

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.

TWELFTH SUNDAY AFTER PENTECOST.

The Gospel of to-day, my dear brethren, tells us the familiar story of the good Samaritan. The special lesson which our Lord wished to teach us by this would seem to be plain enough: that true charity is universal, considers every one as his neighbor, and is ready to do good to all, even though it cost a good deal of personal sacrifice.

This is a lesson which we learn with difficulty and easily forget. The priest is obliged, indeed, to keep studying it all the time, for every one is coming to him with his trials and troubles, and, cut off as he is by his profession from the natural ties of family, he has to consider all as his brethren and to try to treat them as such. But you who have your own whom you are obliged to support are very naturally taken up with them and the cases which they bring, and have to be continually reminded that there are others outside your own family circle whose wants God will not allow you to neglect.

But here something happens which is a little strange. If an appeal is made for the orphan, or for some foreign mission, or for the sufferers by some calamity a long way off, these seem to step to the front as neighbors without much difficulty, and we cannot complain that they do not get a reasonable share, especially when we consider that plenty of people outside the parish are helping to the same end. Yes, these get along well enough, but the ones who suffer are the neighbors who are so in every sense, who live right in your own street, or at most only a few blocks away; the neighbors, moreover, who have no one but just you to help them. Now this, I say, is a little strange.

For this is really the most necessary and urgent appeal that we have to make. To help in the parish work is the first duty of every Catholic, after the wants of his own household are reasonably well attended to. To help in the parish work, that is, to put in, each and every one, his fair share to the very great expense which parish work, when properly done, calls for. Now, some people, indeed I fear we must say most people, do not seem to get hold of this idea at all. On the contrary, they appear to have an idea of their own which is truly a splendid one, and which would be even ridiculous, were not the subject one of such gravity and importance. Rather perhaps, I may say two ideas, though they often run together in one confused mass. One is that there is little or no parish work to be done, at least of a kind that costs money, and that when the priest is asking for money for such work, he is really asking for his own money, for his own pocket, and that the other that there is some work, but that it belongs to the priest himself to do it.

People are saying all the time: "How grasping and avaricious these priests are! Money, money, money, all the time; money for pews, for seats at Mass, for the plate collection, for envelopes collection, for all the other things, and why their gospel is all money!" And then again: "If the priest wants a school, why can't he go to work and build it, and let the children all in free, like the public schools?" Or, why doesn't he fix up the church nice, like others do? Why don't he attend to the poor and sick themselves more comfortably than we do? My dear brethren in Christ, when will you wake up to the truth that there are few priests indeed that are millionaires, or even thousandaires, or that want to be, except for their work's sake? But even if the priest was a millionaire, he would not be obliged to put all his money into the Church work unless it had come from the people. He gives his time and his life to the service of the Church, but he is not obliged by his ordination to put all the money he has received by inheritance or like ways, into it, unless in order to give you an example. But really the rich priest is a rarity that is not worth talking about. The real state of the case is just this: there is an immense deal of work to be done for the Church and the poor right here and in every Catholic parish. The priest will do it; that is what he is here for; but he must have money to do it—money for this work, not to spend on his back or his table, God knows. And as God holds him to account for his time and his labor, so—yes, exactly so—he will hold you to account if you have prevented him from doing it by not giving him the means to work with.

We beg of you, then, for God's sake, and for your own sake, to put your shoulders to the wheel. For your own sake, don't go before the judgment seat of God with a begrudging account of pennies spent for Him and dollars by the ten and hundred on yourselves.—N. Y. Catholic Review.

A FEW PLAIN WORDS AND A PROPHECY.

By Rev. C. A. Vassallo, Summit, N. J.

If our separated brethren are satisfied with the common education in the schools which infidels, rationalists, deists, Turks, Chinese, socialists and anarchists cannot object to, since in them God and religion are not mentioned, we Catholics are not satisfied; and if others are proud of their schools, we also are proud of ours, and prefer to pay for the support of our parochial schools, where religion and science, like twin sisters, work together, while we have to support the others, also, by their tax for them. We do not wish to destroy their schools, though we have reason to complain of the injustice of being taxed for their support since we cannot in any direction. We have no fear for the result. When this will come to pass, the mantle of bigotry and prejudice shall be cast aside, and then the dissenting sects, being endangered, shall realize that education divorced from religion is a failure. I hope it will not be too late.—Catholic Review Report.

