

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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LONDON, ONTARIO, SATURDAY, SEPTEMBER 1, 1894.

NO. 828.

MR. GLADSTONE ON HERESY AND SCISM.

Leo XIII., feeling the end of life to be approaching, has made a solemn appeal to the world in favor of religious unity. He calls attention to the enormous loss of power for good in the world through the divisions among Christians, and has asked them to consider more seriously the claims of the only Church which can reunite them in the bonds of unity. Mr. Gladstone's article in the *Nineteenth Century* is an appeal from another aged man, impressed in like manner with the evils flowing from religious division, and anxious to offer some suggestions for at least diminishing the range and consequences of these divisions. To this extent there is a noticeable parallelism between the utterances of the successor of St. Peter and the utterances of the world-renowned statesman; and we may be allowed to accept the parallelism as one indication showing how truly the Pope has interpreted the present feelings of earnest-minded men. But what are we to say of "the readjustment of ideas" on the basis of which Mr. Gladstone hopes that a working religious unity may be constructed? He acknowledges that Our Lord founded a Church with a succession of pastors whose teaching and rule all were to accept and obey; that the commission of the pastors "was expressly extended by a promise of His superintending presence with them (which could only mean with them and their successors) till the end of the world;" that the Church so instituted was destined "to be the great standing witness in the world for Him and for the recovery of lost mankind;" and that the effect of "rebellion against the jurisdiction then solemnly constituted," when carried as far as heresy and schism, could only be "to impair the Church's witness and thereby frustrate Our Lord's work." Mr. Gladstone acknowledges further that the question of the status of those who should thus lapse into heresy and schism "did not escape the forethought of Our Saviour, and was dealt with by Him in the simplest and most decisive manner." "If he neglect to hear the Church let him be to thee as a heathen and a publican (Matt. xviii., 17);" that is, excluded from salvation. "This," says Mr. Gladstone, "I think is a fair account of heresy and schism according to the view of Our Lord and the Apostles." He is right. The account given is obviously a fair account of what Our Lord and the Apostles taught.

But then it would seem to follow that heresy and schism still retain their ancient character; and that as they continue to impair, and more now than ever, the witness for God's truth on earth, so they must continue to exclude from salvation, and should likewise continue to be regarded as two enormous moral evils which the prudent man cannot on any account consent to make terms with. This, however, is almost the opposite of Mr. Gladstone's contention. He pleads that times have changed. When at length the Church succeeded in reacting Christendom, her success was in another sense her ruin; for it caused her to receive into her bosom, along with her converts, the lustful world from which they had so imperfectly disengaged themselves. Thus the evidences of her divine commission became obscured, and with their obscuration was dimmed likewise the recognition of the duty of obedience to the Church's authority. By necessary consequences heresy and schism became mere venial offences, if offences at all, at least in the case of those who are not themselves authors of the heresies and schisms, but have inherited them by the conditions of their birth and education. That things have come to this pass Mr. Gladstone endeavors to establish on the following grounds: First, from the analogy of other Divine laws—those, namely, against the making of images and usury—he forbids us to settle the question straight off by an appeal to what he has called "the view of Jesus Christ and the Apostles." Secondly, from the piety oftentimes displayed—and, as he would claim, on a large scale—among religious bodies which, if there is a true Church of God still existing on earth, must be deemed heretic and schismatic. Here he has chiefly, though not solely, in view the English Non-Conformists, and those derived from their stock in America and elsewhere. Is not all this piety an evidence that God's grace is at work among them, and thus an implied sanction of their position? The consideration is, as we are all aware, one of which the force is strongly felt by many. Thirdly, he appeals to the tenacity of the existing heresies and schisms in contrast to "the meteoric passage over the scene" of the more ancient aberrations. "The Gnostic, the Arian, the Donatist, the Monophysite, where are they?" And as their disappearance is clear evidence that God has not blessed them, so surely must the endurance of Protestantism (to speak of it only), through three centuries, be an evidence that God does accept it as a suitable soil for the rearing of godliness and piety.

