

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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ENCYCLICAL UPON THE ROSARY.

Leo XIII. has addressed the following Encyclical Letter to the Catholic world:

To our Venerable Brethren, the Patriarchs, Princes, Archbishops, Bishops, and other Ordinaries having peace and communion with the Apostolic See:

LEO PP. XIII.

VENERABLE BRETHREN.

Greeting and Apostolic Benediction.

The sacred joy caused in our heart by the happy completion of the fiftieth anniversary of our Episcopal consecration was greatly and sweetly multiplied by the sight of the participation of Catholics of all parts of the world in our happiness, as that of children in their father's pleasure—a brilliant witness to their faith and love. In that event, with an ever renewed sense of gratitude, we admire and magnify the counsels of Providence, towards ourselves immeasurably gracious, and infinitely fruitful to the Church. At the same time we feel our soul stimulated to give thanks and glory for this good gift to the august Mother of God, most powerful mediatrix at the throne of God. Inasmuch as the immense loving kindness of Mary—which, during a long and varied course of years and in many ways, we have ever proved to be prompt and effectual—appears more clearly and more helpfully every day, it fills our soul with happiness, and encourages us to a superhuman confidence. We seem to hear the very voice of that heavenly Queen leading us lovingly amongst the difficult ways which the Church must follow, directing us in the fulfilment of our duty in the cause of the salvation of mankind, admonishing us that we should exhort the Faithful still further to piety and to the exercise of virtue. With her wishes it has many and many a time been sweet to us to correspond. And among the fruits which, with her blessing, we gathered after these exhortations, must be especially recorded the increase of devotion to her most holy Rosary, the multiplication and new institution of Confraternities bearing this title, the diffusion of valuable writings upon the same subject, and, finally, the glory rendered to the same devotion by the Fine Arts. This, as though the voice of the Blessed Mother were calling still more clearly at our ear, "Cry aloud and cease not," we rejoice once more, Venerable Brethren, to speak to you of the Rosary, now at the approach of October, the month which we, bestowing the favors of holy Indulgences, have made sacred to this most sweet devotion. But our subject will be chiefly neither the giving of new praises to this excellent manner of prayer, nor the urging of Christian people to use it with greater assiduity; we shall speak of the precious gifts which the use of it will bring—gifts more than ever needed in the condition of the times. We believe that where the devotion of the Rosary is practised, great advantage may be gained by a thorough explanation of its fruits and consequences as regards not individuals merely, but the whole human race.

No man is there who can now be ignorant how much we, exercising the obligations of the supreme Apostolate, have labored for the civil prosperity of the world, or how strongly we are resolved, with the help of God, to persevere to the same end. We have warned the legislators of nations that they should not make nor approve laws that were out of harmony with the equitable rule of the Divine intention. And we have admonished those who, by genius, merit, rank, or riches, are in positions of advantage amongst their fellows that they should conjoin force and opinion to promote and protect the chief and highest interests of human society. In that society, as it is in our day, too many causes have produced a relaxation of the bonds of public order, and the people are distracted from due attention to purity of moral conduct. Among such causes three are most influential in working towards the ruin of the Commonwealth—dislike of obscure and laborious living; repugnance to suffering; disregard of the happiness to come.

We deplore—and those, indeed, also confess and deplore who acknowledge no rule except the light of reason, no restraint except that of utility—that a deep wound has been inflicted upon mankind by the neglect of those duties and virtues which may be termed private and which are ornaments of ordinary life. From this temper result the rebellion of children against the natural duty of obedience, and their restlessness against any kind of bringing up that is not indulgent or effeminate. From this, too, result the dislike and weariness of laborers at their daily task, their avoidance of hard work, and the discontent with which they raise their eyes to other courses, desiring we know not what impracticable equalization of fortune. Hence, too, the general tendency of man to forsake their native places and their rush to the turmoil and evil course of cities. Hence the destruction of equilibrium among the various classes of citizens; their recklessness, the agitation of minds moved by hatred and envy; the open attack upon established rights; the disturbance of public peace, and the hostility against authority, of those who, deluded in their vain hopes, as-