Written for the Catholic Record.

THE ARTIST'S IDEAL.

Deepens the twilight grey; the setting sun Its mantling rays flings o'er the vine-clad hills Of Galilee. Below, a silver sheet, The sparkling lake smiles out its last adieu To Zion's orb of day, ere flushed he sinks Behind the Western hills.

Exra, The artist boy, sad, pensive, sits; his brow With lines of thought is shaded— and his eyes, Dreamy and clear and gleaming, speak the soul That lies deep hidden in their wondrous depths.

The hours have come and gone since early dawn; With naught behind to mark their fleeting stars, Save a blurred and blotched canvas lying there.

Idea, grand and deep, each other chase Thro' his fevered brain, as humming bees Amid the summer flowers of rosy June, His boyish dream, thro' many a silent hour, Has been to paint, as mirrored in his soul, His one ideal of a human face.

But all attempts are worthless, blank and vain, In sudden mood he flings his brush aside.

But hark! quick-passing steps arrest his thoughts— Echoed and re-echoed from the highway, That hard and hot glows in the moonlight night, Knowing not the God's sheltering arms, Or the graceful Palm Tree's cooling shade, He starts, and gazes at the passing crowd, That hastes on with reverence and with awe,

In wake of One Who seems most meet to be The King and the King of Men. Behold, Like sunlight thro' the mist, there stands the Vision that seems both God and Man— And Ezra's dream at length takes shape and form.

He rushes forth and follows with the crowd, A way by and the city, with its din, The Saviour leads by thorny wayside paths, Steep up the winding pass to mountain-top; And there He teaches new and wondrous truths.

As healing balm, those words fell from His lips: "Blessed are the poor—their home is Heaven; Blessed are the meek—their's is the land; Blessed are they who weep—their's is the Kingdom of God."

Softly word falls on the listening throng— Soothing and sweet, unheard in Jewish law, The artist stood entranced and deep impressed, Lost in thought at all he saw and heard.

Dark night fell o'er that beautiful scene, The stars Stole forth with lustre clear to greet their God, Soft and low on the evening air that voice Was heard, and fell like welcome summer dew

On stalwart hearts of that unlettered crowd— Its tone as sweet as distant music's sound, It tided away amid the tranquil hills.

The Jews disperse, and slowly homeward bend Adown the mount their thoughtful, silent way.

All through the long and weary midnight watch The artist, troubled, at his easel sat, Tolling with pencil and with brush to sketch The Face he saw at eve on Holy Mount.

But morning broke, and yet his canvas lay Untouched, mute witness of man's impotence.

Conquered, baffled, yet all undismayed, He wended forth at eve—bright Hope his guide— To contemplate once more the Lord's Ideal.

Thro' many a night and by the Temple's shade, Idly he strolled and scanned each passer by, Hour after hour dragged slowly on—when lo! Amid a merry childish group is seen The Master, O! what hidden virtues 'ere!

That gentle Face, with tender yearning love, Beams on the nurselings gathered at His feet, His soothing hand rests on a boyish head, From whose bright eyes a timid glance steals up

And rests unobscured on the face of God; The white Jew's hand with a heavenly smile, His hand in blessing raised and sweetly said: "Sister the little ones to come to me, Nor say forbid—for Heaven's home is theirs."

And kissing each He blessed them one by one.

Again the artist tried: again he failed, His golden dreams but moaning each attempt To give them form and life. Weary and restless

He journeyed far thro' Eastern sunny lands— Now drifting through the desert, bleak and lone, Now resting 'neath the Palm Tree's grateful shade;

But ever, ever dreaming of that Face, One eve at length he saw Bohemia's roofs Glisten in the rays of setting sun, That sank with all its glory in the West. Wearied, footsore, he passed the city gates

And wandered on by busy street and mart— Nor rested till within a courtyard square, Attracted by an anxious peering crowd, He stood. And then a vision met his gaze— Meet guardian of his lot and all his hopes, Lo! 'twas the Face he once saw on the Mount;

The Master meek who gathered at His feet Those tender children, whom He loved and blessed.

With modest step and mien, He slow advanced, His head, august, above that eager throng, Who strove to see Him as He passed within, A royal guest 'neath Simon's lowly roof.

The spell-bound artist followed Jesus there, And, all unnoticed, gained the banquet-room, Where humbly sat He, King among the poor.

