : If after grace the prefect touches a small bell at his side, which is a signal for conversation, an almost deafening "If any boy here should during the term find the rules irksome or unbearshout breaks forth in chorus from three able, and should he feel such a strong hundred throats, the babel continuing until the meal is over. If the bell be desire to be freed from them that he would contemplete leaving us uncere-moniously, 1 beg of him not to scale not sounded the meal is eaten in silence. Sometimes this silence is im-They are rather high. The posed as a punishment for misde feat would, therefore, be undignified ; neanors committed at a previous meal. there would be danger to life and limb, and there would really be no necessity for the proceeding. He will always find unlocked, except at night, the door by which he entered. Let him Sometimes it is enforced in order that the pupils may hear one of their number read aloud some new and interest-ing book. The food, it may be remarked, is always wholesome and there depart by that exit, like a gentleman, and not over the walls like a thief. is plenty of it.

A beautiful and completely equipped We will make no effort to detain him theatre is attached to the college, and We want here only those who will be happy by remaining with us." in it many really excellent perform-ances are given. Most of them are The rule of each day runs as follows, the general public being invited to assist only occasionally. Not frewith no variation, winter or summer, except that class exercises are dispensed with wholly and studies parquently, at the private entertainments, one or two of the younger Jesuits (and

tially on Sundays and holidays. some of them possess superb voices) will be enticed into pleasing the pupils rising hour is 6 a. m. and the students are in their study halls at 6:30. Mornwith some fine solos, and afterward blush like schoolboys at the enthusias ing prayers, said aloud, are followed by study until 7, the breakfast hour. Following breakfast, comes a quarter of an hour recreation and the daily tic applause which their efforts are sure to bring. The orchestra on these occa-Mass, which every pupil, Catholic and Protestant, is obliged to attend unless

obligatory once a month, it being a preached and from which the altar and more, and the ruined abbey will be the sacrifice have been banished. The shollers have come in and lied ministering monks, and Matin bell vere earnestly in one's religion the confessional should be sought at least every four weeks. Monthly confession is therefore a rule which must be in order to justify their infamy. Writing the other day of the Matabele observed. Each penitent, after he has war, a London daily paper said that "modern civilization, when dealing of paper bearing his name through the wicket to his confessor. This slip is with savages, could not wait for the slow methods of the Jesuits," referring, religious duties are brought to light.

SOME PROTESTANT STUDENTS CONFESS. reply was as follows : "Of course I don't obtain absolution,

THE

as you Catholic fellows do ; but I got a lot of good advice. Then, again, it is a relief to go to somebody and talk over things which worry you, particularly when you are certain they will never be heard again." The courtesy and affection existing

between students, prefects, and pro-fessors in the college described is as refreshing as it is rare, and these deightful qualittes are inculcated from the first moment of a student's en trance. A young man will never pass a prefect in the college grounds with out lifting his hat, and the salute will always be returned as pleasantly as it has been offered.

A visitor will also note many finer examples of courtesy and veneration, as, for instance, the spectacle of some aged, silver-headed Jesuit about to pass through a certain door, and a half dozen boys springing forward to

#### THE " LAZY " MONKS.

The Great Achievements of These Much-Maligned Religious.

It is hardly possible to open a modern book or newspaper of the day in which any reference is made to the Middle Ages or to monastic institutions without finding a sneer at the "lazy monks," the "ignorant monks," "monk ish superstition." We see them in the illustrations of our books, in the prints in shop windows, in the poetry of the best writers, and in the songs of the common people. The wellsare poisoned. The atmosphere is so charged with falsehood in this matter that Catholics are often imperceptibly tinged with the prevalent view. Truth is at the bottom of a well, is the oft-quoted expression of an ancient philosopher, but in regard to the monks and many other Catholic matters, truth has bee purposely sunk fathoms below the surface; stones and rubbish have been piled upon it, in the hope that it would never rise again. The lie on this mat ter has lived tenaciously, helped on its way by law, by literature, by art, by the historian, by the poet and the ballad singer. Yet, just as "murder will out," so, too, will truth prevail in solely for the amusement of the pupils, the general public being invited to assist only occasionally. Not fre-ground. That the monks chose pleasant places for their monasteries is one of the charges brought against them.

of course, to the great work of that much maligned order among native races in Paraguay and elsewhere. No, we civilize nowadays with MACHINE GUNS AND WHISKEY. The "Christian" seeks out the native, not to bring him to a knowl-edge of God, but to steal a concession edge of God, but to steal a concession and float a company on the strength of the theft. The slow, but humane and successful, "monkish" methods are in not vogue in this Protestant age.