sume the part of agitator. Against these evils let a remedy be sought for in the holy Rosary, which comprises both a determined order of prayer and a meditation upon the mysteries of Christ and His Blessed Mother. If we but present to the mind the mysteries that are called joyful, we produce images and pictures of virtue, and make them familiar to children from their earliest years. Each may see for himself how full and how rich are the examples of righteousness that may be found therein; as an inspiration to right conduct; and by the contemplation of these the soul will be attached with indelible sweetness. Behold, we are before the House of Nazareth, the habitation of earthly and Divine sanctity. What a life together! What a model of domestic association! There abide simplicity of manners, perpetual concord, an order never disturbed, a mutual respect and honor, not false or capricious, but proved by the assiduity of service. There lacks no industry the gaining of all that is useful for life; but all is got by the sweat of the brow, and—so much contentment is there with little—rather with the aim of lessening poverty, than with that of increasing riches. As a crown to all this, tranquility of soul keeps rule, and joy of spirit, which never wholly forsake him who does righteously. Now, these examples of humility and modesty, of patience under burdens, and of neighborly kindness, of faithful fulfillment of the small duties that belong to daily life, and of other like virtues, entering the soul and impressing themselves upon it, will certainly produce within it in time the wished-for change and growth in good. Then will those private virtues, which so many despise, be once more pleasant and attractive, and wearisome no longer; and conscience, made joyful and sweet in her effect, will also be made strong to persuade and constrain. Manners will grow gentler, family life more dear, daily intercourse more loving. All this effect upon the individual will become an effect upon the family, next an effect upon cities, upon nations, for these are ruled and formed by the unit. So wide and so great are the blessings that the society of mankind may gain!

The second great and fatal evil which we deplore, and which we can never deplore sufficiently, inasmuch as it gainsay daily to the ruin of men, is the growing desire to fly from pain, the resolve to avoid and escape all that brings with it a touch of suffering. No longer is calm and liberty of the soul desired as the noble reward of those who meet and overcome peril and labor with unconquerable will. Men have made to themselves another ideal; the greater number of them aspire after a chimeric perfection and an illusory progress of civil society, to be rewarded and crowned with none but earthly triumphs, none but natural delights. That wild and desperate longing for happiness holds sway in too many hearts, which, even if they do not suffer the loss of all, are inevitably enervated, and too often sink miserably under the pain of life. In this peril, too, we must find hope and safety in the Rosary. Men must learn to have spiritual hopes and generous desires. And this shall come to pass if from their boyhood they sweetly and tranquilly pore upon the Mysteries of Sorrow. In these we behold how Christ, the author and finisher of our Faith, worked in such wise that we might find in His life, reduced to practice, all that has been taught us of the necessity of bearing pain. Nay, we see Him lay hold of all that is hardest to be borne. We contemplate Him as He grows exceeding sorrowful unto death, so that He sweats blood. We see Him bound like a thief, subjected to the judgment of iniquity, cursed, outraged, calumniated. We see Him struck with scourges, crowned with thorns, fastened to the Cross, judged unworthy to live, judged worthy of death, amid the clamors of a people. And with the pains of the Son we recall to mind the sorrows of Mary most holy, whose soul was not wounded only, but pierced through by the soul of anguish, inasmuch that she gained, and bears for ever, the name of the Mother of Sorrows. Truly he who shall not merely look, but shall meditate, upon such a splendour of suffering virtue shall be constrained to imitation. Even though this world, under the general malediction, should bring forth for him her thorns and thistles; even though his soul should be oppressed with distresses, and his body with disease; yet there shall happen to him no evil from the hatred of men or the anger of devils—there shall happen to him no calamity, public or secret, that he shall not be strong enough to bear with patience. Most just is the saying, "To do and to suffer is a Christian's business." For whoever is worthy of that name cannot but imitate the suffering Christ. Under the name of patience, however, we do not include the vain ostentation of a soul hardened in endurance, after the manner of certain philosophers of antiquity. We intend to describe the patience that is learnt of Christ, Who rejected enjoyment, and, overcoming humiliation, became obedient to the death of the Cross; the patience that looks to Him for comfort and for grace, that refuses not to suffer but rejoices in the face of sorrow, and counts the

greatest distress for gain. The Catholic Church has had, and has ever, signal disciples of that doctrine. She has in every place, and in multitudes, men and women of every condition, who, following Christ, endure every kind of insult and of bitterness for the sake of faith and repeating, by their life rather than their lips, the words of Thomas: "We too will go and die with Him." May such noble examples of constancy be yet multiplied; may they grow still more splendid, and may they gain Divine protection for civil society, virtue and glory for the Church!

