NEWMAN'S " APOLOGIA."

NEWMAN'S "APOLOGIA.

Interest in the historic controversy between Charles Kingsley and John Henry Newman may be revived by the clear and vivid account of it given in the new biography of the Cardinal written by William Barry, a London priest and theologian. This remarkable passage at arms grew out of a statement made by Kingsley in a review of Froude's "History of England," to the following effect: "Truth for its own sake has never been a virtue with the Roman clergy. Father Newman informs us that it need not, and, on the whole, ought not to be; that cunning is the weapon that heaven has given to is the weapon that heaven has given to the saints wherewith to stand the brute the saints wherewith obtained which male force of the wicked world which marriage and is given in marriage. Whether his notion be doctrinally cor Whether his notion be destrinally correct or not, it is at least historically so." In answering this charge, Newman added to the English literature his famous "Apologia pro Vita Sua," an auto-biographical document of importance, whether viewed from the literary or the psychological point of view. Bays Dr. Barry:
"He had to tell the story of conversion, a change of mind, or 'repentance,' in its literal meaning, as remarkable to the psychologists as Luther's

to the psychologists as Luther's but in a contrary direction; as pro-found as Augustine's, to which he himself compared it; and, should the Catholic Church extend its conquests catholic Church extend its conquests in the world where Shakespeare is king, not less likely to have enduring results that had the African saints on the intellect of the middle ages which

" Moreover, the circumstances were such as make as these things a world's tragedy, set forth in the high stage of Oxford, in the background of St. Mary's reminding us or the temple that so often reminding us of the control of the c sublime or effecting, to which distance will add a perspective as the movement goes forward and English literature spreads. For Newman's prose cannot grow obsolete; it will endure by its own self-centered poise. Thanks to its grave and tender wisdom, and its feeling for that in man's heart which throbs to some within

ing for that in man's heart which throbs to some rythm of eternity, it can never be forgotten."

The "Apologia," as it was given to the world on consecutive Thursdays, between April 21 and June 2, 1864. "appeared," so we are told, "in all hands, was read in clubs, in drawing rooms, by clerks on the tops of omnibuses, in railway trains, and, one had almost said, in pulpits."

almost said, in pulpits."
"For a moment the Tractarians came on the public stage, in their habits as they lived; the drama was interpreted by its chief actors, without whom it could never have been conceived.

Manning wrote to Wiseman that it was like livening to the value of one from Manning wrote to Wiseman that it was like listening to the voice of one from the dead,' Or, as Church, afterwards dean of St. Paul's, expressed it: 'Hore was to be told not only the history of a change, but the history of a deep disappointment, of the failures of a great design, of a breakdown of hopes the most promising and absorbing; and this, not in the silence of man's study, but in the fever and contention of a struggle wrought up to the highest pitch of passion and fierceness, bringing pitch of passion and fierceness, bringing with it on all sides and leaving behind

it the deep sense of wrong.'
"But those who looked across the channel and surveyed the currents of European thought, another view offered itself. The Tractarian was a chapter in the Romantic movement; and this again took its inspiration (however mingling with it less ethereal elements from Christian sources, not Angelican, of course, but antique and medieval, of which the outward and visible habitant

was Rome.
"Instead of a fresh volume added to gratitude? Newman, observing a punc-tillious self-respect, nor making free with any other man's reputation, set up with any other man's reputation, set up in the temple of Fame this tablet, on which all might read the story of his days, anticipating, said Gladstone, whom it awed and overcame, the last great judgment itself."

Two final reflections are all the story of the last great judgment itself.

great judgment itself."

Two final reflections upon the positions and comparative merits of Newman's confession may be quoted here:

"Concerning the 'Apologia' two things may be said by way of epigraph of conclusion. It fixed the author's place not only in the hearts of his countrymen, but in the natural literature. It became the one book by ature. It became the one book by which he was known to strangers who had seen nothing else from his pen, and had seen nothing else from his pen, and to a growing number at home, ignorant of theology, not much troubled about dogma, yet willing to admire the living spirit at whose touch even a buried and forgotten antiquity put on the hues of resurrection. No autobiography in the English language has been more read; to the nineteenth century it bears a relation not less characteristic than Boswell's 'Johnson' to the eighteenth.

Boswell's 'Johnson' to the eighteenth. That is our first observation.

