

The planners.

They learned their art, these weavers, long ago
In those sweet days when Pan went to and fro
Making all other music strangely mute
Before the sweetness of his reed flute;
Or when in flaming forge great Vulcan wrought
Achilles' armor, and Athene caught
From off the distaff her fair wroughten web,
Now when the reeds and flutes are hushed
Of these God wanderers—their old-time ways
Are still revealed in these later days.
When in the long forsaken haunts young leaves
Hide the brown bird, that with shy cunning weaves
Qualitative nest; or when the spiders chain
Their silken hammocks to the wind-bent grain;
Or, sweeter, when, when we spinning things
Await in frail cocoons their coming wings.
—Lucy E. Tilley.

FIVE-MINUTE SERMONS
FOR EARLY MASSES.

BY THE PAULIST FATHERS.
Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

New York Catholic Review.

EIGHTEENTH SUNDAY AFTER PENTECOST.
"Brethren, we give thanks to God always for you, for the grace of God that is given you in Christ Jesus."—From the epistle of the day. I. Cor., 1-4.
St. Paul was the most outspoken of all the Apostles. He never hesitated to speak out his sentiments on any occasion, and he was always ready to approve or condemn. His example in this, as in everything else, may well be followed by us. As your spiritual guides, and much in this congregation for which we have right good reason to thank the Almighty God. You are steadfast in the faith; you are constant in your attendance at Holy Mass and the other public services of the church; you love St. Paul's parish and you take an interest in everything that relates to it, so that our ministry amongst Catholics in this city, as in every other place, is full of encouragement and consolation. There is one point, however, in which, as a congregation, you are somewhat remiss and you will permit us to call your earnest attention to it this morning.

It is universally recognized throughout the Church that one of the most effective means of keeping up a true spirit of Catholic faith and fervor, and of rooting out sin and the occasions of sin in a parish, is the formation of religious societies. Religious societies are the arms by which pastors reach out towards every class and condition of life in their parish and supply the special aids that are needed to promote piety and secure perseverance.

And now we feel constrained to say that the people of this parish do not, second, as they ought, our efforts in this direction. We have, as you well know, a number of excellent societies, but the membership, in every case, is only a fraction of what it should be. If quality could supply for quantity, all would be well, but here it cannot. A society counts for little in a large parish if its membership is very limited. Numbers as well as zeal are necessary for success. The St. Vincent de Paul Society, the Guild, the Literary Union, appeal to men of every age and disposition, but how few comparatively shake off their indifference and take an active part with them. The R. S. Society, the Young Ladies' Sodality, the Ladies Aid Society, address themselves to every well disposed woman in the parish, but there are thousands who hold aloof, for the hundreds that are associated with them. And as a consequence of this apathy, the pulse of Catholic charity and zeal beats low in many a breast, and temptation conquers, and ruin comes to many a soul in our midst that might be saved.

In a large city parish, such as ours, the personal influence of the priest cannot make itself very generally felt, and the societies afford the only real field for his exercise. Persons are constantly coming to us for letters of recommendation; they often say they have lived in the parish for years, and they are surprised that we do not know all about them, but they have never been members of any one of our societies, they have never fully identified themselves with our work, and of course we cannot be expected to know them personally. They wish to be known and appreciated (and who does not?) take hold with us in some of the societies.

Are you disposed to works of charity—and remember that "charity covers a multitude of sins"—join the Conference of St. Vincent de Paul. Are you opposed to the drink-evil, which is our scandal?—join the League of the Cross, and give practical effect to your principles. Are you a young man anxious for your own security and improvement?—join the Spalding Literary Union. Do you want to have part in the Apostleship of prayer that moves the world?—join the Rosary Society. Do you aspire to be a chosen child of Jesus and Mary?—join the Young Ladies' Sodality. Do you love the suffering members of Christ?—join the Ladies Aid Society. Do you wish to be of real service to the holy cause of Christian truth?—join the Corps of Sunday School Teachers, or the Christian Doctrine Society. And of a certainty the society founded to relieve the burden of debt on the church should have the support of every true parishioner.