And the third evil that so sorely needs healing chiefly affects mankind in this our day. Although men in ages past may have greedily amassed the wealth of this world, they yet did not despise the things of the world to come. The wiser among the Gentiles recognized this life as a place of pilgrimage and not of abiding, as a way-side station and not as a terminus. But our contemporaries, although they are taught by the science of Christianity, for the most part lose their way in following after transitory things; they do not merely lose the remembrance of a better country and a blessed eternity; they deliberately intend to abolish and efface that hope. And yet the Apostle has said that we have here no abiding city, but are in search of a home in the future. If we shall seek for the origin of such a disorder we shall find it chiefly in the common delusion that thought of things to come quenches love of country and acts contrary to the prosperity of the community. There is no more foolish calumny than this. For that which we hope for in the life to come does not so absorb the thoughts of man as to withdraw them altogether from visible things; and Christ Himself intends that we should seek first of all the kingdom of God, yet not in such a manner as to cause our neglect of all else. In fact the use of present things and of the innocent pleasures that belong to them are the increase and the reward of virtue. The splendor and the beauty of earthly cities, which is augmented by the concourse of mankind, may inspire a thought of the magnificence of the city which is above. There is absolutely nothing lawful that contradicts human reason, nothing that opposes the counsels of religion. God is the author of nature and of grace. He wills not that the one should be hostile to the other. He would have them united in close alliance; not in collision, not apart, but leading by a friendly path to the immortal felicity to which the mortal is predestined. But men, given over to pleasure and loving themselves only, wilfully degrade all their hopes to earth and so can mount no higher. So far are they from using visible delights as incentives to hope for the eternal, that they lose all sight of eternity. Ignoble is the state of those men. God can hardly inflict greater punishment than is his who abandons himself to life-long self-pleasing without a thought of felicity that are to have no end. From such peril and evil shall he be free who uses the devotion of the Rosary with devotion and contemplates the Glorious Mysteries which it represents to him. From these the Christian receives great light for the discovery of those treasures which, albeit remote from corporeal sight, are yet, as we know by undoubting faith, laid up by God for those that love Him. From them we learn that death is not a force of disruption and destruction, but a mere passing and changing of life. We learn that the way of Heaven is open to all men; and, watching Christ as He returns thither, we call to mind the blessed promise He made at His departure: "I go to prepare a place for you." We learn that a time will come in which God shall wipe away all tears from our eyes, and when sorrow shall be no more, neither mourning nor weeping, but when we shall dwell for ever together with our God, made like to Him, for we shall see Him as He is, when we shall drink of the torrents of His delight, shall be fellow-citizens with the Saints, in the most happy companionship of our Queen and Mother, Mary. A soul nourished upon such thoughts must needs be kindled by them, and go repeating the words of the Saint: "Oh, how vile seems the earth to me when I look into heaven!" He will comfort himself, then, with the word of the Apostle, who describes our tribulation here as a light thing when compared with the eternal weight of glory. Indeed, this is the one sole way to unite time with eternity, the earthly with the heavenly city. By this means alone shall noble and generous characters be shaped. And where these abound, there shall the dignity and the splendor of society be increased. All that is good will flourish, all that is true, all that is beautiful under the supernal law that is the head and front, the principle and the source, of beauty, righteousness and truth.

This is the truth manifest of all that we have affirmed respecting the precious things wherewith the holy Rosary is faithful, and respecting its efficacy against the wounds and woes of human society in our day. All, however, will easily perceive that these blessings will be more directly and more largely enjoyed by those who

shall enrol themselves as members of the holy Confraternities of the Rosary, who, therefore, claim them by a special title, and who unite together in bonds of special charity in the service of the Holy Virgin. Such associations, authoritatively approved by the Roman Pontiff, and favored by them with privileges and Indulgences, and possess a proper form of corporation discipline, hold meetings at stated times, and are furnished with the best means for fostering piety and for rendering true service to civil society. They are, as it were, the armies of Christ, fighting His battles in the strength of His holy Mysteries, guided in their way by the Queen of heaven, to whom are paid their vows, their prayers, in whose honor are held their solemnities, their processions, highly favored in all ages, and especially on the day of Lepanto. Most right and salutary, therefore, is it that the instruction, multiplication and direction of such confraternities should be undertaken, not by the sons of St. Dominic alone, although the matter belongs particularly to them and to their Institute, but by all who have the care of souls, especially the pastors of the churches where the confraternities have been canonically erected. It is a wish we have also much at heart that those who are at work upon missions for carrying the doctrine of Christ to barbarous nations, or for spreading it among the civilized should give special heed to this matter. In answer to their exhortations, we doubt not that many of the Faithful will give in their names to such associations, and will more than ever seek to gather thence the interior blessings wherewith we have spoken, for in these reside the reason and the essence of the Rosary. The example of members of confraternities, moreover, will inspire the rest of the faithful with more esteem and devotion towards the Rosary, so that all may incline, according to our earnest wish, to seek the blessings that will so greatly avail them.

These are the hopes that encourage us, that sustain us, and—in the midst of so much public calamity—rejoice us. Their fulfilment is in her hands who inspired and who taught the Rosary, the Mother of God and our Mother, Mary, who hears our united prayers, We trust, Venerable Brethren, that, by means of your own labors, our teaching and our desires may produce prosperity in families, tranquility in nations, and every kind of blessing. Nor shall there be wanting, as a pledge of the Divine assistance and a testimony of our affection, the Apostolic Benediction, which we impart to you, your clergy, and your people, with all charity in the Lord.

Given in Rome, by St. Peter's, on the 8th of September, in the sixteenth year of our Pontificate.

LEO PP. XIII.

A CONVERT AT CHICAGO.

Father Fidelis, the Passionist, at the Parliament of Religions.

