RCH 6, 1897.

Fasts.

Merit.

New York.

and Instructed

Marion Ames Taggart.

Maurice Francis Egan,

By Clara Mulholland,

ence Cardinal Gibbons.

With Portrait.

A. R. Bennett-Gladstone.

By Marion J. Brunowe,

(Lough Derg)

of the Foundling Asylum.

US OF PRAGUE.

Under the Snow," "The " etc., besides historical

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LONDON, ONT.

7 TALBOT ST., LONDON, Nervous Diseases.

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By Joseph Schaefer

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FIVE-MINUTE'S SERMON.

Quinquagesima Sunday.

CHRISTIAN SELF-LOVE.

"If I speak with the tongues of men and of ungels, and have not charity. I have become as a sounding brass and a tinkling cymbal.

If I should have all faith so that I could remove mountains, and have not charity. I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing." (I. Cor. xiii. 1, 2, 5.)

We see from these texts that charity is indispensable. We must have it or we shall never see the face of God in eaven. Nothing whatever can take the place of it. And what is this charity? Charity is another name for love. The charity of God is, then, the same as the love of God. We must ove God, or we shall not be united to Him for all eternity. This is what our Blessed Saviour said: "This is the first and greatest commandment: Thou shalt love the Lord thy God with ail thy heart and all thy mind and all

But what does this love of God consist in? It consists chiefly in keeping faithfully God's commandments. When the young man asked our Lord, "What shall I do to enter into life?" the answer was, "Keep the commandnents"; and St. John, inspired by the mandments.

angels and do not keep the commandments of God, I am become as a sounding brass and a tinkling cymbal. Yes, we may talk as eloquently as possible about the faith and our holy religion, and profess to love it, but if we at the same time violate the commandments, or any one of them wilfully, then we are hypocrites, the true love of God is not in us ; it is all empty noise. The love of God is not in high wrought feelings or in high-sounding phrases, but in the true disposition of obedience. When we begin to understand in the least what God is, then we should desire to possess Him, which is in the direction of the falling tree, the same as possessing the Infinite good, and to obey Him in all things, that is, keep His commandments as well as we can. This is the true love of God, although we may be destitute of the feeling of love which we have naturally to our fellow men whom we

If we faithfully keep God's comandments we pay Him true homage and worship - such as is acceptable to Him and worthy of Him. It is not the one who says, "Lord, Lord, that shall enter the kingdom of heaven, but the one who doeth the will of my Father who is in heaven." Brethren, t us not deceive ourselves. "Be not eceived, for God is not mocked. Many seem to deceive themselves, thinking they can put something else in the place of keeping God's commandments. One says to himself: I will go to Mass. I will repeat prayers while I am there. I will feel devout, it I will continue to drink. I shall intoxicated from time to time withdoubt, but God, seeing my devo-, will not be so hard on me. He will forgive this failing. Another says: I am tempted to impurity and to indulgence in lust. I cannot give his up; it is too much to ask of me; will sin from time to time, but I will pray. I will go to confession and mmunion occasionally. God will verlook it. You deceive yourself. You have not charity, and without charity all the prayers, all the Masses, all the confessions, and all the Communions in the world will profit you mothing .

nother says: I will fast; I will give alms; I will help to build churches and schools; I will feed the poor, but annot give up that sin that I am addicted to. The Apostle warns you that God will not make any such bargain with you. You must put away that sin : you must cease absolutely from every mortal sin, and not for a day or a week, but for your whole Let all your prayers, all your lasting, all your self-denial, all your houghts, all your desires, during this season of Lent, be directed to this ne end and object, to get this true harity of God, which will bring you without fail to your true home in eaven, where you shall be united by ve to God and happy beyond all exression for the endless ages of etern

Lent has come again with all its graces. But of what use are the growng years if the love of God grows not also?-Faber.

Not that Kind.

Scott's Emulsion does not debilitate the omach as other cough medicines do; but on 16 contrary, it improves digestion and rengthens the stomach. Its effects are emediate and prepayed diate and pronounced.