There is room for all and to spare. We live in an age when the active co-operation of the laity in church affairs is imperatively demanded, and no matter how much interest you may have you are only a silent partner in the parish as long as you take no active part in the work of its societies.

The Proprietors of Parnelle's Pills are constantly receiving letters similar to the following, which explains itself. Mr. John A. Beam, Waterloo, Ont., writes: "I never used any medicine that can equal Parnelle's Pills for Dyspepsia, Liver and Kidney Complaints. The relief experienced after using them was wonderful. As a safe family medicine Parnelle's Vegetable Pills can be given in all cases requiring a Cathartic."

Mining experts note that cholera never attacks the bowels of health, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawberry for bowel complaints, dysentery, diarrhoea, etc. It is a sure cure.

FOR QUIET MOMENTS.

The best hearts are ever the bravest.—
Lawrence Sterne.

Afflictions are but the shadow of God's wings.—Geo. MacDonald.

What seem to us but dim funeral tapers may be heaven's distant lamps.—Longfellow.

No fountain is so small but that heaven may be imagined in its bosom.—Nathaniel Hawthorne.

In time of temptation continue the good thou hast begun before the temptation.—St. Vincent Ferrer.

When I lived I provided for everything but death; now I must die, and am unprepared.—Cesar Borgia.

For one man who can stand prosperity, there are a hundred that will stand adversity.—Thomas Carlyle.

If we courageously face suffering, difficulties vanish and even pain becomes delightful.—St. Teresa.

You propose to give up everything for God. Be sure, then, to include yourself among the things to be given up.—St. Bernard.

Like stones we are broken here below. In order that above we may become a part of the temple of the Lord without having to be broken anew.—St. Gregory the Great, O. S. B.

Thy brother is in the ditch. Do not pass him by. Give him thy hand, and raise him up. Temptation was too powerful for him; he yielded, and has fallen. Pity him; say not a reproachful word; use kind words, and thou wilt again restore him to virtue. Scores of the tempted and fallen have thus been saved. The path to Heaven is through with holy spirits, who were in mire and dirt. Kindness and love were the means of saving them.

A long step toward the maturity of any passion has been taken when once the facts of its existence in the soul has been squarely recognized. There it is, for good or for evil, to be cut down and destroyed if its root be noxious; to be lopped and pruned if the seed of eternity be in it, and made ready to yield its ripe fruit in Paradise; to be counted with in either case and not evaded. This is a very short bit of eternity that we are going through at present, the Infinite God, who is charity, has, doubtless, better things in store for us than mere human love. At the same time it is well to remember that we shall keep our humanity and our identity forever, and so will not be likely to lose our memory of whatever was worth saving in ourselves, or in those by our love for whom now our love for God is made evident.—Dorey.

GOD'S LOVE.

To advance more and more in the virtue of humanity and familiarity yourself with humiliations, it would be very useful to represent to yourself frequently some affront or unkindness which may be offered to you, and then, despite the repugnance of nature, to accept of it intently as sent you by your Divine Lord as a special pledge of His love.

THE JUDGMENT DAY.

Anticipate the Day of Judgment. Be beforehand with it. The day is coming, inevitably coming, as the rising of tomorrow's sun. The day is not far off when the Great White Throne will be set up, and we shall stand before God, and the eyes that are as a flame of fire will search us through and through; and not His alone, but the eyes of all men will be upon us, and the ears of men will hear what we say. There will be no secrecy then: no hiding of our sins, nothing concealed from God, or from that multitude which is around the Great White Throne.—Cardinal Manning.

DOMESTIC HAPPINESS.