"Our second is that the 'Apologia' should be compared and in due time measure contrasted with Renan's 'Souvenirs of My Youth.' We cannot attempt here the interesting task. A keon critic judges that, as a work of art, Renan's bears away the palm. Newman, he says, earnest and stenuous as becomes his English breeding, falls into the tone of collegiate reminiscences which makes us feel how secluded was life at Oxford sixty years ago. was life at Oxford sixty years ago. And Renan, thought in style not more plastic than his great contemporary— for both preferred musical impressions for both preferred musical impressions to those of sight—was happy in possessing the Breton canvas, Treguier, with its ancient Cathedral, the sea over which his ancestors had voyaged, the legends and the landscape equally wild, from which he went on to Issy, St. Sulpice, and the modern world of Paris. There are, undoubtedly, these algorithms are the sum of the Paris. There are, undoubtedly, these differences. But a more vital one lies in the character; on this side an amiable in the character; through his time,

gracious and Greek of the Ionian school, the amused observer, the artist before all; and on that a solitary, an enthusi-ast, for whom eternity had an awful insignificance and doubt an intolerable anguish."-Literary Digest.

CHARACTER-GROWTH.

CHARACTER-GROWTH.

Character implies a great deal, and many battles must be fought ere it be established, writes Rev. Lawrence A. Deering, in St. Joseph's Chronicle. Character supposes an honest manhood, going through life with a clear cut, definite purpose; supposes a knowledge of the right and a fearless following of the right, simply because it is the right. Character removes all sordid motives, everything petty, everything mean from the pathway of perfection. Character is self-sufficiency in a good sense. Character stands by its own inherent power. The jealous may criticize, the censorious may condemn, but character heeds them not. It own inner consciousness sanctions its course of action, and character works bravely on. In the material order the storm bows down and worships the oak. The twigs may bend with the blast but the tree itself re order the storm bows down and worships the oak. The twigs may bend with the blast, but the tree itself remains uninjured. The mountain sees winter come and go. The snow may whiten its summit, but the base is often left untouched. The ocean flows on and on. Centuries cannot drain the deep. So in the spiritual order like the oak, like the mountain, like the ocean, the man of character will live on forever in spite of persecution, in spite of prison, in spite of persecution, in spite of prison, in spite of death. Character, though, has more than intellect in its make up. Character supposes heart. The oak suffers the ivy to cling to its sturdy trunk and to twine itself about those branches. The mountain shields the timid deer. The ocean permits the ship to rest and to slumber on its bosom. So character, strong itself, goes out in

So character, strong itself, goes out in sympathy to humanity and with a gen-erous clasp embraces the weaker breth-Such is the natural side of character. Before character reaches the ideal, re-ligion must add the supernatural touch. The fear of the Lord must enter the soul and cast out every other fear, and the principles of faith must fashion that character after one divine model,

Jesus Christ.

This element of character is the soul This element of character is the sour of all true greatness. This is the immortal part of the hero. This is the source of the saint's sanctity. Miracles are not the cause of personal holiness. They are not always the effect of virtue. The Sacred Scripture does not always a single miracle wrought by record a single miracle wrought by John the Baptist, and yet that saint stands outgas the greatest prophet born of woman. The sanctity of the saints, the power of the saints sprang from their character. Their character was their sanctity and their sanctity was their character. their character.

All ambitions are not easily attained. All ambitions are not easily attained. Most ambitions are never realized. After years of striving many stand empty-handed. The desired boon has often been within reach, but just as we stretched forth our hand, some unforeseen circumstance snatched the treasure from our grasp. Once we almost gained the goal, but as we neared the end we saw that the beautineared the end we saw that the beautiful scene was merely a picture of the imagination, a desert mirage. When the truth flashed upon us, the fairy vision faded away like the mist before

the rising dawn.
In this ambition, though, to possess character and thus to become a source of strength to ourselves and to others we need have no fear that we are chas-ing a phantom, a will-o wisp. Led by ing a phantom, a will-o wisp. Led by such a yearning, we are obeying the voice of nature. In this instance we are simply developing a germ planted in our heart by the Divine Sower Himbority (Cod. does His work). "Instead of a fresh volume added to the interminable series of controversy, here was a life, revealed in its innermost workings, the heart put under a glass that made its transparent. It had been Rousseau's boast that he would do this unparalleled thing in his own person, and he did it—at what cost to the decencies of human reticence, to the laws of friendship, to the claims of gratitude? Newman, observing a puncing perfection, therefore, from His creatures, God must have given these creatures beforehand the capability of perfection, the possibility of greatness, which is character. God has done His part. Our work remains to be done.