Some people have periodical attacks of Canadian cholera, dysentery or Diarrhosa, and have to use great precautions to avoid the disease. Change of water, cooking and green fruit, is sure to bring on the attacks. To such persons we would recommend Dr. J. D. Kellogg's Dysentery Cordial as being the best medicine in the market for all summer complaints. If a few drops are taken in water when the symptoms are noticed no further trouble will be experienced.

The superiority of Mother Graves' Worm

The superiority of Mother Graves' Worm terminator is shown by its good effects on e children. Purchase a bottle and give it

Unequalled.—Mr. Thos. Brunt, Tyendinaga, Oat., writes:—"I have to thank you for
recommending Dr. Thomas: ECLECTRIC
OIL for bleeding piles. I was troubled with
them for nearly fitteen years, and tried almost everything I could hear or think of.
Some of them would give me temporary relief, but none would effect a cure. I have
now been free from the distressing complaint
for nearly eighteen months. I hope you will
continue to recommend it."

The only True Blood Purifier prominently.

Catholic Youth OUR BOYS AND GIRLS.

A Beautiful Legend.

When the Holy Family had returned Nazareth, and St. Joseph was following his trade in peace, he received an order to make a certain cabinet for which he needed a straight and fine piece of wood. Such a piece he did not have, but a Roman soldier in the own owned a small estate upon which grew a tree which would be precisely what St. Joseph needed for his work Accordingly he sought the soldier, and, purchasing from him the tree he wanted, obtained his permission to go to his house on the following day and cut

Early in the morning, therefore, t. Joseph took his axe and started for he house of Caius, for such was the oldier's name, and the Child Jesus went with him and helped him to carry the cords with which the tree was to be bound. Arriving at Caius' house St oseph found the soldier's wife very angry that her husband had sold the tree, but the bargain having been made she led St. Joseph to the spot and bade him cut it quickly, while she herself stood by to watch the work. The Child Jesus, obedient to His foster father's command, stood a little apart, Holy Ghost, says: "This is the charity of love) of God, that we keep the comflew swiftly through the air.

This being so, I can express the meaning of my text by saying: "If I daughter, a baby scarce three years angels and do not keen the her mother, whom she had missed, and in her tiny arms, which could barely hold it, she carried a little lamb. As she came upon the scene, St. Joseph was giving the last blows to the tree, which was just ready to fall, and as the little one hurried to her mother, she saw the Child Jesus standing apart and regarding her with His deep, wonderful eyes, and, opening her little arms toward Him, she cried, 'See the Lamb?'

Her mother thought she meant her little pet she carried, and which feeling himself released, ran nimbly off, which snapped just at that moment and fell heavily on the head of the little creature. St. Joseph lifted it little creature. St. Joseph lifted it tenderly, but the poor baby's lamb was quite dead, which, when the child discovered it, she raised a wail of utter woe and refused to be comforted. The mother was very angry and began to scold St. Joseph soundly berating him as a "worthless Jew, a careless, cruel man," and declaring that not for a thousand such would she have had her baby's little lamb de

Then the Child Jesus came forward. and gently asked her to give Him the lamb, and though the woman was in-clined to refuse to allow Him to touch it she could not resist the eyes, al ready in childhood so beyond all others in force and mildness. She laid the dead lamb in His outstretched arms and for a moment He stood, the figure of the future Good Shepherd. Then He laid His hands tenderly on the lamb's heart, and whispered softly words they could not hear. The creature opened its eyes with a feeble bleat, and the Child Jesus, setting it on its feet, commanded it to go to its little mistress, which it straightway Then He and St. Joseph, who had stood watching the miracle of the Divine Child Whom he was chosen to guard, departed before the awestruck woman had found her tongue to thank

Twenty years afterwards the soldiers, Ciaus' legion, being stationed in Jerusalem, the mother and child, then a woman grown, followed Jesus to ongst the few b and twenty years later than that after the mother had died peaceably a Christian, the daughter sealed her faith with her blood at Rome, confessing in martyrdom the God Whom she had known from her infancy in Judea.

A Sparrow's Love.