The great end of prudence is to give cheerfulness to those hours which splendor cannot gild and acclimation cannot exhilarate; those soft intervals of unbounded amusement, in which a man shrinks to his natural dimensions, and throws aside the ornaments and disguises which he feels in privacy to be useless encumbrances, and to lose all effect when he becomes familiar. To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labor tends, and of which every desire panteth for its fulfillment. It is, indeed, at home that every man must be known by those who would have a just estimate of his virtue or felicity.—Dr. Johnson.

TO BE READ FROM THE ALTAR.

HOW A PROMINENT CATHOLIC PRIEST PROCEEDS AGAINST WHISKY DRINKERS.

A singular crusade has been inaugurated by Rev. Father Ziegler, of St. Malachias Church, one of the most influential Catholic parishes of St. Louis. Father Ziegler has from time to time made efforts to close the saloons in his parish on Sunday, but was only partially successful, and the intemperance among the parishioners was unchecked and hard-drinking among the younger members of the congregation increased at an alarming rate. Last Sunday he announced from the altar that he had prepared a list of the habitual drinkers and that this list had been handed to a committee of sixty ladies of the congregation and unless immediate reform followed members on this list will be socially ostracized. The committee of young ladies will keep a watch on the young men and on the saloons, and every drinker will be spotted and the names of the unrepentant be read from the altars. The statement created a sensation, and swearing off has since proceeded at a lively rate.

Jon. Baundin, M. D., Hull, P. Q., writes: "Dr. Thomas' Electric Oil commands a large and increasing sale which it richly merits. I have always found it exceedingly helpful; I use it in all cases of rheumatism, as well as fractures and dislocations. I made use of it myself to calm the pains of a broken leg with dislocation of the foot, and in two days I was entirely relieved of the pain."

Hard and soft corns cannot withstand Hollway's Corn Cure; it is effective every time. Get a bottle at once and be happy. Minard's Liniment cures Garget in Cows.

CARDINAL NEWMAN vs. DR. DOLLINGER.

—LINGER.

New York Catholic Review.

Arthur Warren writes from London to the Boston Herald a letter on Cardinal Newman, "A God and Great Old Man," in which, with the usual amount of conflicting and contradictory praise and disparagement, occurs the following passage: "Cardinal Newman was the spiritual superior of any man in our century. In his special human gift, his attainments and powers, he was, as the world knows, truly remarkable. But he was not, in this respect, without peers. He was surpassed by Dr. Dollinger, who, indeed, as a scholar, as a theologian, as a controversialist, surpassed every man of our time. This plouscholar, that courageous divine, was the wonder of our age. To his profound researches, to his courageous rejection of man-made dogmas, to his untiring arguments, Rome had one answer, and only one—excommunication! Rome conquered by force, but the Church was too superior to Italian cupidity and hatred. The Jesuit power, still in control, had no match for his learning, no reply for his unanswerable logic—it had but one resource, rejection! But Dr. Dollinger remained a Catholic despite anathemas. His death preceded but a short time that of the beloved and saintly Newman. The Dollinger believed in a Catholic rather than in an Italian Church. Newman accepted things as they were, Italianism and all."

We give this quotation, not because any particular importance is to be attached to the opinion of a man who, with some talent for writing, is employed to furnish about so many lines of acceptable matter, on a certain subject, at a certain price, but to show (1) the powerful influence of partisan prejudice in shaping a man's opinions; and (2) the impossibility of such a writer as this correspondent of the Herald comprehending the real position of such a man as Cardinal Newman. They know that he was a great man; they give him credit for being logical; they give him knowledge, a good, a great, a holy man, who had a sincere love for the truth, and the courage of his convictions; but in effect they say he was not of our party, and while we give him credit for all these virtues and good qualities, which it would be presumption to deny, we must not acknowledge that he was right. We must if possible counteract his influence in favor of "Rome."