But list! a gentle step is heard without, And through the open door a woman comes, Of matchless beauty and untold grace, With quick, impatient step she hurries past, And at the Master's feet in reverence falls— A lost, unparaded soul before her God, The bitter tears come gushing o'er His face, And gently bathes them, mingling spices rare

She dries them with her long bright wavy hair, That, rippling, fell like threads of shimmering gold.

And Simon, seeing Jesus' heart was touched, Indignant grew, that one so base as she

Should e'en so much as in His presence stand.

The Master saw what thoughts rose in his breast, And, turning to the Pharisee, he said: "Thou gavest me no water when I came My feet to bathe, or oil to anoint my head; See where her tears have flowed; her love is deep, Her sorrow deeper still." The sinner rose And, going forth, was stilled from that hour. There, standing pensive, passive, and un- seen,

The artist saw and, wond'ring, tried to stamp Within his mind that tender smile of love That lighted up the Saviour's august face; But vain! Alas! in vain. All hope is fled. No power on earth could paint those looks of light.

That beamed o'er Mary's prostrate form, and said: "For loving much has much been pardoned thee."

A glorious autumn eve. The air Is laden with the scent of ripened fruit. An open easement, latticed wide and low, Admits the gentle zephyr's cooling softness To waft a youthful artist's sad moans, Tossing him painfully upon his couch. For hours he raves, and prays in accents wild, That he, but once again, may see that Face Which, erst untraced, he saw one summer night.

Hailed in smiles upon the mountain-top; Or when the dimpled children pressed Him round, And words rang out, to memory ever dear: "Suffer the little ones to come to me, Nor say forbid—for Heaven's home is theirs."

Now wildly thro' the night he longed cries: "Oh, for one last look at Jesus' face— Oh, how meek; how lovely; oh, how sweet!" Comes with yearning on the still night air From fevered, parched lips. But see. The Master

Never yet was known to hear, unheeding, The earnest cry of bruised, aching hearts. He comes and stands beside the lowly couch, Young Ezra looks, and wide the longing eyes

With wonder gaze, yet doubting what they see— As if such bliss were more than he could bear;

The heart-strings snap, unable to contain The rapturous joy that filled its inmost depths.

The wasted face smiles sweetly as a babe's That languidly sleeps upon its mother's breast, And, with a last ecstatic look to Heaven's, The spirit passes fleeing to its God, To gaze for ever in peace and love and joy Upon the Ideal—his Master's Face Divine.

Oh, souls, that seek a true and loved Ideal, Behold it here, where Faith may lift her lamp.

Heavenly joy shall fall o'er all that is, Revelling Christ in Nature's wondrous Book.

From thunder's roar and sunset's crimson glow; From dashing wave and rushing mountain rill;

From summer flower, the balmy breeze, and rain; That welcome falls o'er parched hill and vale;

From whirling snow and wintry blast; From throat of warbling bird—the Master's gaze.

And bids all hearts to open to His love, Each moment comes on bright or shadowy wings,

And bears to us the grace and power to stamp Upon our souls a likeness faint to Christ.

Today "his joy, with others bright and fair; To-morrow grief, on truer deeper lines, Shall be the thine in which the patient toiler May trace His blessed image on our hearts." Keenwood, Aug. 15, 1889. DELIA.

SABBATH REST.

RIDICULOUS POSITION OF PROTESTANT SECTS.

There are Sabbath associations and an American Sabbath Union, aiming to procure new statutes to enforce the observance of Sunday. At the instance of the Woman's Christian Temperance Union, Senator Blair has introduced a bill into Congress. It thus appears that not only Protestant organizations are endeavoring to prevent Sunday labor and noisy Sunday amusements, but also other Protestant associations devoted to temperance and the like.

The whole movement gives rise to some reflection. For the transfer of the Jewish law of the Sabbath rest on the last day of the week to the first day of the week there is not the slightest warrant in the New Testament. On the contrary as the first Council of Jerusalem did not make the observance of the Jewish Sabbath obligatory on Gentile converts, it is evident that the Apostles did not require the first Christians to observe it. The observance of Sunday has no warrant except the authority of the Catholic Church, and it is utterly inconsistent in men who deny the authority of the Catholic Church to attempt to force their fellow-Protestants to observe what has nothing but Catholic authority in its favor. Another curious point is the evidence the movement gives of the warring power of Protestant organizations over those who still loyally are denominated Protestants: "Protestants represented in the official membership of the American Sabbath Union, namely: The combined membership of the Methodist Episcopal Church, the Baptist Church, the Presbyterian churches (North and South), and the Reformed (Dutch) Church, all of which have officially appointed members of the American Sabbath Union, by whom the law is asked for (practically 6,000,000) 5,977,693.