I returned home from the chase and vandered through an alley in my garden. My dog bounded before me. Suddenly he checked himself and moved forward cautiously as if he scented game. I glanced down the alley, and perceived a young sparrow, with a vellow beak and down upon its It had fallen out of the nest (the wind was shaking the beeches in the alley violently), and lay motionless and helpless on the ground, with its little, unfledged wings extended.

The dog approached it softly, when suddenly an old sparrow with a black breast, quitted a neighboring tree, dropped like a stone right before the dog's nose, and with ruffled plumage and chirping desperately and pitifully sprang twice at the open mouth. had come to protect his little one at the cost of his own life. His little body trembled all over; his voice was hoarse; he was in an agony; he

offered himself. The dog must have seemed a gigantic monster to him; but in spite of that he had not remained safe on his lofty bough. A power stronger than his own will forced him down. The dog stood still and turned away. It seemed as though he also felt this power. I hastened to call him back, and went away with a feeling of respect. smile not. I felt a respect for this heroic little bird, and for the depth of his paternal love.

Be Kind To Mother.

It is said of one of the monarchs of Germany that he was one day annoyed at ringing his bell more than once without receiving an answer. On opening the door of his cabinet he was The only True Blood Purifier prominently in the public eye to day is Hood's Sarsapar in the public eye to day is Hood's Sarsapar in a chair. His first impulse was to and journeying by daylight. Of the awaken and rebuke him. On ap-

proaching the sleeper, however, a playful thought seized his Majesty (for kings are but men), and he resolved to amuse himself a little at the page's expense. Seeing a paper projecting from the boy's pocket on which some-thing was written, his curiosity was excited. So he quietly leaned forward, stealthily extracted the letter, and retreated into the royal apartment Taking his seat he opened it, and with a gleam of amusement in his eye he

ommenced reading it. The letter was

from the boy's mother, and was as fol

lows: My Dear Son: I return you many thanks for the money you saved from your salary, and sent to me. It has proven a very great help to me. God vill certainly reward you, my dear boy, for it, and if you continue to God. serve your God and your king faithfully and conscientiously you will not fail of success and prosperity in this world.

From your loving mother,

By the time the king had finished the letter his amused look had given place to an expression of admiration, justice and benevolence.
"Worthy boy!" he exclaimed,

"and equally worthy mother! The act shall be rewarded." And then, stepping softly into his closet, he fetched a number of coins, and put them with the letter in the boy's pocket. After this he rung the bell violently, which brought the page into his presence.

"You have been asleep, I suppose,"

said the king.

The page stammered out an excuse and in doing so he put his hand in his pocket, and felt the money. Pale and with his eyes full of tears, he looked at the king imploringly. "What is the matter?" asked his

majesty.
Oh," replied the boy, "somebody has contrived my ruin. I know nothing of this money.

"What God bestows," resumed the king, using a German proverb, "He bestows in sleep. Send the money to your mother, and tell her that I will take care of both her and you.

A Bitter Bite.

Little Johnny Eataway's playmates called him "Johnny Pig," and I don't wonder that they did, for he was one f the greediest boys that ever lived. Almost every day when dinner was ver, and he had eaten so much he could not eat anymore, he would beg his mamma with a dreadful whine, not to give what was left of he pudding or pie - which wasn' nuch, I can assure you - to any on lse, but to put it away in the pantry o that he might "eat it by and

And often he would stand for an our at a time before the windows of a akery or candy store, with the tears unning down his cheeks, in the deepest grief because he could not eat verything he saw there.

And he would follow men who were as other boys follow soldiers or a monkey on a hand organ in hopes that at ast, to get rid of him, they would give him an apple or an orange or a

Well, late one very cloudy afteroon, Johnny was coming from the druggist's with a small bottle of paregoric for the baby, who had a pain (paregoric was the only thing that could be swallowed that he could be ull of pretty pink paper packages. full of pretty pink paper packages. great a peace and such full certainty Johnny got as near as he could and that she should recover that she could

The man ran up every stoop and in three days was perfectly healed. The physician was amazed, and dethe packages to whoever came to the

At last Johnny, who was by this time a mile from home, and it was fast getting dark, asked the man what were.