One of the most celebrated of the Catholic divines taking part in the world's Parliament of Religions that is being held at Chicago, in connection with the Columbian Exposition, is Rev. James Kent Stone, better known now-days as Father Fidelis, the Passionist, who read a paper at the Parliament, his subject being, "The Principles and Means of the Religious Renunciation of Christendom." Father Fidelis, in selecting this theme for discussion at Chicago, returned to a tonic which prompted the writing of his first Catholic work, "The Invitation Heeded," which told how its author, convinced by his studies of the truth of Catholicity, personally answered the invitation which the lamented Pius IX. on the eve of the Vatican council, extended to all non-Catholics to enter the fold of the one true Church, and in the profatory chapter of which book Father Fidelis, voicing his great desire to see all his Protestant friends know the truth, wrote this: "I was once deceived by the unreal charms of a false prophetic; but now the thin mask has been torn away. I once had only bitter thoughts and scornful words for her whose glories I had never seen, and to whom I did not know that my soul owed high allegiance; but now high compassion has led me to the feet of my true mother, who through all my railing stood patiently and with tearful love awaiting my return. And in the joy of the present I cannot forget what now seems the gloom of the past. I have been brought into the fragrant garden, and I think of the flowing fountain, and I remember the broken cisterns over which I once labored."

The toil of dropping buckets into empty wells, and growing old in drawing nothing up. Therefore I am fain to look back and call to those whom I have left behind." The Passionist priest who spoke before a Chicago audience on the ways and principles which, in his estimation, are best calculated to bring about the union of all Christendom in one faith is now in the prime of his life and vigor.

A BOSTONIAN BY BIRTH, he comes of what is considered good old New England stock; and his father, who was an Episcopalian minister, had

charge for many years of a church of his denomination in the classic city of Cambridge. The son, born in 1840, after making his preparatory studies, entered Harvard University in 1857, and graduated therefrom with honors four years subsequently. After quitting the Cambridge institution he studied for two years abroad, at Göttingen and in Italy, and returning to his native land, his patriotism impelled him to volunteer for the defence of the Union. He served in the army for six months, when he was compelled by wounds to relinquish the field; and after his recovery he sought and obtained a professorship of Latin at Kenyon College in Ohio. He entered the army as a private soldier, but won the rank of captain by his bravery, and before taking his professional chair at Kenyon College he was ordained to the Episcopalian ministry, in which position he has said of himself: "I defended the Anglican reformation with all my soul. I did so upon what I called high ground, in company with such sturdy Catholics (so I termed them) as Andrews, and Bull and Hammond. I threw myself back upon 'the Primitive Church,' and upheld the doctrinal standards of the Anglican communion as faithfully reproducing the uncorrupted model. I loved this reformed Church, supposing her to be indeed apostolic, both in succession and creed, and not knowing an older and better. I gave her all my devotion (my eyes being blinded) as the mother and mistress of my soul; and I hoped to die, as Bishop Ken died, 'in the holy Catholic and apostolical faith professed by the whole Church before the disunion of

THE EAST AND WEST—more particularly in the communion of the Church of England, as it stands distinguished from all Papal and Puri tan innovation, and as it adheres to the doctrine of the cross."

At Kenyon Father Fidelis quitted the Latin chair in 1867, to assume that of mathematics, and he was also chosen president of the college. The following year, however, he quitted Gambier, the Ohio town in which Kenyon College is situated, and went to Geneva, N. Y., to assume the presidency of Hobart University, to which the trustees and faculty had elected him. It was while he held this position that he hearkened to and heeded the call of Pius IX., already alluded to, and, following what he considered the only line of duty for him, severed all his Protestant affiliations and sought admission into the Catholic fold. This step on his part greatly displeased his venerable father, and gave offence to many of his Protestant friends and acquaintances, but the man who took it was not to be deterred by such happenings from doing what he thought was right, and he went resolutely forward in his chosen way.

The Paulist community, which has always had especial attraction for converts of Father Fidelis' stamp, was the organization which first secured him, though he had a strong desire, which has since been happily gratified, of joining the Passionists, even then. The non-robustness of his health, together with the fact that the Passionist rule of life is an exceedingly rigorous one, induced the young convert to heed the counsel of those who advised him to join the Paulists, and his petition being granted, he at once entered upon the study of Catholic theology at New York, and was, in due course of time, ordained to the priesthood and attached to the Church of St. Paul, Fifty-ninth street. Soon afterward he was honored by being appointed master of novices, in which capacity

HE ENDEARED HIMSELF to the young men who were placed under his care; and he was frequently employed in missionary work, a feature which, as is well known, characterizes in a signal manner the labors of the Passionists.

His old desire of becoming a Passionist never left Father Stone, and his health improving greatly during the years that he wore the Paulist habit, he determined to carry it into effect; and the consequence was that, several years ago, he made formal application for admission into the Passionist body, and his petition being favorably acted upon, he left New York and betook himself to Pittsburg, where, in the monastery of St. Paul, he entered upon his novitiate. That period of probation ended, he was favorably received into the order; employed for some time in missionary work, for which his oratorical abilities especially fitted him; and, finally, sent to Rome, to be perfected in the spirit of the order.