This germ of character is not developed on the highways and byways of life. There it is trodden under foot by men. Evil birds of passion bear it away. Not in the bustle and confusion of the world is this seed strengthened. of the world is this seed strengthened. There character is weakened by the cares and concerns of vanity. Trifles light as air destroy this treasure. Not in the midst of luxury is this flower appreciated. There the worth of character is lost sight of. The glitter and the glare of gold blind the eyes of man to the good, the beautiful and the true. Not in the gilded halls of pleasure do to the good, the beautiful and the true. Not in the gilded halls of pleasure do we find a hardy growth of character. There the air is stifling. The sunlight of heaven cannot reach the plant in such surroundings. Character grows best "along the cool, sequestered vale of life," remote from the dust and the noise of town, out in the fields, alone with patters in the quiet and peace of with nature, in the quiet and peace of home. In a blessed Catholic home life character will spring up from a tiny seed, and with God's fructifying grace will become a mighty tree against which the shocks of temptation will peace the property of the shocks of temptation will be the shocks of tempt never prevail, 'neath the shadow of those branches the weak and the weary and the faint-hearted may find repose

ONE WAY OF PREVENTING MIXED MARRIAGES.

A PARISH WHERE SOCIAL GATHERINGS ARE HELD REGULARLY AND EVERY-

BODY KNOWS EVERYBODY ELSE. Over and over again we have said to our readers: It is best for Catholics to marry in the faith. But how shall this be if our young men and young women do not become acquainted with one another? And how can they know one another if they seldom or never meet where they can be introduced to one

parents and pastors to omit to do what parents and pastors to only to what is easily within their power to prevent mixed marriages? Shall the matrimorial offices of our young people be left to chance, to their own inexperience, and to the devil? Shall we take no thought to make our children acquainted with Catholics suitable to be-

come their lifemates?

We know of a parish in a city of an ecclesiastical province contiguous to this one. There is a social meeting of this one. There is a social meeting of the members of the congregation in the parish hall once a month. The first part of the programme is a euchre, or a stereopticon exhibition, or a musicale; then some dainty refreshments are served : next there is some dancing, and for those who do not care to dance there are opportunities to chat or to take part in games—chess, checkers, dominoes, billiards, basket ball, bowling

What is the consequence? Everywhat is the consequence? Every-body in that congregration, almost, knows everybody else in it and some persons from the adjoining parishes as well; there are practically no mixed marriages in it; the members of it are drawn to one another by new ties; and the spiritual life of the congregation as a whole is improved by the Catholic tone of their social relations and the mutual benefit derived from good example and the reception of the sacra-

The cost of admission to these parish The cost of admission to these parish festivals is 25 cents, which not only defrays all expenses, but also leaves a residuum of profit which is applied to the relief of the poor, especially to provide food, clothing, books, etc., for destitute children attending the parochial school.

And these regular meetings do not seem to interfere with the success of other entertainments that are gotten up for special purposes.

The people of the parish are like one large family, of which the priest is the head. He can say: "I know mine and mine know Me."

Would that in all other places a similar sociability were cultivated !-Cath-

Card of Thanks.

Mrs. T. Fieming begs to acknowledge with many thanks the prompt payment of the C. M. B. A. policy left her by the death of her son, the late lamented James D Fleming.

Mrs. Fleming takes this opportunity to thank the very many kind friends who showed their sympathy in her refliction. Particularly is gratitude due Mr Maurise Dillon of Stratford, who proved himself the veritable friend in need.

At the quarterly meeting of St. Vincent de Paul Society yesterday afternoon, presided over by Mr. John Ronan, Hamilton, a resoluover by Mr. John Ronan, Hamilton, a resolu-tion was unanimously passed expressing regret at Mr. Ronan's approaching departure for Penetanguishene, but pleasure at his appoin-ment by the Government to the position of bursar of the institution at Penetanguishene. His Lordship Bishop Dowling was present at the meeting, where numerous complimentary things were said about Mr. Ronan. — Toronto Globe, July 23.

