

C. M. B. A.

Resolutions of Condolence.

At the last meeting of Branch No. 4, London, Ont., which was held on the 27th, the following resolution was unanimously adopted:

Whereas it has pleased Divine Providence to remove from our midst our brother Martin Morkin, a most worthy member of our Branch, be it

Resolved that while bowing to the decree of an all-wise God, we greatly deplore the removal from our midst one who has endeared himself to his fellow members, by his many admirable traits of character. Be it further

Resolved that a copy of this resolution be sent to Mrs. Morkin, and also to the official organ for publication.

PHILIP COOK, Pres. P. F. Boyle, Rec. Sec.

Hall of Branch 24, C. M. B. A., Toronto, Sept. 18, 1894.

At the regular meeting of Branch 24, held this evening, it was moved, by Margaret Battle, seconded by Michael McCarthy, and unanimously adopted.

Whereas it has pleased Almighty God in His infinite wisdom to call to her eternal reward Mrs. Mary Ann Kelly, a dearly loved and valued member of our Branch, be it

Resolved that this resolution be entered on the minutes of this branch and that copies be sent to Mrs. Kelly and to the CATHOLIC RECORD for publication.

MATTHEW BATTLE, Rec. Sec.

A. O. H.

Toronto, Sept. 27, 1894.

A splendid meeting of Division No. 1, A. O. H., was held on Sunday afternoon, Sept. 16.

President Thomas McKeague presided, and all the officers being present. Every seat in the spacious hall was occupied. A large number of visiting brothers from the other Divisions of the city attended to assist in the reception to the new chaplain, Rev. Father Ryan, S. J.

At a meeting of Division No. 3, A. O. H., held September 27, the following resolution was unanimously adopted:

Whereas, it has pleased Almighty God in His infinite wisdom to call to her eternal reward Mrs. Mary Ann Kelly, a dearly loved and valued member of our Branch, be it

Resolved that we, as Catholics and Irishmen, tender to Brother James Kelly, our sincere sympathy on the loss he has sustained. Be it further

Resolved that a copy of this resolution be presented to Brother James Kelly, a copy published in the CATHOLIC RECORD, and inserted in the minutes of our division.

W. M. RYAN, Sec.

E. B. A.

Sarsfield Branch No. 1, Hamilton, like all others, has suffered from the prevailing dull times.

Nevertheless, as the pioneers of the Emerald Isle, they are to be congratulated and satisfied that in the near future they will increase their membership.

N. J. Curran, their able Secretary and District Organizer, expects very shortly to start a branch in his district. The juveniles in the ranks of their branch will celebrate their anniversary with a grand entertainment on Oct. 28.

St. Patrick's Branch, No. 7, Toronto, held a very good meeting on the 24th, and have a good prospect of several candidates.

D. A. Carey, Grand President, made a short but effective address.

St. Paul's, No. 8, held a successful meeting on the 25th. Many visitors from the various city branches were present.

At the last meeting of Sarsfield Branch No. 28, Ottawa, there was a large attendance and a great deal of enthusiasm was manifested, being in great measure the result of the late Brother's visit.

Five applications for membership were received. An energetic committee was named by the President, having for its object the preparing of literary and musical programmes for the branch meeting during the winter months.

On suggestion of Brother J. Sullivan, a highly instructive discussion took place regarding the best means of furthering the membership of the branch.

One direct result was the appointment of a strong and active committee for the above purpose. After it had been decided to have a Requiem Mass for the repose of the soul of the late Brother, James Kelly, a large number of officers and members from Branch No. 12 were present.

After the usual routine business was transacted a short time was spent in prayer, and the Secretary read a letter from the Rev. Father McGovern, in condolence to Brother G. H. Workman, on the death of his beloved wife, was unanimously carried.

LETTER OF CONDOLENCE.

At the last regular meeting of St. Mary's Branch, No. 21, Almonte, the following resolution of condolence was unanimously adopted:

Whereas, it has pleased Almighty God in His infinite wisdom to call to her eternal reward Mrs. Timothy McAuliffe, and mother of the Rev. Father McGovern, be it

Resolved, that this branch extends to Brother McAuliffe and his afflicted relatives our sincere sympathy in this their hour of trial. And be it further

Resolved that this resolution be entered on the minutes of the branch, and copies sent to Brother McAuliffe, Rev. Father McGovern, to the Grand Secretary, and to the official press for publication. Signed, W. LANE S. T. and O.

RELIGIOUS PERSECUTION.

The Truth Regarding Certain Instances of Alleged Religious Oppression.