Not so many years ago the American Passionists were importuned by their brethren in South America to send some English-speaking priests down there to minister to the increasing number of English-speaking colonists who were settling in the principal centres of population. In response to this appeal Fathers Fidelis and Edmund, the latter, like the former, being a convert, his name in the world having been Benjamin D. Hill, were sent to Rio Janeiro, where they labored for some time, but subsequently went to Buenos Ayres, where they succeeded, after long and patient labor, aided materially by contributions forwarded to them by friends in this country, in organizing the congre-

gation which worships in the church situated on Calle Caridad, which is now one of the most popular places of worship in the Argentine capital. For quite a number of years past Father Fidelis has been engaged in this field of labor, and the periodical reports which reached this country of the success attending the Passionist missions in Buenos Ayres were flattering to the zeal displayed down there by him and his associates. It now appears that he has been recalled from the South American missions, and that, for some time to come at least, his field of labor will be in this country—a fact that is highly pleasing to his countless admirers in the States, who have always been eager to welcome Father Fidelis whenever he visited their neighborhood, to delight them with his splendid oratory, to instruct them by his profound learning and edify them with his sincere and unfeigned piety.

From the day that Father Fidelis severed his Protestant connections and joined the Catholic Church, his eyes have never turned back to the place he abandoned save in pity for those whom he was forced to leave behind him in their ignorance of the truth and the error of their ways. For himself, his mind has never wavered in its acceptance of Catholic teaching, nor his will in allegiance to Catholic authority. He is unquestionably one of the most valuable and valued acquisitions which Catholicity has of recent years made in this country, and the influence of his conversion has led many another Protestant into the true fold. Father Fidelis is admittedly one of our best Catholic pulpit orators, and his appearance in any church is sure to attract an immense audience, eager to listen to him. He is a writer of peculiar charm and force, and we have few more interesting Catholic works than those that have come from his pen since his conversion. His associate on the South American mission, Father Edmund, is also a writer of admitted ability; and he excels particularly in religious versification, many of his poems appearing in late years in various American Catholic publications. Father Fidelis' paper made an excellent impression at the World's Parliament of Religions, and now that its learned author is to remain in this country, if his sacerdotal functions permit of it, we may hope for valuable contributions from him to our

CURRENT CATHOLIC LITERATURE.

The congregation to which Father Fidelis is at present attached is of Italian origin and one of the more modern institutions of its character in the Church. The Passionists came to this country about half a century ago, and they have now several flourishing establishments here. One of the best known of these houses is St. Michael's Monastery, West Hoboken, whither crowds of afflicted persons flock daily, in the hope of securing relief through the intercession of the founder of the order, a notable relic of whom is in possession of the monastery. Another noted Passionist house is St. Paul's Monastery, Pittsburg, the place where Father Fidelis made his novitiate, after being admitted to the order; and still another is the Monastery of the Holy Cross, Cincinnati, which is soon to undergo enlargement. St. Louis, Buffalo and Louisville also have Passionist establishments. The provincial, at the present time, Very Rev. Thomas O'Connor, resides at the Hoboken house, which is now the headquarters of the order in this country; and whose massive church and monastery look down upon the Hudson's flow, and from one of the finest of our American religious establishments. Monsignor Santoli, it will be remembered, spoke in high praise of this monastery and church on the occasion of the visit which he recently paid to the Passionist Fathers there, during which visit he received the homage of Bishop Wigger and the priests of the Newark diocese.—Boston Republic.

How to Say the Rosary.

The benefit of the devotion of the Rosary of the Blessed Virgin Mary, like every other devotion, depends upon the manner in which it is practiced. It may be said in a careless and perfunctory manner; or with a general good intention accompanied with more or less distraction, or, finally, with attention and a constant and conscientious effort to meditate devoutly on the various mysteries of which it is composed.

Of course we maintain that the mere counting of the beads, if done with a religious motive and a good intention, is not without a degree of merit. But it is better that it should be performed intelligently, and that as the beads pass through the fingers the mind should dwell as steadily and devoutly as possible on the various mysteries. Each mystery has its special lesson which we may make the theme of our thoughts and aspirations during the repetition of the decade of beads.

Every parish ought to have a conference of the St. Vincent de Paul Society, and wherever that charitable organization exists, it should recruit its ranks in view of the hard winter that is coming.

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THE LORDS AND HOME RULE.

Mr. Gladstone's recent speech at Edinburgh outlining the policy to be pursued in consequence of the rejection of the Home Rule Bill by the House of Lords has been received by the British press with very different feelings according to the party to which the different journals belong.

One of the things maintained by the Tories is that in consequence of the adverse vote Mr. Gladstone must make another appeal to the people. The necessity of doing this is totally denied by Mr. Gladstone.