But is it true that the evidences of the Church's credentials have become obscured? The reason Mr. Gladstone gives for thinking it to be so is in any

case open to exception. From the commencement, and hence during the period when he deems the evidence to have been bright, and the state of heresy and schism ruinous to the hopes of salvation, bad and good have been mingled together within the fold. We have evidence enough, unfortunately, of that in St. Paul's Epistles to the Corinthians. But there has been the light shining in the darkness, and unobscured by it, as we may safely claim, in every generation of the Church's history. And heresy likewise has at all times shown the disposition to spring up, and has often succeeded in springing up, within the Church, that is, among its members. But the Church's soil is unengendered to its growth. After a struggle it is always compelled to betake itself outside, and by this persistent expulsion of all that is unorthodox, the Church is able to preserve undimmed her immaculate doctrinal purity. We must contend, therefore, against Mr. Gladstone that there is no obscuration of the Church's evidence through any intrinsic diminution of their splendor. At the same time we may admit an obscuration of the splendor for those who are without. According to a certain physical theory, our globe was at one time encompassed by a dense and opaque mist. The condition to which the separated bodies have brought themselves by their ever multiplying divisions is a similar mist in the regions outside the Catholic Church, obscuring to the view of those who live in the mist the brightness of the rays which the Church is ever emitting from her indefectible stores. Here is a method by which this truth may be more easily recognized. Imagine blotted out of existence all religious communities, ancient and modern, claiming the Christian name, save the Catholic Church of the first four or five centuries, and the modern Church in communion with the See of Rome. Does not the latter patently correspond with the former we will not say doctrinally, as that would be disputed, but to the extent of the outline which Mr. Gladstone draws at the beginning of his article—that is to say, in the character of a Church, large enough and extended enough to be called a world-wide Church, united under the teaching and ruling authority of a succession of pastors tracing unbroken descent from the Apostles, and acting entirely on the principles which Mr. Gladstone calls "the views of Christ and the Apostles?" And if so does it not follow that it is the other religious communities which are at fault; that it is they who by their divisions have (for themselves) obscured the evidences, or, to use Mr. Gladstone's language, "impaired the witness of God's servants" and frustrated thereby His work?

What then is to be our judgment on those who find themselves by inheritance members of these separatist bodies? Mr. Gladstone's theory is that their status has the divine approval manifested by their piety and goodness, and that the changed circumstances are sufficient to explain this approval. The theory current among Catholics, and often expounded, is that if they remain where they are in good faith, not having been able to penetrate the mist of confusion in which Protestantism has enveloped them, they have committed no sin against faith and are so far under the divine approval. They are thus able to receive the grace of God, which is indeed the inheritance of the holy Catholic Church but which is diffused around in order to draw men towards it, and which will enter for that purpose every well-disposed heart. Thus equipped these exiles can bring forth solid fruits of piety, and yet their condition is a subject for sorrow, more than for rejoicing. If grace reaches them, and they lack all the efficacious means of grace, internal and external, which are found within the Church. And then again, whereas within the Church every doctrine is a strong aid towards piety, outside the Church whatever doctrines are opposed to hers are a positive hindrance to piety. Hence given two hearts, one within the other without the Church, of which the latter is much more responsive to grace than the former, and then you may find more fruits of piety in the latter than in the former; just as a good seed sown on a hard seed may surpass in its growth a bad seed sown in a fertile garden. But let the two hearts be of equal responsiveness, and the fruits of piety in the Catholic will far surpass the fruits of piety in the "heretic and schismatic." In the short, spiritual growth without the Church is at best difficult and stunted; only within the enclosure can it find its full expansion. And we claim that a broad survey of Christendom corresponds with this contention. Let not, however, our motive be misunderstood when we assert this. It is not asserted in any spirit of arrogance, but in recognition of a truth, to which because we recognize it we give our allegiance.

Here are two theories to explain the undoubted and consoling fact that much piety is found among Christians outside the pale of the Catholic Church. Now we are arguing, be it remembered, from premises common between ourselves and Mr. Gladstone; namely, that God did institute a Church which

He clothed with authority and intended to last till the end; and on that basis we will now ask which of the two theories is most like the truth. The Catholic theory seems to flow at once by necessary consequence from the idea of a Catholic Church; for them will always be heresies and schisms with such innocent victims we should expect God to deal in the spirit of compassion, while still sustaining the institutions which He has Himself founded. But Mr. Gladstone's theory requires us to hold that out of consecration to the modern prevalence of heresy and schism Our Lord has actually withdrawn the exclusive sanction which originally He gave to His Church, and has taken to His heart, not merely the innocent victims of heresy and schism, but the very heresy and schism itself; approving as approximate truth what He originally prohibited as a suitable soil for error, sanctioning as a suitable soil for the growth of piety what He originally denounced as a land of death; and this although in the original utterance He spoke of an institution destined, "under His superintending presence," to last till the end of the world. How is such a change of attitude consistent with our Lord's divine attributes? Mr. Gladstone, we have seen, seeks for analogies in the altered attitude of Christian thought, doubtless with divine approval, towards image-making and usury. But we would urge upon him with all respect that the analogy here is altogether wanting. In neither of these two cases is there any passage from a judgment of condemnation to a judgment of approval in regard to matter of doctrine, or to an institution distinctly declared of old to be of permanent obligation. The prohibition of the making of images—if it was of making only, and not of making with a view to idolatrous worship—was a mere precautionary enactment not needing to be maintained when the danger was past, and belonging to a confessedly temporary dispensation. The prohibition of usury, strictly so-called, binds now as much as ever. But usury, strictly so-called, is exacting interest for the loan of money, which, if not lent, would have to remain unproductive in the hands of its owner; whereas the establishment of a widely extended money market has caused money to be in these days almost always practically a productive commodity. Thus modern lending at interest is something quite distinct from the usury which was, and is, prohibited.