But to contrast the great Cardinal with Dr. Dollinger, and to say, as this writer does, that "he was surpassed by Dr. Dollinger, who, indeed, as a scholar, as a theologian, as a controversialist, surpassed every man of our time," we do not hesitate to say is using the eulogistic brush without proper discrimination. That Dollinger was a learned man, and not at all inclined to deny. He was, too, an able theologian and a very effective controversialist. But it is absurd to say that he was Newman's superior in all these respects. And there were plenty of contemporaries in the Church who were not one whit behind him, and some who were his superiors.

But making all due allowance for his undoubted good qualities we still have never heard that he was distinguished for disinterestedness of motive, or consistency of conduct, much less for the sanctity of life. That he had not the courage of his convictions was proved by the fact that when the test came at the time of the Vatican Council he utterly failed, and deliberately went back on the very principle which he had spent his life in maintaining. If his testimony is of any special value it is in favor of the principles he maintained when his reputation was at its highest and his motives were unsullied by partisan or political considerations. The fact that he was a member of the Vatican Council thought of doing was not object to the "opportunities" of declaring the infallibility of the Pope as a dogma. But that Dollinger was a politician as well as a theologian and that his political complications had a powerful influence in shaping his course in reference to the decree of the Council cannot be successfully denied. Commanding with a protest against the dogma of the infallibility of the Pope, he finally protested not only against the opportunity of declaring the infallibility of the Pope but against the doctrine itself—one man against six hundred and sixty-seven of the most learned Bishops in the world! He was of course glorified by the liberal party, and his pride and ambition led him to form schemes of "reform" and of a comprehensive Catholic Church which should leave out the doctrine of the infallibility of the Pope. He had been appointed Coadjutor of State for St. Cajetan and his position as Provost of St. Cajetan by favor of the Bavarian government, and he was supported in his scheme by the government officials.

The famous "Old Catholic" schism was the result. Of course he was excommunicated—why should he not be? He had excommunicated himself. He was a rebel against the Church. He went to his death and he enjoyed a momentary popularity. But alas! he had lost grace, and with it he gradually lost power and prestige. The Old Catholic movement which seemed to promise well at first, gradually declined and the poor man who originated it lived to see the work of his own hand perish. It was a terrible disappointment. He must have seen the mysterious handwriting on the wall before the end, and no doubt it filled him with consternation and foreboding of future ill. But his pride was like that of Lucifer, which leads one to prefer to rule in hell rather than reign in heaven; and so he died—another and most striking instance of the folly and danger of setting up one's private opinion and rebelling against the Church, especially against God's anointed, the successor of St. Peter.

Compare such a man as this with the great, the saintly, Cardinal who has just gone to his reward amidst the universal plaudits of mankind. It is absurd; it is impudent and presumptuous in the extreme.

One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you. Worms cause much sickness among children. Freeman's Worm Powders prevent this, and make the child bright and healthy.

Minard's Liniment Lumberman's friend.

THE DOCTRINE OF ENDLESS PUNISHMENT.

—ISHMENT.

According to the New York Sun, the growing sentiment in the Protestantism of the day demands the abolition of hell. Large numbers of laymen of the several denominations declare that disbelief in that place of punishment; and occasionally a preacher is found who is sufficiently "advanced" in his religious views—that is the popular term—to hold to the same as their conviction. The New York Sun devoted a very lengthy article on the subject. According to it, the present Presbyterian movement for the revision of the Westminster Confession was started by a revolt against the condemnation of the heathen to the everlasting torments of hell. The Missionary Board of the Congregationalists, whose formal creed is also Calvinistic, has been compelled to meet the same rebellion among candidates for appointment as missionaries, who are backed and stimulated by theological professors in prominent schools of faith. They are horrified by the teaching that the millions of heathen, who can not know of Christ will be tortured in hell eternally because of that blameworthy ignorance. Inquiry into the tenableness of such teaching, the Sun holds, is at the bottom of the whole of the present disturbance over articles of faith.