The Toronto Mail is also of this opinion. It says in its issue of the 4th inst., "He (Mr. Gladstone) distinctly hesitates to lead a sortie or begin a siege against the House of Lords."

It was a foregone conclusion that the opponents of Home Rule would advise an immediate dissolution; but Mr. Gladstone has given the answer that such a course would not be in accordance with the distinctly understood principles of popular government.

The Tories pretend, indeed, that the issue of Home Rule was not properly before the electors at the election of 1892, but no pretence could be more fallacious.

necessity of conceding the demands of Ireland. It was a period of turmoil arising out of the secession of a large section of Mr. Gladstone's followers; and it is not much to be wondered at that in the confusion of the time the appeal to the people should have resulted unfavorably.

The question now is, therefore, are the people, or the Lords, to prevail? The Tories, wishing to throw every possible impediment in the way, aim at making a precedent which will give the supremacy to the Lords, but Mr. Gladstone has plainly enough indicated that they must yield to the expressed wish of the electorate.

The agitation has begun already. The National Liberal Federation has declared that the House of Lords must be reformed in such a way that the popular will shall not be circumvented.

Two years ago Mr. Gladstone said before the National Liberal Federation that "if Lord Salisbury's threats are carried out the House of Lords will raise up a question which will take precedence of every other question, because upon that question alone will depend whether the country is or is not self-governing."

It is freely stated in circles which know how matters are proceeding that Mr. Gladstone will hold the reins of Government until several much needed reforms are passed, including a wide extension of the franchise, and that he will then again appeal to the people for another expression of their will, after which the Lords will not again presume to place an obstacle to its being carried into effect.

It is part of the history of the vote recorded by the Lords on the 8th of September that they laughed gleefully as their 419 votes overpowered the 41 who supported Home Rule, but they will laugh with very wry faces when they will find themselves compelled under fear of extinction to reverse their gleeful vote.

THE PARLIAMENT OF RELIGIONS.

The Parliament of Religions at the Chicago World's Fair is now over, and the enquiry now is, "What has it effected?"

It was, certainly, not a Parliament in the sense in which we usually use the word as signifying a deliberative body having authority to make laws for the community over which it rules and which it represents by a delegated authority.

Among Protestants, the Church of England was not represented. The Archbishop of Canterbury was invited either to attend in person, or to take measures to secure representation for his creed, but he declined to do so on the ground that Christianity could not deign to place itself on a level with the multiplicity of religious beliefs which were equally asked to send their representatives; however, there was a representative of a so-called sister Church of Anglicanism, in the person of Bishop Jenner of the Free Anglican Church, who might be considered as representing the Evangelical or anti-Ritualistic form of Anglicanism, as this Church was formed by a secession of those Anglicans who were too much disgusted to remain in the parent Church after the legal decision was given that certain High Church practices were to be tolerated in Anglicanism as established by law.

Notwithstanding the undoubtedly high qualifications of those who participated in this Parliament of Religions it cannot be said that any specific religion was represented in the strict sense of the term. Even Cardinal Gibbons, sustained as he was by Archbishop Fechan and Ryan, and by Archbishop Redwood of Wellington, New Zealand, and other eminent ecclesiastics, cannot be said to have represented the Catholic Church, except in the sense in which any missionary would do so who expounded faithfully the Catholic view of things relating to salvation.

The Schoolmaster Abroad. A Mr. G. Cathcart, of London, writes to us a letter which for elegance of English and thirst for "Romish" gore is quite equal to the missions of John Thruston and Fire and Faggot sent to Irish Catholics who a hundred years ago were wont to be consigned "to H— or Connaught" by the dominant faction of the day.

Our learned correspondent tells us that the publication of his letter "my turn some one from their sins and b the mains of saving them." Let Rome darst not Her strong hold is to keep their peopl in darkness."

We will say, however, for the enlightenment of Mr. Cathcart and others like him, that he is mistaken in "soposing" that "divorce mariges" in Italy and France are the result of Catholic teaching.

It is often the case that the unexpected is the thing that happens. It is so in chemical investigation especially, and it is equally so in matters which influence the conduct of mankind, and we may safely say that the benefit which will come from the Parliament of Religions is not that one which was expected by its promoters, and which was the chief purpose on account of which it was inaugurated.

Before this Parliament assembled there was much talk of "the Brotherhood of Religions," and its promoters

seem to have had it in view to promote a Brotherhood of Religions by putting all religions on an equality, and giving them an equal opportunity to lay their claims before mankind.

We say, unhesitatingly, there is no such Brotherhood of Religions. There is a brotherhood of man, because all men, whatever may be their creed or race, are the creatures and children of one God; but this is not the case with all Religions. Truth is one, error is manifold; so there is but one true religion, one Religion which has emanated from the hand of God, and which He desires all men to accept.