R C. S. S. No 1. MacGillivray.
From St. Peter's Separate school No. 1 MacGillivray five candidates wrote on the recent entrance examinations, all of whem were successful. Those writing were as follows Angela Glavin. Eleen Glavin. Loretta Glavin, Irene Curtin, and Josephene Glavin.
This result shows well for both the punits and their teacher, Miss Auna Dysle, whose faithful work met with such success

WANTED A POSITION AS HOUSE -keeper for a priest. Address "M. C. CATHOLIC RECORD Office, London, Ont. 1345-tf

TEACHERS WANTED, TEACHER WANTED FOR PRESCOTT Separate School. Duties to commence in September. Apply. stating qualifications to P. K. Halpin, Prescott, Ont. 1342-tf.

TEACHER WANTED FOR R. C. S. S. S. S. No. 11, Tilbury North, able to teach English and French. Duties to commence on August 15. Apply to L. Levesque, St. Joachim, Oat. 1344-3.

WANTED TWO TEACHERS FOR R. C. Separate school Sec. No. 7, Rochester, Duties to begin Aug. 15 State salary and qualifications. Michael Byrne, Sec. Treas. Byrnedale, Ont. 1345-2

TEACHER WANTED FOR ST. JOHN'S Roman Catholic Separate School Section No I, E.lice. Second class Professional, Female. No., Edice. Second class Professional, Female. Duties to commence Aug. 15th. Applications, stating salary and experience received till Aug. 8th. Apply to Jos. Quinlan, Sec. Treas., S.ratford, P. O. Ont.

CATHOLIC TEACHER WANTED FOR School Section No. 1, Rutherford. Male or female, second class professional certificate. Salary \$375 per annum. Duties to begin 15th Aug. Apply at once to P. R. de Lumorandiere, Sec. School Board, Küllarney, P. O. Ont. 1345-2.

TEACHER WANTED FOR THE LOWER grades of the Wikwemikong Industrial School, Boys' Department. About forty five pupils to teach. Duries to begin Aug 15. Board and lodging furnished by the Institution. Applicants should state their qualifications and salary expected. Inexperienced teacher, if well qualified and recommended, may be accepted. Address Rev. J. Paquin, S. J. Principal Wikwemikong, Ont. 1345-2.

TOR THE PEMBROKE SEPARATE
C School to fill position of Principal, a male teacher holding a second class Normal School certificate, Duties to commence after summer holidays. Applicants to state experience and salary. A. J. Fortier, Secretary, Fembroke, Oat.

WANTED A MALE PRINCIPAL TO take charge of the boys department of Peterborough Separate schools Applications will be received up to Aug 6th stating experience, qualifications and salary expected. John Corkery, Sec. 1815 2,

A MALE TEACHER FOR INDUSTRIAL school Address Rev. Father Hugonard, Qu' Appelle, Assa. 1345-4.

TEACHER WANTED FOR SEPARATE S.S.S. No. 10, Normanby, State salary. Duties to commence after holidays State salary. John Hawkins, sec., Ayton, Ont.

WANTED A TEACHER, HOLDING A second class professional certificate, for the Separate school of the town of Parkhill, for the blance of the year 190! Applications, with salary required and testimonials enclosed, will be received until the 19th of August by James Phelan, Sec. Separate School Board, Parkhill, Ont, 1346 3

TEACHER, CAPABLE OF TEACHING
English and French, and the helder of a chird or second class professional (preferable certificate.
Duties to begin after vacation in August. Theophile S. S. Ivain, Sec. Treas. R. C. S. S. S. No. 9, BigPoint, Oat.

1346-tf.

TEACHER WANTED FOR THE JUNIOR department of the Sarnia Separate school. Duties to commence after holidays. Applications, stating qualification and salary expected, to be sent to D, McCart, Serriary, Sarnia.

C. M. B. A .- Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albier Block, Richmond Street, Rev. D. J. Egan, President; P. F. Boyle, Secretary

CLARK - COURTEMANCHE — At St. Basil's Church, Ioronto, on the 11th July, by Rev. F. Murray, Nicholas J. Clark of the Oatario Burcau of Statistics, to Miss E.mma C.urte manche.

manche.

REDMOND BURNS.—In St. Peter's Cathedral Landon. on Tuesday. July 26. by the Rev. J T. Ayiward, Rector, Mr. Joseph Redmond of Brussels, Oat. to Miss Rose Burns, daugh ter of Mrs. Ann Burns, of 85 York Street, London.