The editor quotes fully from both the Westminster Confession (Presbyterian) and the eighteenth of the Thirty-nine Articles (Episcopal) to show that these both teach the fore-ordination of some to everlasting life, and the damnation of the heathen, no matter how good they may be under the light they may have.

The Sun editor, very wisely and properly, applied to a prominent Catholic layman, who consulted with a number of learned priests of New York, the substance of whose views were more in accord with the views of those dissatisfied by the dogma on the subject as propounded by the Westminster Confession, or by the eighteenth article of England's national Church.

Those, however, who are disposed to go so far as to be unable to believe in a hell, by that very fact are at variance with a number of declarations of our Saviour, Himself. To take up but one of those, we will refer to one—His description of the last judgment, Matt. ch. xxv, v. 41: "Then he will say to them that shall be on his left hand: depart from me, ye cursed, into everlasting fire which was prepared for the devil and his angels." The doctrine of a hell may be unpalatable, but it is well supported. We should reflect that it is not, exactly, what may be in accordance with our human view that is the test of truth. There are large numbers of people in the world to-day, who would rejoice could they get away with jills, and penitentiaries. Just as applies in the Kingdom of God, everywhere. It is not confined to this world alone, but is equally to be feared in that which is to come. Meantime, no one need be among those condemned to an endless punishment. God's mercy, in this world, affords to those who rightly and honestly seek it: all the graces needed for the securing of an eternity of happiness beyond the grave.—Pittsburg Catholic.

THE G. T. R. AND C. P. R.

A COMBINATION OF INTERESTS BETWEEN THESE TWO GREAT LINES POSSIBLE.

Montreal, Oct. 3, 1890.—From time to time rumors have gone forth that negotiations were on foot between the Grand Trunk and Canadian Pacific Railways looking to a union of these two great trunk lines—or, if not a union, at least closer relations, and, perhaps, a pooling of receipts. "Is there anything in it?" Is the question an interested public has asked? Thus far apparently there has not, but once more the attention of the public is conspicuously drawn to these roads, and the knowing ones assert that this time some united move is contemplated. The prolonged visit of Sir Joseph Tyler, his visit to the North West, and the proposed hostile legislation threatened by the United States towards these two great roads, give rise to various rumors, and the question is again asked, "What will be the result? Will they combine to protect their mutual interests?" Times will tell; but in the meantime, there is one matter upon which those connected with these great railways unanimously agree, namely, that Nasal Balm is the only remedy for the effective cure of cold in the head and catarrh, in all forms and stages. The following testimony from two well-known officials of these lines bear out this assertion. Mr. J. D. Kennedy, G. T. R. agent at Brockville, says: "A short treatment with Nasal Balm radically removed all symptoms of my catarrh. The preparation is pleasant and easy to use, and gives immediate and permanent relief." Mr. Gordon Starr, C. P. R. agent at Brockville, says: "For some years I was troubled with a severe case of catarrh, and was seldom free from catarrhal headache. I tried many remedies, but without avail. I procured a bottle of Nasal Balm, and in less than a week my headaches had disappeared, together with all other symptoms of catarrh. I believe Nasal Balm is a boon to all suffering from this terrible malady." Every sufferer from cold in the head or catarrh should at once procure a bottle of Nasal Balm. No other remedy can possibly take its place. For sale by all dealers, or sent, post paid, on receipt of price (50 cents small size, and \$1 large size bottles) by addressing FULFORD & CO., Brockville, Ont.

The people of this country have spoken. They declare by their patronage of Dr. Thomas' Electric Oil, that they believe it to be an article of genuine merit, adapted to the cure of rheumatism, as well as various other ailments, such as, sprains, dislocations, external injuries, corns, bunions, piles, and other maladies.

Timely Wisdom.

Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps, and all summer complaints or looseness of the bowels.

VICTORIA CARBOLIC SALVE is a wonderful healing compound for cuts, bruises, burns, scalds, boils, piles, pimples, etc.