From all this it follows that there can be no Brotherhood between Christianity and Mahometanism or Buddhism, nor between Catholic truth and Protestantism. Hence it was not with a view towards establishing such a Brotherhood that the eminent Catholic prelates mentioned attended the Parliament of Religions.

We admit that Protestantism, and even Shintoism and Buddhism have retained some fundamental religious truths as originally revealed by God; yet none of these systems is of divine institution. God established one Church, one Religion, teaching the truth, and it is His desire that all shall come to the knowledge of the truth.

At the Parliament of Religions the whole advantage was gained by the Catholic Church, which manifested her unity of doctrine, whether propounded by an American prelate, or by one from the antipodes, and it would have been the same if prelates speaking German, Italian, French, Spanish, or even the Syrian or the Persian tongue had been present, instead of those whose language was identical with our own. On the other hand, without speaking of the representatives of Shintoism or Confucianism, a very Babel was presented by the representatives of the divers religious beliefs of Protestantism.

It is true there was no controversy, as controversial addresses were prohibited by the rules of the Parliament, but there was diversity all the same, and we cannot but think that the able presentation of Catholic truth by Cardinal Gibbons and the other divines and the evident unity of Catholicism will have the permanent result of impressing most favorably the prominent participants in the assemblage, and also the whole American people.

THE SCHOOLMASTER ABROAD.

A Mr. G. Cathcart, of London, writes to us a letter which for elegance of English and thirst for "Romish" gore is quite equal to the missions of John Thruston and Fire and Faggot sent to Irish Catholics who a hundred years ago were wont to be consigned "to H— or Connaught" by the dominant faction of the day.

Our learned correspondent tells us that the publication of his letter "my turn some one from their sins and b the mains of saving them." Let Rome darst not Her strong hold is to keep their peopl in darkness."

We will say, however, for the enlightenment of Mr. Cathcart and others like him, that he is mistaken in "soposing" that "divorce mariges" in Italy and France are the result of Catholic teaching.

It is often the case that the unexpected is the thing that happens. It is so in chemical investigation especially, and it is equally so in matters which influence the conduct of mankind, and we may safely say that the benefit which will come from the Parliament of Religions is not that one which was expected by its promoters, and which was the chief purpose on account of which it was inaugurated.

Before this Parliament assembled there was much talk of "the Brotherhood of Religions," and its promoters

to Catholic demands, they intend at once to begin an agitation for the proscription of those societies which do their work by dark methods. A free country has no use for such combinations, and it will be demanded that members of them shall be excluded from all public offices. If this agitation be begun, the Catholic party will be likely to succeed, for they are powerful enough to bring prominently before the public the evils which such societies have wrought. We might, in Canada, learn from our Swiss colleagues how to deal with P. P. A. people, and others, whose purposes are similar to theirs.

NOTES BY THE WAY.

MANY sharp criticisms have been placed upon the Parliament of Religions. It may, however, be productive of much good. But that remains to be seen. The scholarly orations of Bishop Keane are an important addition to the ecclesiastical literature of the age.

The London Month had recently a very interesting article entitled "A Convert Through Spiritualism." The writer says that various communications recommending the doctrines of the Catholic Church were received. "I recollect particularly," says the writer, "that on one occasion when a friend of mine and I had our hands on the Indicator a spirit endeavored to communicate with me which professed to be that of my husband. This, for several reasons, I doubted; and, in accordance with the directions we had received, we both made the sign of the cross in order to test the character of the spirit. Yet it still persisted in the assertion. Still dubious of the identity and conscious of a distressing influence, I said: 'I charge you in the name of the Blessed Trinity to speak the truth.' Instantly the movement of the Indicator ceased though our hands remained upon it. After some minutes it began to spell, though slowly and as it were painfully: 'I am one of the unhappy spirits whom you would call a devil.' This incident may impress a few simple minded people who imagine that the various manifestations may be ascribed to the action of good spirits.

Spiritualism has a certain vogue but it will be always a ghost of a religion. Learned men look wise and solemn when they talk of it, and have no hesitation in explaining the various phenomena, such as the moving of furniture, etc., by electricity, as by some subtle law of nature, unrevealed as yet to the world.

One of the most interesting books of the time is the life of Sir Richard Burton, by his wife, Lady Isabel Burton. The distinguished traveller, Sir Richard Burton, was endowed with an extraordinary talent, akin to genius, but as so many others he was confronted by superiors who would not recognize his services or recompense him in a commensurate manner. And yet he was happy—far more so—in the companionship of a woman who loved him as few husbands have been loved, who understood him, than they who, amidst luxurious surroundings, regarded him as a visionary, a seeker after notoriety.