Thus even taking the whole membership of several denominations, the advantage of the law can make out on their side only six millions out of the population of six millions; and they count Cardinal Gibbons' expressed wish for the Catholic sanctification of the Lord's day as the voice of 7,200,000 in favor of the law. In other words they admit that for all advocates in its favor outnumber Protestants by more than a million! We believe that no more than six million Protestants can be found in the country who believe in the inspiration of the Scriptures, in the dogma of the Holy Trinity, in the Incarnation and Redemption through Christ, and that actually Catholic believers in these fundamental doctrines of Christianity far outnumber Protestants.—Catholic News.

EXPEL THE WORMS BY USING THE SAFE AND RELIABLE ANTHELMINTIC FREEMAN'S WORM POWDERS.

ST. BONAVENTURE'S COLLEGE, ST. JOHN'S, N.F.L.

UNDER CHARGE OF THE CHRISTIAN BROTHERS.

From the Daily Colonist, Aug. 27. St. Bonaventure's College, we say confidently, is about to take a new lease of life and enter upon a career of great usefulness under the charge of the Christian Brothers—an Order which here and elsewhere have made their mark as eminently successful educationalists. The transfer of the college to their care was made after mature consideration by the Catholic Board of Education; and from the Prospectus before us and from what we know of the success of the Christian Brothers in Ireland, we feel warranted in believing that St. Bonaventure's will soon outline the palmiest days of its past history. The college has had many difficulties with which to contend, some of which will be removed by having it placed under the control of the Christian Brothers. They can make the schools in St. Patrick's Hall, and the new schools in course of construction, at Riverhead, feeders to the college. As part of the programme which the Christian Brothers are planning several free scholarships in the College will be given to the boys most successful in their studies in St. Patrick's Hall. This we regard as a most important feature in the arrangements which are being made, for it will give the poor man's son, who has talents or gifts, an opportunity to educate them to the fullest extent; it will draw a number of clever boys yearly into the college, and it will give a constant stimulus to educational effort on the part of parents who have any honorable ambition to improve the condition of their children.

The College has been newly painted and renovated, and having spacious grounds in proximity to the Episcopal Residence and the Cathedral, it possesses all that can be desired in the way of beauty and healthfulness as an educational locality. The College will be under the patronage of His Lordship Most Rev. Dr. Power, who, we feel assured, will visit the students frequently and give them every encouragement. The commercial class will, for the present, be under the immediate charge of Rev. J. L. Slattery, whose splendid abilities and great zeal as a teacher in St. Patrick's are known to everyone in this colony. The classes of the advanced course will be conducted by Rev. Mr. Burke, who has had long experience and marked success in preparing boys for the London University. As the attendance at the College will increase, other professors will be added, and nothing that hard work, duty, self-sacrifice and great devotion can do, will be left undone by the Christian Brothers to make St. Bonaventure's College all that is required for the religious training and the commercial and classical education of the Catholic boys of this island. The reputation of the Irish Christian Brothers, as thorough masters of their profession, is not unknown in the Maritime Province, and in course of time children from Prince Edward Island, Nova Scotia and New Brunswick will be sent here to receive the educational advantages, as matriculants to the London University, which St. Bonaventure's will afford.

The labors of the Christian Brothers have been singularly blessed in other parts of the world. According to the latest statistics they now number 1,220 communities, scattered throughout all parts of the globe; 1,172 brothers; 1,679 schools; divided into 6,063 classes, with 307,287 pupils; besides many colleges and boarding schools. With such a record this Grand Order cannot fail to succeed in Newfoundland.

We need hardly say that we heartily wish that the measure of success which the Christian Brothers have already had may be filled to overflowing. The prospect of opening of St. Bonaventure's College, under its present management, and the near prospect of the opening of the schools at Riverhead are matters of sincere congratulation, not only to Catholics, but to the whole community, for all are interested that none of the youth of the island shall grow up ignorant and uneducated. The Christian Brothers, by their proper spirit, if all who can assist by their means, by their good words, and by sending their children, will do so, the present educational movement will soon work out the regeneration of Newfoundland. It will, in less than a decade, banish the words "illiter," "pauper" and "vagrant" from the Newfoundland vocabulary; and the Bishop of St. John's will have the consolation of being able to say, as Cardinal Manning said of his diocese, that there is not a single youth under his charge who is not receiving a sound religious education. The Prospectus, in full, will be found below.