Religious persecution is a contradiction of terms. This is the first sentence in an article by A. F. Marshall, B.A. (Oxon.), in the current number of The American Catholic Quarterly Review; and the writer adds:

Persecution cannot be religious; or, conversely, religion cannot sanction persecution on the ground of sincere resistance to true belief. Mr. Marshall then proceeds to examine the

two kinds of 'religious' persecution, so called: that which is said to have been Catholic, and that which is said to have been Protestant. Of the first he writes:

Perhaps the three best instances on the Catholic side—the instances which are most popularly believed in—are those of the Spanish Inquisition; the purely imaginary persecution of Galileo; and the (unquestionably true) massacre on St. Bartholomew's Day.

And first, as to the Spanish Inquisition. There was no 'religious' persecution, nor, indeed, any persecution at all, in the principles and the objects of that tribunal. Probably, throughout the centuries, there has been no one fragment of historic fact

more misconceived, more misrepresented than the Inquisition.

It was founded by a Spanish King to resist two evils in particular: (1) the treason of Judaism and Islamism, and (2) the immoralities of the Manichaeans or Albigenses.

These sects taught that there were two Christs, and that there was a bad Christ who suffered on the Cross; they denied the Resurrection, condemned marriage, and called the begetting of children a crime. They hated the clergy, and murdered them when they could; destroyed monasteries, convents and churches.

But to return to the Inquisition in Spain: are we justified in the contention that it did not, in any sense, sanction religious persecution? And first, the Inquisition was not primary ecclesiastical; while secondly, it never condemned men for their opinions. It was essentially royal, not ecclesiastical: only two religious being associated with thirteen laymen, and the two religious taking always the side of mercy.

Our grand plea is that the Inquisition was primarily political, and only incidentally ecclesiastical.

And now to glance for a moment at the 'massacre on St. Bartholomew's Day,' another of the most 'highly-colored' historic facts. The popular idea is that on the morning of the 24th of August, 1572, the wicked Papists in Paris arose at the sound of a bell, and put to death—and this, too, by preconcerted action—about four thousand most amiable non-Catholics—persons of a singularly peaceful disposition, and in every way excellent members of so city; and that the Papists did this at the instigation of Catharine de Medicis, and with the approval of the reigning Catholic sovereign. Hence the verdict, 'religious persecution.' Now, in this case there was unquestionably 'persecution,' but almost the only element that was absent was the 'religious.'

When the massacre of St. Bartholomew had been accomplished, the King astutely informed the Sovereign Pontiff that he had won a victory of conspirators against religion, no less than against State and society; and so the Pope was misled in authorizing a "Te Deum," believing in the simple honesty of the King. No sooner did the Pope learn the whole truth, than he shed tears, and censured the King's cruelty in permitting so vast a public crime.

The point to be impressed is that the persecution was not religious, on the side either of the Catholics or the Huguenots; the cause at heart was political; the period was demoralized, and the weapons used were those of the world and of the devil.

A few words must suffice for the 'Galileo controversy'—another of the misapprehended historic fragments. Galileo was not condemned for teaching the Copernican theory, but for treating the Scriptures irreverently, and for insolently disobeying authority.

In the days of Galileo the Copernican theory was taught in the Pope's own university. But now comes the cause of the 'persecution.' Galileo would persist in scandalizing the 'common people' by irrelevant remarks about the Scriptures. He was warned in a friendly way not to do so. He promised to desist, but broke his promise, and that, too, in a most insolent manner. Meanwhile, even Galileo, though behaving so unthankfully, received a pension for his scientific labors, and was placed in honorable position as a professor.

No judgment was given by any Pontiff in regard to the Copernican theory, but only a condemnation of Galileo's private attitude in regard to the interpretation of Scripture. Protestants, who profess to honor the Scriptures, ought to be the first to honor the Popes for this reverence. But the enmity against 'Popery' takes precedence of such reverence, as well as of critical care for historic facts.

Nor was Galileo 'imprisoned' in the sense popularly accepted by the Protestants. He was simply sent to reside for four months in the palace of his own particular friend, who happened to be the Tuscan ambassador. 'I have for a prison,' he wrote, in a letter still extant, 'the delightful palace of Trinita di Monte.'

In regard to the persecution of Catholics by Protestants, Mr. Marshall admits that "The persecutions, for the most part, were originated by the princes, not by the people, and he holds the rulers responsible, and, speaking of the persecution of Catholics during Elizabeth's reign, he says: "It would be unjust to say that 'the Protestants were the persecutors'; it was the ruling powers which compelled the Protestants to persecute, and in those days the 'ruling powers' were absolute." He regards the "principles of expediency and self-interest" as the dominant principles in the persecutions by Queen Mary.