C. O. F.

RESOLUTION OF CONDOLENCE At a meeting of St. James' Court, No. 1408, beld on the 12th instant, at Seaforth Out, a resolution of condolence was unanimously passed to Bros. Joseph and Luke Nigh, on the death of their sister. Mrs. T. Blake, of Paris, Out, May her soul rest in peace!

C. M. B. A.

RESOLUTION OF CONDOLENCE.

Resolutions of Condolence were passed by Branch No. 175. Kinkora, at a regular meeting to Jas. McDonald, in the death of his father-in law Mr. Richard Guinane; also to John Walsh in the death of his aunt, Mrs. Timothy O'Connell. R. I.P. The resolutions were signed by Francis Jordan, President, and Daniel P. Harrigan. Sec.

DEATHS. McDonell. - At Charlottenburg, July 11th, Mrs. John J. McDonell, aged forty years. M.y she res, in peace!

MARKET REPORTS.

London, Aug. 4.—Grain, per cental.—Wheat per cental, \$150; corn. 95c to \$1.00; barley. 95 to \$1; oats \$1.03 to \$1.06; rye, 90 to 95c; oas, \$4.00 to \$1.50 buckwheat. 90c to \$1.10. Poultry.—Old hens, per pair. 50 to 75c; spring chickens, per pair, 50 to 705; itve do., per pair, 45c, to 65c; turkeys. dressed per 16.10 to 10c. ducks. dressed 70 to 10c. Meat—Dressed Hogs \$7.75 to \$8; pork, by 16. to 9: beef, by the quarter \$4.50 to \$6.50 veal \$5 to \$7; mutton, \$5.00 to \$7.00; lamb, per pound, 11 to 12c. Dairy Produce—Egge, per doz., wholesale 6; do., per doz., retail 17 to 18s.; butter, best roil. 17 to 19c.; do., best crock. 16 to 17c.; do., creamery, 19 to 20c.; honey, strained, 9 to 10c; honey, in comb 11c. to 11\$c. Vegetables—Polatoes, new, per bushel 75 to \$90. Farm Produce—Hay, per ton \$6 to \$7.25.

905. Farm Produce—Hay, per ton \$6 to \$7.25 straw, per ton \$5; do., per load, \$2.75 to \$3. Live Sirok — Live hoge, \$5,15; piga, per pair, \$4.00 to \$6,00; stage, per pair, \$2.00 to \$2,124; sowa, \$3.25 to \$3.40; grass called \$1.60 to \$2.124; sowa, \$3.25 to \$3.40; grass called \$1.60 to \$6.50 to \$4.65; expert cattle, per 100 lba, \$4.75 to \$3.60.

Live Stock — Live hoge, \$5.15; pigs, pr pair, \$1.00 to \$2.124; sows \$3.25 to \$3.00; stage, per pair, \$2.20 to \$2.125; sows \$3.25 to \$3.00; stage, per pair, \$2.20 to \$35.00.

TORONTO GRAIN.

Toronto Aug 4—Wheat, firmer, at 91c and 92c asked for No. 2, red and white, west: Manitoba, dirmer, at 995 for No. 1 northern; 96c for No. 2 northern and 93c for No. 3 northern, at 96c grain Bay ports, and 6c more grinding in transit. Flour, firm; cars of 90 per cent, patents are quoted at \$3.70 bid, in buyers' bags, west; choice brands at \$1.80 for cars of Hungarian patents; \$1.50 for second patents, and \$4.90 for strong bakers, bags included on the track, Tor.nto, Milfred, steady; coars, and \$4.90 for strong bakers, bags included on the track, Tor.nto, Milfred, steady; of shorts are quoted at \$1.80 for cars of shorts are quoted at \$1.80 for cars of frights. Barley, nominal, at 455 for No. 3 west. Buckwheat, nominal, at 455 for No. 2 west. Buckwheat, nominal, at 455 for No. 2 west. Buckwheat, nominal, at 455 for No. 2 west. West. West. Own, stage, and \$7c for No. 3 west. Rye, nominal, at 455 for No. 2 west. West. West. American is steady, at 550 for No. 2 west. West. West. American is steady, at 550 for No. 2 west. Own, steady, at 455 for cars of Cardon No. 3 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, in ear lots, on the Arack. Toronto, 30 mixed, and 30 mixed, 30 mixed, 30 mixed, 30

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