The difference between the methods of "modern civilization" and the methods of the monks is just the difference between the spirit of the world and the spirit of Christianity. What

would have been the result if our fore-fathers had been "civilized" by a chartered company, instead of being taught by Augustine and the monks of long and Lindisfarma? Iona and Lindisfarne ? The conquests of the monks endure

rule of Christ's Church. Protestantism has done its worst to bring us back again to the days when force only ruled, and but for the spirit of Catholicity-which still exists, even where hardly discernible amidst much that is evil and barbarous—but for Catholicity

Europe would be to-day as revolting true Christian as it was in the time of Nero. We hear much about the lands

owned by monks and monasteries. Who are owners of the land to day ? And are they kindly lords of the soil Do the descendants of the men who despoiled the monks use their tenantry

as well as the monks did? It was needful that the plunder should be justified; hence the ruffians who robbed the monks, or rather, who robbed the poor-for the monks were but the guardians of the poor-hence these robbers and receivers of stolen goods, who have been our law-makers and the rulers of land, have fostered the traditional lie that the monks were

lazy and idle and superstitious. Just A HIRELING PREACHER in a desecrated abbey, raised by monks to the honor and glory of God, will go up into his pulpit, and taking his text from the Bible handed down to him by the monks, will thunder forth against the ignorance and superstition of these men, who, perhaps, founded the college in which he was educated-so, too, will the defendants' of the spoliation of the monks contribute out of their ill-gotten wealth the means wherewith to circulate lies against the Catholic Church and poison

the minds of the poor, whose heritage they now enjoy, and against the monks, who were the guardians of the poor and the constant advocates and champions of their claim. And so the world goes on. Can any one deny that the monks

were good landlords? Protestant writers are all agreed on the matter. Some of the abbots were in debt and could not pay the levies of the secular power, because they had "remitted the rents of many of their tenants." A pitiful tale, a bad season, always appealed to the kindly monks. There But, as Newman says, "they were not dreamy sentimentalists, to fall in love were no evictions, no rack-rents, no demands for grants of public money, to bring. The orchestra on these occa-sions is composed of students who are well advanced in music. In addition to the theatre many other pleasing amusements are provided. of hard work and hard fare. no squandering of income on the race course, or worse, no evasion of public duties. The land was for the support of the poor, and the monasteries fed the poor. Large sums were constantly hurdles for their huts; they could make a road, they could divert or secure the streamlet's bed; they could bridge a handed to the King in time of war or stress. The monks did not lend to the State at 5 per cent. They did not torrent. They found a swamp, a moor, throw the burdens properly their own a thicket, a rock, and they made an Eden in the wilderness. They deupon the people at large, as the modern landlords have done. And yet Eden in the wilderness. stroyed snakes; they extirpated wild cats, wolves, boars, bears; they put to the poor who have been despoiled join in denouncing the monks with the false teachers in the State Church and flight or they converted rovers, out-laws, robbers." All this is agreed to the men who hold the plunder, and the State which bound the monk and BY NON CATHOLIC WRITERS. hanged him for preaching the Gospe "We owe the agricultural restor-"We owe the agricultural restor-ation of the great part of Europe to the monks," says the Protestant Hal-lam. To the "lazy monks" be it remembered ! "The monks were to the lowly and standing up for free dom of conscience and human liberty We can see, then, what a powerful combination of interested parties it was that started the Protestant lie, and is much the best husbandmen and the still allied against the monks and the Catholic Church. Yet truth will pre-vail. Who can doubt it? The poor only gardeners," says Forsyth. "None ever improved their land and possessions more than the monks by building, want champions to day as much as even they did. Where shall they find cultivating and other methods;" says Wharton. "Wherever they came," says Mr. Soame, "they con "Wherever they them? Will they find their El Dorado IN STATE SOCIALISM. verted the wilderness into a cultivated with an army of officials and a central country, they pursued the breeding of authority, managed as it needs must be by a handful of men? Is salvation cattle and agriculture, labored with their own hands, drained morasses to be found there? Who will watch the policemen? Who will see that the officials are kind and generous and incorruptible? Not there, indeed, is the cure for our social ills to be found. And can we look for it in that Church **DERBY PLUG** which is a mere State department like There was no limit to the blessings the board of trade or the home office : Can we look to a Church with a mar ried clergy saving up for their sons and daughters, hunting for places for their relatives, and preferment for themselves? There, also, we shall look in vain. When we have tried our modern civilization for all it is worth and when the State and the State refutations of the Protestant lie. Art Church, and the municipality, and the world of paid officialdom have all been found wanting—as they will be found wanting — then, perhaps, the monk and the nun, the Sister of Mercy and the Catholic priest — the while Protestant young men are re-ceived as well as Catholics, the former find themselves freed from very few duties which are compulsory on the They are obliged to attend all in the hands of false teachers, of

rebuilt, and will again teem with its ministering monks, and Matin bell The spoilers have come in and lied ministering monks, and Matin bell in the face of heaven and before men and the Vesper hymn will again be heard in many a quiet country place, and, better still, in the crowded cen-tres of busy life, where fester and rot not the savages and outcasts, the product of a civilization without religion, a civilization that despises "the lazy monks " and cannot wait for the "slow methods of the Jesuits" in its hurry to get ahead.