His summing up of the case on both sides is as follows: "We are so apt to forget in this nineteenth century that it was the custom—it was the law—for a long period to put people to dreadful deaths for irreligion. . . . It suffices that we establish the fact. . . . The principle, however, of persecution, or, say, of punishing the irreligion, must be argued on broad grounds of policy. Governments may inflict temporal penalties, 'on the grounds of policy,' just as the spiritual power may inflict spiritual penalties 'on the ground of piety'—on the ground of justice both to God and man. The Catholic Church has never approved of torture for irreligion; she has approved only of penance or reparation. Governments may do what they think best, in estimating the social value of religion, or in estimating the social harm done by irreligion; and

they may attach what penalties they please to breaking their laws, which are designed for the national security and peace. This is 'policy.' But the Catholic Church (we need not say anything about Protestants, because they are so painfully inconsistent in their principles; believing in the necessity of some religion, but repudiating the living authority which can define it) thinks only of mercy toward the penitent, and of edification toward all classes of society. She abhors all religious persecution. Her Catholic kings of Catholic Governments must please themselves; but if they choose to send an apostate to the stake, she will send a priest with him to console him, to give him absolution and holy Communion. The Catholic Church cannot be made responsible for such forms of judicial penalty as seem good to Catholic sovereigns or Governments. She may approve of the principle of reparation, but she is innocent of the details of retribution. Her mission is mercy and forgiveness. But if a sovereign's subjects will persist in breaking her laws, she cannot be held responsible for the consequences."

MR. ADAMS' VIEWS.

Mr. Henry Austin Adams, in his recent article in the Catholic World, on which we lately commented, is led to consider "the existing obstacles (not the theoretical ones which should exist) to the acceptance by our fifty million fellow-citizens of the old faith, and incidentally the best mode of meeting them. He contends that the masses are not opposed to the Catholic Church from doctrinal considerations.

"First of all, then," he says, "I venture to deny that to any very numerous class of minds a chief or even an appreciable barrier lies in the large demand which the Catholic religion makes upon faith regarded as an elemental function or factor of the soul. On the contrary, I believe that to day the mightiest influence of the Church is just her sublime uplift into the supernatural; precisely as the manifest weakness which threatens the Protestant doctrinal system with disintegration is that spirit of rationalism, which would reduce revelation to a deduction from material data, and find in chemistry a quite sufficient explanation for the whole emotional and intellectual phenomena of the human soul."

It is not, he says, the doctrinal systems of other denominations that operate against the acceptance of the Church's dogmas. We are accustomed to suppose that the so-called doctrines of the Reformation so possess the minds of Protestants that it is impossible to find an entrance for the teachings of the Catholic Church.

"Quite the reverse," says Mr. Adams. "In the first place, not one layman in a thousand among them knows or cares about those original departures from Catholic theology which crystallized into the several Protestant systems, and for which their stout old forefathers fought tooth and nail in the good old times when your very costermonger was ready to prove

his doctrine orthodox. By apostolic blows and knocks. In these days the average man carries not enough doctrine of any sort about him to make much difference one way or another."

The best evidence that it is not opposition to Catholic doctrine that prevents men from becoming Catholics is found in the widespread and increasing tendency among Protestants to adopt Catholic teaching and practice. The Ritualistic movement, of which Mr. Adams himself was a distinguished advocate, shows clearly that where Catholic doctrine is presented dissociated from the prejudices which attach to the old Church, they are readily accepted and appreciated and produce their natural result of sober, earnest, rational devotion. Of course there are not wanting among them those who are pleased with the mere externals—the ritual, the millinery, the posturing and the posing. But Mr. Adams says:

"It must remain among my own inestimable privileges that for so many years I was thrown among men, lay and cleric, who for the faith that was in them manfully opposed the irreverence, the Erastianism, the coldness of Protestant Episcopalianism, restoring Catholic practices, Catholic zeal, Catholic self-denial—not infrequently in face of every dictate of selfish prudence and at the risk of earthly loss and contumely."

What then is the grand obstacle in the way of the acceptance of the Catholic Church by the masses? In one word it is indifference.

"It would seem, therefore," says Mr. Adams, "that Catholic truth is not now confronted, in the minds of average American laymen by any inimical formulation of contrary doctrines. The gist of the matter may be put into the brief question which is implied in the common attitude of men around us, namely, 'Why should I become a Catholic?'"