'Cakes," said the man. "Gimmie one?" begged Johnny. 'No," said the man, "I don't give

hem to little boys. But Johnny kept following and teasing until the man said (it was quite dark now): "Well, I have only a few left, and I want to go to my supper, so you may have one

Johnny snatched it without even a "thank you,"—greedy boys are never polite — sat down on the nearest door step, laid the bottle of paregoric by his side, tore off the pretty pink paper, and took a bite—a big bite.

And then he jumped up, knocking over the bottle and breaking it into 'flinders," and stamped, and choked and sputtered, and wiped his mouth again and again on the sleeve of his new jacket.

It was a cake of soap!

Good Night.

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart.
"Good night!" The little one lisps

it, as, gowned in white, with shining face and hands, and prayers said, she toddles off to bed.

Sisters and brothers exchange the wish; parents and children, friends and friends. Familiar use has robbed it of its significance to some of us: we repeat it automatically, without much thought.

But consider. We are, as voyagers, putting off from time to time upon an unexplored sea. Our barks of life set sail and go onward into the darkness and we sleep on our pillows, taking surprised to find his page fast asleep no such care as we do when awake

Best for Wash Day

sleeping vigilance watches over us

it is the vigilance of One stronger and

and wiser than we, who is the Eternal

Good and God, springing from the

same root, are the same in meaning.
"Good-ye" is only "God be with
you." "Good-night" is really

'God night," or "God guard the night." It would be a churlish house-

hold in which these gentle forms of

Lead Kindly Light.

A Wonderful Cure

anxiety concerning her little children,

to whom she had ever been most de-voted, and she desired to receive the

sacraments with this intention. After

receiving Holy Communion on the

following morning, she fell into a kind

of slumber : it seemed to her as if the

great patriarch appeared standing at

her bedside, and her soul became filled with consolation and confidence.

clared he had never in all his practice

experienced such a cure before. The

Sisters and invalids in the hospital were not less surprised at this visible

supernatural cure, and all united in thanking God for His goodness. In a

few days, after the physicians had

once more carefully examined the

Not even a scar of the fearful ulcer

This is again a proof of St. Joseph's

eadiness to assist the faithful when

hey devoutly call on him for help

great saint will grant each humble

A Point to Remember.

HOOD'S PILLS are the best after dinner bill; assist digestion, cure headache. 27

hat will sell well."

Fagged Out.—None but those who have ecome fagged out know what a depressed, siesrable feeling it is. All strength is gone, nd despondency has taken hold of the suf-sers. They feel as though there is nothing olive for. There, however, is a cure—one ox of Parmelee's Vegetable Pills will do onders in restoring health and strength. landrake and Dandelion are two of the ticles entering into the composition of armelee's Pills.

Wonderful are the curse by Health 6.

Wonderful are the cures by Hood's Sarsa-parilla, and yet they are simple and natural. Hood's Sarsaparilla makes Pure Blood.

To everyone it may be said with con

fidence: "Go to St. Joseph."

and wound remained.

years.

For quick and easy work For cleanest, sweetest and whitest clothes Surprise is best

Every Day

For every use about the house Surprise works See for yourself.

made him a dull boy. He needs re-creation. The only question is— ished steel makes music on the ice, but Where, when and how shall he seek amusement? That question is no fun No amusement should be al

speech were ignored or did not exist The Battle With |Amusements. Alike the happy and sorrowful, day by day, may say "Good night." WRITTEN BY CARDINAL NEWMAN BE FORE HIS CONVESION.

men talks as follows of

also in the way of eager watchfulness and inflexible determination. It must Lead, kindly Light, amid th' encircling not, however, be supposed that because the term "battle" is used, amuse actual price of securing your amuse Lead, kindly Light, and the gloom.

Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me. ments are looked upon as our irreconcilable and mortal enemies. Let me make a distinction between the battle destructive and the battle de destructive and the battle regulative. I was not ever thus, nor prayed that Thou Shouldst lead me on; I loved to choose and see my path, but now Lead Thou me on. I love the garish day; and, spite of fears, Pride ruled my will; remember not past There are some things towards which our attitude should be one of ceaseless and ruthless hostility. They are foes, and must be given no quarter. We cannot keep them near us even as prisoners of war. Against falsehood, So long Thy power hath blest me, sure it impurity, selfishness, whether coarser or more refined, we are bound by the will lead me on,
O'er moor and fen, and crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost a highest considerations to wage eternal war. We make no terms with rattlesnakes, with fever germs, with small-

pox contagion, and we should make none with wickedness. But amusements are not to be placed A poor widow named Wilhelmina Rielz, who lived at Neubau, in Austria, fell dangerously ili of a most painful different order. Its aim is not to dedisease, and, being confined to her bed, was unable to work to support we have a battle with the fire, holding her four little children. By the in- it in the grip of steel casing and iron fluence of some charitable persons she was taken to the hospital of the Franciscan Sisters in Vienna, where the doctors decided she must undergo a it in the grip of steel casing and from pipe, but our object is not to extinguish it, but to keep it, within the limits of useful service. The city that is built doctors decided she must undergo a very serious and painful operation, al struggle with the stream. The ob-as a large and deep ulcer had formed ject of the struggle is not to choke the on the head behind the ear. The river at its source, but to accomplish incisions made were very deep, and two ends—to prevent the river from the daily dressing of the wound was so overflowing its banks, and to keep it painful that the poor woman often clean. What St. Louis seeks to fainted under it. At last the physic-ian declared that the disease had its Thames, the young man is called to affected the bone, and gave very little do with his amusements, hold them in hope of cure, saying that her suffer-ings would last a long time. In this This is a battle that he must take into sad situation, rendered even more account, and give himself to with all painful to the poor mother by the courage and persistency, if he is going anxiety concerning her little children, to do the best things with his life. and he would be the street to street, just for whose subsistence she was unable. There are certain points in his life at to labor, she turned herself with great which the struggle will be most acutely fervor to her holy patron, St. Joseph,

First of all in his business. Whatever your calling in life you will have to consider the relation of amusements to that calling. Among the qualifica-tions essential to a successful business career these three occupy an important place-energy, concentration, esty. If your amusements are acting unfavorably on any or all of these you are like the racer who eats plum pudtrusted with), when he saw a man in front of him carrying a basket half fore a race.

sniffed at the basket. It smelled delicious! Just like his mamma's kitchen on cake-baking days. It that she should recover that she could not doubt that it was a great grace diminish the vital force. Ah! that word vitality—that mysterious and wound, which was three inches deep, No amusement should be allowed to team is a bungler, and electricity a wandering tramp; the force that makes the eye bright, gives firmness to the step, and resonance to the voice, and makes the grasp of the hand like the clinch of steel-to have this in its fullness is to rejoice in the very act of living. The work of life consumes this vital force, but ought not to consume it beyond the point of wound, the happy widow left the hos-pital (in March, 1885), and since then has continued well and in good health. recuperation. Nature, like a bank, has a balance sheet, on one side of which is expenditure, and on the other income; and for her Mr. Micawber's theory is most apropos: Income, 20s expenditure, 19s. and 6d—happiness Income, 20s; expenditure, 20s and 6d—ruin. The solution of the problem epends on the side taken by the 6d. Is it not true that in the balance be tween the production and the expendi petition, if it is for the honor of God ture of vital force amusement is the and the good of the supplicant.—The fateful 6d? The true function of amusement is to restore, rebuild, re What if it be used to devital ceive. ize and destroy? Athletic sports, carried to such a pitch of muscular If you wish to purify your blood you should take a medicine which cures blood diseases. The record of cures by Hood's Sarsaparilla proves that this is the best medicine for the blood ever produced. Hood's Sarsaparilla cures the most stubborn cases and it is the medicine for you to take if your blood is impure. strain and nervous excitement that they leave a man with a body aching all over and a mind utterly unstrung, are robbing where they ought to be enriching. Amusements which mean late hours, heated rooms, and inflammation of the passions are thieves and highwaymen that plunder our young cents.

PARMELEE'S PILLS possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body. Mr. D. Carswell, Carswell P. O., Ont., writes: I have tried Parmelee's Pills and find them an excellent medicine, and one that will sell well."