#### Beware of Profanation.

The Chicago Citizen of Milwaukee evidently has a grievance in its local Somebody must have been trading indecently in sacred things-con verting the temple of God into a mart for barter and change. In its indig nation, our contemporary falls back upon the decree of the Baltimore Plen ary Council, which forbids, in express terms, the doing of such things Here is the language of the decree : "We again and again declare that it is an intolerable abuse and a pro-fanation of sacred things to publicly announce in newspaper and circulars

Masses for all those who contribute alms for the purpose of building churches, convents, or for paying the debts of such institutions, or for any pious work whatever. We vehemently reprove and forbid such an abuse. We moreover urgently request that all prelates will stamp out this aforesaid abuse wherever it exists.'

There is nothing which is more calculated to bring the sacred ordinances or offices into contempt than the set ting them up as a quid pro quo for ome donation, contribution or subscription. Our contemporary does well to call public attention to the decree of the Baltimore Council. It is well that it should be respected and obeyed.-Boston Republic.

#### Crimeless Ireland.

At all the openings of the July Assize circuits, the charges of the sitting Judges to the juries made up a regular chorus of congratulations on a practically crimeless Ireland. Drog. Is the best and cheapest heda was absolutely free from crime even the County Court Judge, as an administrator of the criminal law, had a sinecure. From Clare comes Mr Justice Harrison's note of praise Everybody is pleased except Chief Justice Sir Peter the Packer and Mr. Justice O'Brien, both of whom seem inclined to disbelieve that their coun-

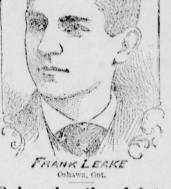
trymen can be peaceful when there is neither jury packing nor hauging going on ; and they are earnestly en-gaged in a critical study of the returns to discover a flaw. But facts are too strong for the panegyrists of Coercion and clients of the Coercionists.-Irish American.

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excused by illness sufficiently serious to confine him to the college infirmary. Classes commence at 8:15, continuing SMOKING AND LETTER-WRITING.

until 10:30. Twenty minutes recrea Two rules which many students obtion is then given, to be succeeded by ject to strenuously at the start are those governing smoking and the writing This meal consumes half an hour. and receiving of letters. Smoking is Another half hour affords the third restricted solely to the older students, recreation of the day and leads to a half hour's study before afternoon and even then it can be indulged in only at certain times and in certain classes, which are prolonged until 4 specified places. Promiscuous letter Then comes the day's principal writing is frowned upon even when even recreation of two hours. At 6 the pupils are back in their study halls, where they work until 7. Supper comes at this hour, and harmless, on the ground that it occu-pies time which could be more profitably employed. Friendly correspondence is, however, allowed in modera-

twenty minutes are allowed for the tion. meal which is always a light one, no meat or fish of any description ever being served at it. But-and here is the hard point for the newcomer—all letters destined for the post must be dropped into the col-lege mail basket unsealed, for the reason After supper the pupils return to the study halls, where they work, write letters or read such books as the college that no epistle, except those to parents or guardians, leaves the college without library affords-and the collection of having first been inspected by the pre-fect second in authority to the rector volumes, by the by, is always large and up to date in all that is not con-sidered harmful. At 8:30 night prayor president, and no letter from an outside source ever reaches a pupil without being opened before it is placed in his hand. rs are said, after which the students

Aside from Tuesdays and Thursdays, then half holidays are given, this livides the time not spent in sleep into pernicious in many ways, and its enforcement figures in the copy of rules early six hours daily of class exerises, four hours of study and three ours of recreation.

ALWAYS UNDER SURVEILLANCE. During all this time, holidays in-luded, the pupils are practically lever free for one moment from sur-bilance. Indeed they are scarcely Of course, when pupils write letters to their guardians, the prefect seals them without being at all curious as to their contents, just as he will not their contents, just as he will not ee from it when they sleep. And it ight to be mentioned, they sleep in pupil to which is attached the name of the pupil's father or mother. He will testant museums, speaking witnesses ge, well-ventilated dormitories, ery few of them ever being per-itted the dignity of private rooms, writer.

d then only when they have reached The dormitories are models of neat es. Around the walls nang transformer ntaining in large black letters such ords as "Propriety," "Modesty" At the head of each bed is a washnd-at its foot a student's trunk. An

This course is pursued solely to pre-vent correspondence which might be of Europe, they cleared it on a large scale, associating agriculture with preaching." All these testimonies forcement figures in the copy of rules banded to parents when they present their some for admission.

their contents, just as he will not bother to read a letter received for a Their beautiful manuscripts remain the transverse of Proeven until now the treasures of Pro in every case, however, open the letter for the monks, and eloquent accusers to assure himself in regard to the of the Protestant historians, glorious

The religious training is, naturally, and science were cradled and nurtured looked after most thoroughly, and by these "ignorant monks." Music, At the head of each bed is a wash-nd—at its foot a student's trunk. An beliefs are in no way interfered with. the man who raised these poems in confession for the Catholic students is beliefs are in no way interfered with. the men who raised these poems in stone, wherein a mutilated gospel is -then the turn of these will come once

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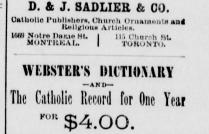
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