Of course there are various motives and influences operating to produce this state of mind. These are the hereditary prejudices which still exist to some extent, though gradually lessening, the misrepresentations of enemies who say that it is a foreign Church, as Mr. Adams says.

Behind the times, un-American, opposed to science and freedom, that it forbids the reading of Holy Scriptures; encourages false speaking, underground ways; has funny, mysterious, services which nobody understands and glories generally in 'mummery, mediocrity and dirt.' The question arises, What is the remedy? How shall these obstacles be

met and overcome? The obvious answer is, Let there be light.

"Between ourself," says Mr. Adams, "the human heart is tired, and adrift, and faithless. The simplest telling of the fact that Jesus Christ is tabernacled among us will suffice. He being lifted up will draw men to Himself."

But who shall tell the story? How shall this great and precious fact with all that it implies be presented to the minds of the American people in an influential manner? Something more than the ordinary parochial services and instructions seems to be necessary. To this question Mr. Adams replies:

"To a layman it does seem that the times are ripe for the ministrations of 'preaching friars,' who, not being absorbed by the business of building Churches and schools, and not being taken up with looking after the Catholics who come pouring into our ports, shall go into the 'market-places' which in plain 'American' means Cooper Union or any kind of place that is not a Church and preach."

This falls in with Father Elliot's idea of which he has recently given such an admirable practical example in his Western missionary tour, which has been so favorably received and commented on throughout the Church and which has served to demonstrate in the most emphatic and convincing manner the truth of Mr. Adams' contention. It is earnestly to be hoped that this movement, so auspiciously begun by Father Elliot, may be extended rapidly till every diocese in the country shall have one or more missionaries in the field with the talent and zeal necessary to present the claims of the Church to our Protestant countrymen in the most acceptable and effective manner.—Catholic Review.

NEW BOOK.

The life of Mary Moniholland one of the pioneer Sisters of the Order of Mercy in the West, published by J. S. Hyland & Co., 222 Dearborn Street, Chicago. It is edited by a member of the order. Mary Moniholland was born in the County Armagh, Ireland, in 1810 and was among the youthful emigrants whose relatives were obliged to flee from the land of their birth for loving it too well. The events related of her religious life are full of thrilling interest.

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OBITUARY.

MRS. MAGDALINA FOSTER (ZURICH) AND MRS. CLEMENA BRISSON.

It was with deep sympathy and respect we mourn the death of Mrs. Magdalena Foster, wife of Nicholas Henry Pierce of Zurich, which took place on Sunday, Sept. 16. The life and death of this good lady deserves special notice on account of her long and faithful life devoted earnestly to the interests of the Church, her respectable family and the community in which she lived. For more than thirty-five years while in that parish her house had been made a comfortable home and welcome resting place for all the visits of Bishops and priests coming to attend the church of Zurich, as it has never had a resident priest. She leaves a husband and eight children (all grown up), like her, devout and faithful to the Church.

Her funeral took place on Sept. 19, attended by all classes of the community with respect and profound friendship. Solemn Requiem Mass was celebrated by Father Courtois, assisted by Father Theodore, O. S. F., Chatham, and Father Mugan, Cornwall. As it is a congregation of various languages, Father Theodore delivered the funeral oration in German and Father Mugan in English. The singing was conducted by Miss Kelly, organist of the French church, assisted by the choir of both churches. We deeply sympathize with the bereaved family and pray the soul of their good mother enjoy eternal peace.

On the following day also took place at the French church of that parish the funeral of Mrs. Clemena Brisson in the twenty-sixth year of her age, who died profoundly regretted by the whole parish on the 18th. Her funeral was very largely attended by Catholics and Protestants out of deep sympathy and respect for herself and devoted friends and relatives. May she rest in peace!

WEDDING BELLS.

GORMELLEY-PIERCE.

St. Columban's Church, Irishtown, was the scene of a pretty wedding on Tuesday morning, Sept. 25, when Miss Annie, eldest daughter of Henry Pierce of Logan, was united in the holy bonds of matrimony to Mr. John Gormelley of Hibbert. The marriage ceremony was performed by Rev. Father Gormelley, assisted by Father Theodore, O. S. F., Chatham, and Father Mugan, Cornwall. The bride was accompanied by her bridesmaid, Miss Maggie Pierce, sister of the bride; while the groom was supported by Mr. Gormelley. After the marriage ceremony the bridal party drove to the residence of the bride's father, where they partook of a sumptuous *dejeuner*, after which the young couple left for a trip to Detroit, Chicago and other points. The presents were numerous and costly, showing the universal esteem in which the bride is held.