One point on which Mr. Gladstone insists has not yet been dealt with, and it is not easy to see why he insists on it. Protestantism, he says, has vindicated its claim to pass as under divine approval by its endurance. It has lasted through three centuries and seems destined to continue. It might be remarked how far it has slipped away from its original dogmatic moorings, how evident is the process of dogmatic dissolution through which it is passing. But even if it lasted as this is no mark of divine approval, unless we are prepared to recognize a divine approval of Mohammedanism. The endurance does not compare, rather it contrasts, with the endurance of the Catholic Church, the only institution which, in lasting, can remain faithful to its own principles and its own needs, and can, at the same time, exhibit the phenomena of a vigorous intellectual life.

We have given so much space to the substance of Mr. Gladstone's article, that we must dismiss with a single word the purpose which he has in view. This purpose is to invite Christians of all denominations to consider how precious a heritage they have in common, a heritage affirmed to them even by an enhanced authentication through the sheer fact of their intestine dissensions. On the basis of their common possession of belief in the Blessed Trinity and the Incarnation, he invites them to co-operate more than they do for its maintenance against the assaults of unbelief; and he seems, if we understand him rightly, to indicate a State-imposed system of undenominational education as a special danger against which such co-operation needs to be directed. Although we cannot accept his premises, we can have nothing but a welcome for an invitation to co-operate in this manner and for this end. It seems, however, that the Nonconformists are those on whom this invitation needs to be most pressed. It is they who are the great sustainers of the Undenominational system which, in common with Mr. Gladstone, we find to press so sorely on our consciences. If we could but hope that one result of Mr. Gladstone's article would be an endeavor to move those with whom he has still much influence to do, as might easily be done, if there were the will, a system of public education which, without prejudice to proficiency in secular subjects would allow us all to follow the dictates of conscience in the department of religious training.—*London Tablet*.

Rev. Hugh McGlin, rector of St. Paul's Church, Philadelphia, died suddenly at Halifax, N. S., on Tuesday, 21st August. He was a general favorite with both clergy and laity. R. I. P.
Very Rev. Dr. Wall, V. G. Pittsburg, Penn., died very suddenly on Friday, Aug. 24.

A Pertinent Suggestion.

Rev. George Meyer of Bayonne, N. J., in a letter to the *New York Sun* makes this interesting suggestion.
"I would like to make a suggestion to retail liquor dealers. How would it be, gentlemen, if you form a moral reform society among yourselves? In the middle ages the executioner of convicts sentenced to death was socially ostracised. Yet a hangman was as necessary as the sheriff of today who performs the hanging or electrical execution of culprits. You are, more or less socially ostracised in the present age, while the sheriff is not any longer. Form a guild among yourselves. Let every liquor dealer be bound to observe strictly the laws of the State, i. e., let him close on Sundays, not sell to minors, nor to persons under the influence of liquor or of intemperate habits. Do not allow profane language, keep your children from mixing with frequenters of your saloons, etc. Do this, watch over your members, report yourselves to the law-breakers in the liquor business, and bring them to suffer the penalty of the law, and you will soon take the wind from the prohibition sail and be as respected socially as any other business man. There is generally a great deal of energy found among liquor dealers. Use this energy to eliminate from your ranks all low-lived, law-breaking liquor establishments."

A QUEEN'S REMORSE.

The State of Mind that Queen Margarita is In.

Letters from Rome described the terrors of which Queen Margarita has been the victim for months past. According to the correspondence, the wife of King Humbert is convinced that the monarchy will be destroyed by the Revolution and her faith is increased by the belief that the Royal Family will be its victims, as was the unfortunate Louis XVI., in the French revolution. The correspondents assure us that she never ceases to exclaim: "I will die like Marie Antoinette! We will not escape the vengeance of Heaven for having deprived the Vicar of Christ of his States!"