PROSPECTUS.

St. Bonaventure's College, St. John's, Newfoundland, Under the Patronage of the Most Rev. Dr. Power.

St. Bonaventure's College is conducted by the Christian Brothers, who aim at giving the pupils a complete and thorough education—elementary, commercial and classical. At this college boys may, without leaving the country, advance from the elementary stage to the subjects prescribed for the matriculation and the arts and science examinations of the London University.

The chief object of the education system of the Christian Brothers being the religious instruction of their pupils, the moral and religious training of the students is most carefully attended to. No effort is spared to secure the exact and efficient training of all the pupils in the studies that require command of life.

The studies are divided into three courses: 1. The elementary course is intended for young boys, who will be kept apart from the rest of the students, in dormitory, class and refectory. A resident matron will give them all the care their tender years may require. 2. The commercial course is adapted to boys preparing for business or more advanced studies. 3. The advanced course comprises those studies necessary for students preparing for university examinations, for the professions or for the priesthood.

The collection of apparatus necessary for the study of natural sciences has been greatly enlarged, and no expense will be

spared to make it all that the requirements of the students may demand.

The scholastic year is divided into three terms: 1. Christmas to Easter. 2. Easter to Midsummer. 3. Midsummer to Christmas.

FEES FOR PUPILS: Elementary Course \$4 per term. \$12 per annum. Commercial Course 5 per term. \$15 per annum. Advanced Course 6 per term. \$18 per annum.

FOR BOARDING: Tuition, Board and Washing . . . \$160 per annum.

All fees payable in advance at the beginning of each term. Instrumental music and medical attendance extra.

Students, unless personally known to the Brothers, are required, before entering, to present a letter of recommendation from a clergyman and a certificate of health from a physician.

Each boarder shall provide himself with at least two suits of clothes and an overcoat, four day shirts, three night shirts, two sets of flannel, six collars, four pair of socks, three pair of boots, a pair of house shoes, two pair of pillow cases, two pair of sheets, two pair of gloves, six handkerchiefs, hair brush, tooth brush, comb, etc.

Three months' notice is required before the withdrawal of a pupil.

PROGRAMME OF STUDIES.

1. Elementary Course—3rd and 4th reading books, grammar, geography, writing, arithmetic, drawing, singing, etc.

2. Commercial Course—5th and 6th reading books, English grammar and composition, French, geography, history, writing, arithmetic, book keeping, euclid, algebra, mensuration, shorthand, type-writing, drawing, singing, elocution, etc.

3. Advanced Course—The subjects of the commercial course, Greek and Latin classes, modern languages, natural philosophy, chemistry, trigonometry, navigation, etc.

Pupils of the second and third divisions will be required to take up only such subjects as may be considered suitable for them.

Communications to be addressed to— J. L. SLATTERY.

AN ANGLICAN ORDER OF FRIARS.

GRAVE PROPOSITION MADE BY THE CHURCH OF ENGLAND.

If imitation is indeed the sincerest form of flattery, the Catholic Church receives from none such a tribute of indirect, involuntary applause as she does from the Church of England, says the Catholic Times. It is now gravely proposed that Anglicans should borrow from us the idea of preaching friars who shall do nothing, but depend entirely upon the alms they may receive from day to day. Whether such an institution would be suited to the country and the times in which we live is another point; but we venture to doubt whether it is possible that the new Order, if ever it is established, will be able to live for six months under the constitution which has been proposed.

It is suggested that these Protestant friars shall never touch money, but beg their food and lodging from door to door. They are to take three vows of poverty, chastity, and obedience; but the obedience is to be "substantiated to the rule," that is to each man's interpretation of the rule. The only government, apparently, which the friars are to recognize is the supervision of the Bishops; and when we remember that most of the Bishops of the Church of England are likely to refuse to have anything to do with the matter, this is not likely to be a very effective kind of rule.