MARKET REPORTS.

London, Oct. 4.—Wheat was steady, at 85 to 90c per cent. Oats 82 to 85c per cent. Barley 50 to 52c per cent. Lamb, wholesale, 45 to 46c a pound, and retail 75 to 80c a pound. Turkey 25c a pound (dressed). Butter dropped to 25c a pound by the single roll, 25c by the basket and 25c for crock. Eggs 14 to 15c a dozen. Apples 2 to 3c a bag. A few 15c to 20c per bushel. Grapes 2 to 3c a pound. Potatoes 10 to 12c a bag. Quite a number of fresh calves were offered at 85 to 87c a piece. Hay was steady, at 85 to 90c a ton.

Toronto, Oct. 4.—Market dull. Wheat—Cars of red sold west at 66c and white quoted; offered on the northern, at 52c, with 5 1/2c bid. Flour—Straight roller offering, Toronto freight, at 85c; Michigan flour is in fair demand, and steady at 84 to 85 for patents, and 83 to 84 for strong bakers. Barley—Cars of feed offering west at 77c; 3c 1/2 quoted outside at 80 1/4. Oats—Sales of white west at 27c, and mixed offered at 26c; cars on track and west were made at 26c at close exporters were only bidding 25c.

Latest Live Stock Markets.

TORONTO. Oct. 4.—Export Cattle—Very dull; several loads were taken at 31 to 31c per cwt. One load of export cattle, averaging 1,150 lbs., sold at 35c per cwt. Another load, averaging 1,200 lbs., sold at 34c per cwt.

Butcher's Cattle—Common cattle brought 21 to 24c per lb.; medium to good stock, 24 to 31c; and real good cattle, 3 to 3 1/2c per lb. A few loads of very choice cattle sold up to near 35c per lb. The demand for feeders and stockers per lb. The demand for feeders and stockers per lb. The demand for feeders and stockers per lb.

Sheep and Lambs—Good shipping sheep sold at 35 to 37c per cwt; one lot of 31, averaging 105 lbs., sold at this figure. Bucks sold at 33c per cwt. Butcher's sheep were unchanged, 22 1/2 to 23 1/2c per cwt. The demand was active at 25 to 26c each.

East Buffalo, Oct. 4.—Cattle—Sales good; 1,350 lb keutuck steers, 41 1/2; common to good fat cows, 31 1/2 to 33.

100-8-Sales, Yorkers, fair to good, 55 to 65 to 65; corn fed, 55 to 65; mixed, Yorkers, 55 to 65; mixed, 55 to 65; good medium, 55 to 65; roughs, 45 to 55.

Sheep and Lambs—Market slow and 10 to 15c lower; sales, good to extra native lambs, 3 to 4; choice heavy wethers, 35 to 40; culls and common sheep, 15 to 20.

Several loads of Canada lambs arrived after 11 p. m. All the early arrivals sold at 15 to 18c, mostly at 14 1/2c.

FINE ART.

Miss Flora White of London, Eng., is in the city. She is an artist of exceptional talents. When seven years old she showed natural artistic talent, and at eleven went to Paris, where she spent some time as a pupil of Lauros, Ed. Frere, St. Pierre and other masters. Her work has been recognized by Lady Aberdeen and the governor of Madras, Madras, India. Miss White received an order from the latter in jubilee year for a life-size portrait of the Queen. She has a life-size portrait of the Queen. She has a number of paintings on exhibition in Mr. O. B. Graves' store, Dundas street. The subjects are: "The Dancing Girl's Rest," exhibited at the Derby Exhibition, England; "A Basket of English Vegetables," accepted at the Royal Academy, also at Grosvenor Gallery, England; "The Young Art Critics," exhibited at the Manchester Exhibition, England; "Primitives," shown at the Royal Institute of Painters in Oil, Piccadilly, London, Eng.; "A Stable," taken on the estate belonging to Sir Thomas More, late Lord Chancellor of the Queen; "The Last Rose of Summer," exhibited at Derby Exhibition; "He is not coming Yet, Charlie," painted at Woodstock, with the new law courts in background; "A Study of Roses" (Canada); "The Prima Donna" and a portrait of Dr. Welford.

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References: Very Rev. Dean Harris, St. Catharines, Ont.; Rev. Father Kreidt, Carmelite Monastery, Niagara Falls, Ont.; Rev. Father Sullivan, Thorold, Ont.

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