The unhappy lady is also convinced that all the evils from which Italy is now suffering are the consequence of the conquest of Rome by Victor Emanuel.

From the day in which the breach was made in the Porta Pia all our misfortunes began" is her constant exclamation. A very significant article which has appeared in *L'Italia* has been attributed to the inspiration of the Queen. In it, after a respectful eulogy of Leo XIII., and of the moral grandeur of the Papacy, regrets are expressed that she should not take part in the Jubilee of the Holy Father.

The article also expresses the profound grief of Queen Margarita for not being permitted to cast herself at the feet of His Holiness Leo XIII. She is quite right in thinking that the breach in the Porta Pia has been the immediate cause of all the misfortunes that have afflicted Italy since the conquest, as the Masons claim by the secret organization working in the interests of Satan.

A CHURCH AT HARVARD.

To be Erected Through the Efforts of Rev. P. J. Callaghan, Paulist.

One of the adjuncts of the great University of Harvard in the near future will be a Catholic church, and the pastor will be Rev. Peter J. Callaghan, the Paulist priest, whose appearance in the pulpit of Harvard chapel a few months ago created widespread interest. Father Callaghan is authority for the statement in reference to the erection of the church. His plan and purpose will be elaborated in an article which he is preparing for the *Catholic Family Annual* to be issued soon. The scheme is the outcome and direct fruit of the young priest's discourse to the faculty and students. The church, of course, will not be within the university grounds. It will be in the immediate vicinity, "near enough," said Father Callaghan, "to reap the harvest that will come as the result of my poor sowing a few months since."

The Catholic Child.

The Catholic child is God's first fruits, and we remember how, in the Old Law, the Lord jealously required for Himself the first fruits. "Set aside with your first fruits to the Lord. Let every one that is willing and hath a ready heart, offer them to the Lord. And accordingly, all the multitude of the children of Israel offered first fruits to the Lord with a most ready and devout mind." But what first fruits does our Lord yearn for as He yearns for the souls of innocent children? And it is doubtless because Satan knows how precious they are in God's sight, that in our days he strives up all his agents on earth to make war essentially against the souls of children.

What wonder that they make such a struggle for the soul of a baptized

child! Think for a moment on the effect produced at the font of baptism. If the thread of life is cut one moment before the water flows and the word of power is spoken, the poor soul goes stillborn into eternity. It is indeed a creature stillborn; it has not the life which alone can find place in heaven. If, on the contrary, it be brought to the font, from the poorest parents and in the meanest rags, and the water is poured and the word of regeneration pronounced; O, then let death come as quickly as it will. "O, death, where is thy victory?" This is not death but the beginning of life. For the holy angels are waiting and saying with glad wonder, "who is this that cometh up from the desert, flowing with delight?" Without any let or hindrance, without any passage through cleansing fires, it is welcomed among angels and archangels.

A TRIBUTE TO A HERO.

The Rev. Dr. Talmage writes as follows, from mid-ocean, near Tasmania, to the *Brooklyn Eagle*:

"The most of the world's heroes and heroines die unrecognized. They will have to wait until the roll is called on the other side of the Dead sea. Once in a while there are circumstances which thrill the world with the same story like that of the brilliant Belgian Catholic priest, Joseph Damien, who after a week's consideration of whether he had better to do so, accepted the appointment as missionary to Molokai, the Isle of Lepers, for sixteen years administering to the leprosy and the dying of the leprosy. When told by his physician that he had the faintest hope he showed no alarm nor even agitation, but said, 'As expected, I am willing to die for these I came to save.' The King knighted him and a memorial slab designated his resting-place, but Protestantism has joined Catholicism in the beatification of this self-sacrificing ecclesiastic."

That moral hero completely transformed the Isle of Lepers. It was before his work began a den of abominations. No law. No decency. All the tigers of passion were let loose. Drunkenness and blasphemy and licentiousness and cruelty dominated. The mortal disease eclipsed the physical. But Damien dawned upon the darkness. He helped them to build cottages. He medicated their physical distress. The plague which he could not arrest he alleviated. He prepared the dead for burial and dug for them Christian graves and pronounced upon them a benediction. He launched a Christian civilization upon their wretchedness. He gave them the gospel of good cheer. He told the poor victims concerning the land of eternal health, where the inhabitant never says, "I am sick," and the swollen faces took on the look of hope, and the glassy eyes saw coming relief, and the footless and the limbless and the fingerless looked forward to a place where they might walk with the King robed in white and everlasting songs upon their heads.