Finally, the vows are to last—so long as each person may continue to be a member of the Order; that is, precisely so long as each man chooses! In short, the vows, like so many other things about this pseudo-Catholicism, are to be pre- tentious absurdities.

A New Departure.

From the ordinary business methods is made by the manufacturers of Dr. Fowler's Golden Medical Discovery, in guaranteeing this world-famed remedy to cure all diseases arising from derangements of the liver or stomach, as indigestion, or dyspepsia, biliousness or "liver complaint," or from impure blood, as boils, blotches, pimples, eruptions, scalp disease, salt rheum, scrofulous sores and all sweats, and kindred ailments. Money paid for "Discovery" promptly returned if, on fair trial, it don't cure.

Don't hawk, hawk, blow, spit, and disgust everybody with your offensive breath, but use Dr. Sage's Catarrh Remedy and end it.

FAGERS OUT.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and deponency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a remedy, and it comes in the shape of Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parolee's Pills.

Rely on This.

DEAR SIR—I have used Dr. Fowler's Extract of Wild Strawberry for the last three years, and can say with confidence that it is a speedy cure for diarrhoea and all summer complaints. I can recommend it highly and I wish you every success. Mrs. W. FOWLER, 12 Oxford St., Toronto.

A Good Regulation.

Disordered kidneys give rise to rheumatism, dropsy, pain in the back and nose, etc. besides many dangerous complaints affecting the kidneys themselves, as Bright's disease, uræmia, etc. Regulate the kidneys with Burdock Blood Bitters, the best diuretic and kidney remedy ever devised.

Thoroughly Tried.

Having given Dr. Fowler's Extract of Wild Strawberry a thorough trial, I do not hesitate to say that I believe it is the best remedy in existence for all summer complaints, diarrhoea, dysentery, colic, etc. A. J. H. MACKENZIE, R. H. DIGNAN, Springfield, Ont.

A Corrupt System.

Bad blood may corrupt the entire system and cause scrofulous sores, swellings, ulcers, salt rheum, erysipelas, sore eyes and skin diseases, as shingles, tetty, etc. Burdock Blood Bitters purifies the blood and cleanses, tones and strengthens the entire system.



INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND beautifying the skin of children and infants, and curing itching, discharging, itching, scaly and pimply diseases of the skin, scalp and head, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

CUTICURA, The Great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Prepared by the FOWLER DRUG AND CHEMICAL CO., Lowell, Mass., U.S.A.

Send for How to Use Cuticura Remedies.

It cures the skin and scalp diseases, and is beautified by Cuticura Soap.

KIDNEY PAINS, Backache and Weakness cured by Cuticura Anti-Pain Plaster.

An instantaneous pain-subduing plaster. See

C. C. RICHARDS & CO., GENTS—I have used your MINARD'S LINIMENT successfully in a serious case of cramp in my family, in fact I consider it a remedy no home should be without.

J. F. CUNNINGHAM, Cape Island.

So Say All.—That MINARD'S LINIMENT is the standard liniment of the day, as it does just what it is represented to do.

OBJECTS OF THE NEW YORK CATHOLIC AGENCY.

The object of this Agency is to supply at the regular dealer's price, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are: 1. It is situated in the heart of the wholesale trade of the metropolis, and is enabled to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides, the benefit of my experience and facilities in the actual price charged.

3rd. Should a patron want several different articles, embracing an entire separate trade or line of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of Houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything, send your orders to

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Wholesale and retail, outside the combine. Always open.

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WANTED Active men, young or middle aged, to sell Catholic Bibles and Goods in Australia.

Fortunes have been made, and can be made. Oceanic Publishing Co., Guelph, Ont.

This is the same firm that formerly did business as Lys, Mohr & Co. They have simply taken the name of Oceanic Publishing Co.

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Conducted by the Ladies of the Sacred Heart, London, Ont. Locality unrivalled for health, offering peculiar advantages to pupils over delicate constitutions. Air, heating, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating recreations, system of education thorough and practical. Educational advantages unsurpassed.

French is taught, free of charge, not only in classes, but by conversation.

The Library contains choice and standard works. Literary reunions are held monthly.

Art and musical instruction. Music form a prominent feature. Musical soirees take place weekly, elevating taste, testing improve and inspiring self-possession. Strict attention is paid to promote physical, intellectual development, habits of neatness and economy, with refinement of manners. Terms can be obtained on application to the Lady Superior.

CONVENT OF OUR L