Engaged Out.—None, but those who have men of that priceless possession-vital force. Just here the young man must take his stand and resolutely fight with the tendency of amusement to get into the wrong place. No amusement should be allowed to

draw away the mind from work during the time for work. The quality of depends on concentration. Charles Dickens attributed his success to the power he had of giving his whole mind to the thing he was doing. Hall Caine's world is the book in hand. Mr. Gladstone's mind is like the pile driver that pounds at the one post until it is driven home. The amusement that impairs our concentration has be come an enemy. Infatuation with sport 4s unfitness for service. Football is all right on the campus, but it has

may be, we take no heed. An un- CHATS WITH YOUNG MEN, no business to be thumping about in a man's study. The bicycle is a fine Catholic Columbian.

All work and no play makes Jack a but a bad thing when it makes excurdull young man, as well as formerly it sions upon our attention to busi-

> No amusement should be allowed to to answer—it is too serious. It is so grave that an elder brother of young there are three stages in a career that are only too frequent-from amusement to extravagance, from extrava-This problem of amusements is seri- gance to dishonesty, and from dishon ous enough to deserve the name of a battle. It has to be dealt with not only in the way of sober thinking, but question covers a good deal of ground, for the direct expense is often less than the indirect. You have to pay the ment, whatever that may be, and then fellowship which, when weakly yielded to, often become the heaviest item in the expenditure. It is well, therefore, to look at the question of cost at the outset. He who pays money which he cannot really afford to pay is creating a temptation to be dishonest. place yourself between a debt that worries you, and a till that is open to you, is to stand between the devil and the deep sea, and that is a position for which no young man should be an applicant. Keep your honesty. Keep our reputation. To be known as a bad pay is to be a commercial suspect; to be known as dishonest is to be a com mercial wreck.

The second strategic point in the battle with amusements is found in the intellectual and home-life. These two are put together because they are so closely connected in actual life. There cannot be any very real intellectual life unless there be a home, and by a home I do not necessarily mean a mansion, but simply that one place on earth where, in a special manner, you have the sense of privacy and proprietorship. For many a young man that place is his room-bedroom, sittingdo room, study, all in one. Now, whether it be that or the family homestead, it is quite certain that no man can ever in his home. He may acquire a superspeech that dispenses small ideas, but he will never be considered a man of any weight. If there is not in your life somewhere a room, a chair, and an hour that in a peculiar sense you can call your own, then your nature will run to vapidness and imbecility. There is scarcely anything so fatal to a forceful, thoughtful manhood as that restless craving for pleasure which makes the young man uneasy, after the last mouthful of the evening meal has been swallowed, until he plunges into some form of amusement. this feeling prevails we are doomed to

"The measure of a stalwart man, Limbed like the old heroic breeds Who stand self-poised on manhood's solid

earth, Not forced to frame excuses for their birth, Fed from within with all the strength he

A man without home-life is a cut ower and will soon wither.

A third critical point in the battle with amusements is the religious life. There are some who speak in slighting tones of the religious life of the average young man. They say that it is practically non-existent. They judge by the surface and not by the depths. It is a noble sight, that of a oung man giving play to the joyous side of his nature, and yet true as steel to the higher ideal of life.

But no doubt there are dangers

which threaten the essence of character. In the ancient arena there were gladiators that bore the name retiarii. In one hand they carried a net, in the other a sword, and their endeavor was first to enmesh their antagonists, and then with the sword gave him the coup de grace. There are three retiarii that stand in close contiguity to the amusements of young men, and these are drinking, gambling, licentiousness. They first entangle and then smite. By appealing to good fellow-ship, and by utilizing the excitement of the game, they endeavor to draw men into their toils, and once involved, ow hard to save the soul from death This, then, is the battle-and a seri

us one it is-not to kill amusements, but to control them, to make them our servants, to use them for the brighten ng and strengthening of our lives, and not for the impairment of their energies; in short, to stand half way between the misanthrope that re ounces all amusement and the fool that goes open mouthed and uncon trolled in every sphere that has Pleasure written above its portals.

If the system is fortified by Hood's Sarsa-parilla, which makes rich, red blood, there is little danger of sickness.



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