Good and Christ like Joseph Damien! Let all religions honor his memory. Let poetry and canvas and sculpture tell the story of this man who lived and died for others and from century to century keep him in bright remembrance long after the last leper of all the earth shall have felt through all his recovering and revitalized nature the voice of the Son of God saying "I will. Be thou clean."

Who Converts the Chinamen.

The work of Catholic missionaries in China is productive of far better results than that of Protestants. From the decennial report of the Chinese Imperial Maritime Customs, it appears that in Mowchang twenty-three Catholic missionaries have more than 12,500 converts, whereas seventeen Protestant missionaries have only 2,000. In Chefoo the missionary body comprises some seventy-five Protestants with 500 converts, and 100 Catholics with 100,000 converts. Thus, while each Catholic secures 1,000 natives, each Protestant secures only six or seven. In Mengtzo the situation is even worse from the Protestant point of view. There are, we are told, twenty-three Catholic priests with 10,000 converts; twelve men and nine women. Protestant missionaries can only boast of a dozen baptised adherents. No clear light is thrown upon the causes of the failure of the Protestant missions; but it is doubtless due in great measure to the faculty possessed by the Catholics of identifying themselves with the interests of the natives. In Ichang, for example, the Fathers have taught the people to grow the potato, which in many villages has superseded even rice as the staple food.

AN INCONSISTENCY.

It is a strange fact that the tendency of the modern mind is to reject dogmas, which rest upon authority in the very domain wherein authority holds good, and loathly to admit them on the strength of that same authority, in that other domain wherein strict logic proves that authority ought not to constitute their basis. The most popular form of Christianity to day is that which professes to ad-

here to the spirit of Christ's teaching and to disregard the letter, or, in other words, to admit the sentiment and to set aside the doctrine. Be good, and to be honest, lend a helping hand to your neighbor when in need and you have accomplished all that the law and the prophets require of you, and as for those positive tenets which separate Christians into warring camps, the less you think and talk about them the better. They are the bane of the Christian religion, they have been the prolific source of dissension among its votaries, and have in the long run led to the most deplorable results. Besides they are not only purely speculative, but they utterly lay outside the pale of demonstration. Not only is the dogma of the Trinity one of pure speculation, in no way calculated to influence our daily conduct, but it is utterly impossible by any process of reasoning to prove it. This reason and speak many *so-called* Christians to day, and they imagine for a moment that they are reasoning and speaking at random. For, in truth, not only is dogma the basis of our practical conduct, not only is it the sap, and root, and trunk that nurture the tree and make it blossom and bear fruit, and diffuse a delightful fragrance all round, but it appeals to our intellect through authority and not through reason, as these people seem to think it should.

The essential point of their mistake, indeed, lies right here, that they profess to allow to reason alone a deciding voice in all matters appealing to the human mind for acceptance, and the dying of the leprosy. When told by his physician that he had the faintest hope he showed no alarm nor even agitation, but said, 'As expected, I am willing to die for these I came to save.' The King knighted him and a memorial slab designated his resting-place, but Protestantism has joined Catholicism in the beatification of this self-sacrificing ecclesiastic."

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We do not by any means wish to insinuate that the authority of scientific experts should be rejected, for we know how utterly impossible it would be for each single individual to verify for himself every truth of science, but we merely wish to point out the inconsistency of those who are willing to accept even more than the legitimate testimony of scientific experts, while they pool their authority on which religious truths repose. How glibly some people will talk about the conversion and conversation of energy and discuss the opinions of scientific men there anent while as for demonstrating a single fact in connection with such doctrines, were the matter proposed to them they would be as men who were born dumb. They will even accept the lame and impotent conclusions of some second-rate, noisy men of science in regard to the obscure problems of geology and genesis of species applauding themselves for their scientific cleverness, while they brand as superstitious those who admit truth to which the concurrent voice of the entire human family has borne testimony. They will admit the theories and conclusion of such physiologists as Charcot, Vogt, and Luys, because they bear the stamp of spurious science, but they spurn as the outgrowth of a grovelling superstition the miracles of Lourdes and Beaura because they rest upon authority. Verily the human mind is a puzzle and the science of psychology has many problems yet to solve.—*Catholic Review*.

St. Thomas.

In reviewing a new edition of the works of St. Thomas of Aquin, two or three weeks ago, we referred to the increase of interest which those outside of the fold are beginning to manifest in the writings of the Angelic Doctor. A further proof of appreciation for the writings of the Angel of the Schools on the part of non-Catholics is afforded by the announcements of the establishment of a chair of Thomistic philosophy in the Protestant University of Amsterdam.—*Ave Maria*.

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