Minard's Liniment Lumberman's friend.

Rheumatism,

BEING due to the presence of uric acid in the blood, is most effectively cured by the use of Ayer's Sarsaparilla. Be sure you get Ayer's and no other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this testimony:—

"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great difficulty, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to state that it has effected a complete cure. I have since had no return of the sickness, and my system is restored to its normal state, and I am able to do my usual work."—Mrs. R. A. Dodge, 110 West 125th St., New York.

"One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

Ayer's Sarsaparilla,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Price \$1; six bottles, \$5. Worth a bottle.

Educational.

ST. JOSEPH'S ACADEMY.

Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherst, Ont. This educational establishment, highly recommended by the favor of parents anxious to give to their children a complete and useful education. The school opens on the 1st of September and closes in July. Tuition, per annum, \$20.00; Music and Drawing, \$10.00; Board and Bed, \$10.00; Total, \$40.00. For further information, apply to the Sister Superior.

ASSUMPTION COLLEGE, SANDWICH, IOWA.

The student embraces the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to the Rev. Denis O'Connell, President.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting.

For Further particulars apply to
Rev. L. FENCKEN, C. R., D. D., President.

ST. MICHAEL'S COLLEGE, TORONTO, ONT.

In affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto, and directed by the Right Reverend Bishop of Toronto. Scientific and Commercial Courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half board \$75.00. Day pupils \$25.00. For further particulars apply to
Rev. J. R. TEEFY, President.

ACADEMY OF THE SACRED HEART, LONDON, ONT.

Conducted by the Ladies of the Sacred Heart. Locality unrivalled for healthfulness, offering peculiar advantages to pupils even of delicate constitutions. Air, bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of favoring exercise. System of education thorough and practical. Educational advantages unsurpassed. French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works, elevating taste, tending improvement and insuring self-possession. Students are paid to promote physical and intellectual development, habits of neatness and economy with a judicious use of money. Terms can be obtained on application to the Lady Superior, Box 338.

CONVENT OF OUR LADY OF LAKE HURON, SARNIA, ONT.

This institution offers every advantage to young ladies who wish to receive a solid, thorough and refined education. Particular attention is paid to vocal and instrumental music. Board and tuition per annum, \$100. For further particulars apply to the Mother Superior, Box 338.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.

This institution is pleasantly located in the town of Windsor, opposite the Hotel Windsor. It combines in its system of education great facilities for acquiring the French language, with thoroughness in the rudiments as well as the higher English branches. Terms (payable per session in advance): Board and tuition in French and English, per annum, \$100; German free of charge; Music and drawing, \$20.00; Day pupils, \$25.00; Private rooms, \$20.00. For further particulars address the Mother Superior.

Professional.

ADRIAN I. MACDONELL, BARRISTER,
Solicitor, Conveyancer, etc., Cornwall, Ont. P. O. Box 555. Collection and agency matters receive prompt and personal attention.

LOVE & DIGNAN, BARRISTERS, ETC.,
418 King Street, London. Private funds to loan.
FRANCIS LOVE. R. H. DIGNAN.

DR. WOODRUFF,
Defective vision, impaired hearing, Nasal catarrh and troublesome throats, Eyes tested, glasses adjusted.
Hours—12 to 4.

DR. HANAYAN, SURGEON TO "D" Royal School of Infantry. Office and residence, 39 Burwell street, second door from Dundas.

GEORGE C. DAVIS, DENTIST,
Office, Dundas Street, four doors east of Richmond. Vitalized air administered for the painless extraction of teeth.

For the best Photos made in the city go to Eddy Bros., 280 Dundas street. Call and examine our work of frame and paraffin. The latest styles and finest assortment in the city. Children's pictures a specialty.

WILSON BROS.

Wholesale and Retail Dealers in
GROCERIES, PROVISIONS, WINES
AND LIQUORS,
—38 RICHMOND STREET—
LONDON, ONT.

A few doors south of Dundas St.

CALL AND SEE

—OUR—
New Fall Overcoatings.

New Fall Suits:

New Fall Trousers:

PETHICK & M'DONALD

303 Richmond St.

First Door North of City Hall.

BOOKS FOR OCTOBER.

HOW TO SAY THE ROSARY without distraction or points for Mental Occupation whilst reciting the Vocal Prayers.
Price for 100 Copies \$5.00
" 1000 " 50.00
" single copies, 40

THE ST. JOSEPH'S MANUAL, suitable for Socialists. 50

THE MOST HOLY ROSARY, in thirty-one Meditations, Prayers and Examples. By Rev. Eugene Grimm, C.S.S.R. 50

THE DEVOTION OF THE HOLY ROSARY. By Rev. M. Muller, C.S.S.R. 125

NEW PRAYER TO ST. JOSEPH, to be said during the month of October, with Picture of St. Joseph. Per 100, 40
" 1000, 400

D. & J. SALLIER & Co.
Catholic Publishers, Booksellers & Stationers.
Church Ornaments, Vestments, Statuary and Religious Articles.
123 Church St. 1569 Notre Dame St.
TORONTO. MONTREAL.

DR. FOWLERS

EXT. OF
WILD
STRAWBERRY
CURES
CHOLERA
MORBUS
COLIC
AND
DIARRHOEA
DYSENTERY

AND ALL SUMMER COMPLAINTS
AND FLUXES OF THE BOWELS
IT IS SAFE AND RELIABLE FOR
CHILDREN OR ADULTS.

CONCORDIA VINEYARDS

SANDWICH, ONT.
ERNEST GIRARDOT & COMPANY
PURE NATIVE WINES
Altar Wine a specialty. Only Native Altar Wine used and recommended by His Eminence Cardinal Tachon. Specially recommended and used by Rt. Rev. Archbishop Lynch and Bishop Walsh.

We also make the best Native Claret for the market.
Send for prices and circular.
London, Sept. 13th, 1887.

The Messrs. Ernest Girardot & Co., of Sandwich, being good practical Catholics, we are satisfied their word may be relied on, and that the wine they sell for use in the Holy sacrifice of the Mass is pure and unadulterated. We, therefore, by this paper, recommend it for altar use to the clergy of our diocese.

JOHN WALSH, Bp. of London.

INSURANCE.

PHOENIX FIRE INS. COY.
Established 1841.
Cash Assets, \$3,305,000.23
Paid in losses over \$2,500,000.10

AGRICULTURAL INS. COY.
Established 1854.
Cash Assets, \$2,083,190.15
Paid in losses over \$3,345,777.24

A share of your patronage respectfully solicited for these old and wealthy companies. Losses promptly paid. Life Insurance effected. Money to loan at 6 per cent.
J. H. FLOOD, Agent,
438 Richmond Street, London.
Two doors west of Free Press office.

McShane Bell Foundry.

Finest Grade of Bells,
Chimes and Pans for Churches,
Colleges, Taverns, etc., etc.
Fully warranted; satisfaction
guaranteed. Send for price and catalogue.
J. H. McSHANE & CO., HATFIELD,
Md., U.S. Mention this paper.

CINCINNATI BELL FOUNDRY CO.

CINCINNATI, O. Manufacturers of the "Brimmer" Bells, Chimes and Pans for Churches, Colleges, Taverns, etc., etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue.
J. H. McSHANE & CO., HATFIELD,
Md., U.S. Mention this paper.

BUCKEY BELL FOUNDRY.

Bells of Fine Copper and Tin for Churches, Colleges, Taverns, etc., etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue.
J. H. McSHANE & CO., HATFIELD,
Md., U.S. Mention this paper.

VANDUEN & TIFT, Cincinnati, O.

MEENEY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since
1850. Chimes, Bells, Pans, etc., etc.
and other bells, sent by express.