Lady Burton was educated by the Benedictine nuns at New Hall Convent. When a young girl her marriage was predicted by a gipsy, who wrote out in Romary a forecast of her destiny: "You will bear the name of our tribe, and be right proud of it. You will be as we are but far greater than we. Your life is all wandering, changes and adventure." Some years later she met Sir Richard, "He looked at me," she says, "as though he read me through and through in a moment. I was completely magnetized, and when we had

got a little distance away I turned to my sister and whispered to her, 'That man will marry me.'" Burton asked her to marry him, but her parents objected, on the grounds of his lack of wealth and social position. Lady Isabel, however, determined to unite herself to the man she loved, and when she was told that he was destitute of worldly goods she only answered, "I would rather have a crust and a tent with him than to be queen of all the world." At length they were married; and they who wish to know the love and happiness of the union have but to read the charming book of Lady Isabel. It is a tribute of affection, strange in a century in which selfishness dominates.

OUR SEPARATE SCHOOLS.

CATALOGUE OF PUPILS' WORK AT THE WORLD'S COLUMBIAN EXPOSITION, CHICAGO.

I. Eastern Division.

- City of Kingston. St. Mary's School: Principal, Rev. Brother Simon. Lot No. 731. Specimens of algebra, arithmetic, book-keeping, business forms, composition, drawing, maps, ornamental penmanship and writing. Lot No. 732. Specimens of freehand drawing, geometrical and industrial designs and model drawing. Lot No. 733. Specimens of map drawing—England, Wales, and Ireland, and North and South America. Lot No. 734. Specimens of ornamental penmanship. City of Ottawa. St. Patrick's School: Principal, Brother Abis. Lot No. 745. Specimens of arithmetic, business forms, composition, drawing, geography, grammar, mensuration, maps, penmanship and writing. Lot No. 746. Specimens of drawing from flowers, ornamental penmanship and shading from "flat." Lot No. 747. Specimens of freehand drawing, model drawing, mechanical drawing, and shading from "flat." Lot No. 748. Specimens of drawing from flowers, ornamental penmanship, shading from "flat," and map of British North America. Town of Cornwall. Central Ward School: Principal, John Keating. Lot No. 923(a). Pupils' work—writing, etc. Village of Renfrew. De La Salle School: Principal, Brother Michael. Lot No. 952. Specimens of arithmetic, book-keeping, drawing and writing. Lot No. 953. Specimens of freehand drawing and ornamental designs. Vankeek III. St. Mary's School: Principal, Sister Camilla. Lot No. 941. Specimens of arithmetic, book-keeping, composition, drawing, dictation, grammar and geography and maps. Lot No. 945. Specimens of arithmetic, book-keeping, Canadian history, composition, drawing, dictation, French translation, grammar, geography and literature. Lot No. 946. Specimens of map drawing—North America. II. Western Division. City of Brantford. St. Basil's School: Principal, John T. Yorell. Lot No. 710. Specimens of analysis, arithmetic, business forms, drawing, geography and literature. Lot No. 711. Specimens of freehand drawing and architecture. Lot No. 712. Specimens of shading from "flat" and flower drawing. City of Hamilton. Sacred Heart School: Principal, Sister M. Perpetua. Lot No. 714. Photograph of building, cost \$12,000. Lot No. 715. Specimens of business forms, book-keeping, drawing, photography and maps. Lot No. 716. Specimens of freehand drawing and industrial designs. De La Salle School: Director, Brother Simon. Lot No. 717. Specimens of algebra, arithmetic, book-keeping, business forms, drawing, composition, geography, mensuration, penmanship and photography. Lot No. 718. Specimens of enlarged portrait from photograph. Lot No. 719. Specimen of enlarged portrait from photograph. Lot No. 720. Specimens of shading from "flat" and ornamental penmanship. St. Lawrence School: Principal, Sister M. Teresa. Lot No. 721. Specimens of arithmetic, drawing and writing. St. Mary's School: Principal, Sister Gertrude. Lot No. 722. Photograph of building, cost \$2,000. Lot No. 723. Specimens of arithmetic and maps. St. Patrick's School: Principal, Sister Sacred Heart. Lot No. 724. Photograph of building, cost \$8,000. Lot No. 725. Specimens of arithmetic, book-keeping, maps and writing. Lot No. 726. Specimens of freehand drawing, from flowers and pen and ink sketch. St. Thomas' School: Principal, Sister Hilda. Lot No. 727. Specimens of book-keeping, drawing, maps and writing. Lot No. 728. Specimens of freehand drawing. St. Vincent's School: Principal, Sister M. Bathilde. Lot No. 729. Specimens of arithmetic, book-keeping, drawing and grammar. Lot No. 730. Specimens of freehand and model drawing. City of London. Sacred Heart School: Principal, Madama Morrison. Lot No. 735. Specimens of composition and letter writing. Lot No. 736. Specimens of needlework, embroidery, drawn thread work, crochet work and darned net. Lot No. 737. Specimens of freehand drawing, model drawing and perspective. St. Joseph's School: Principal, Sister Bene' diet. Lot No. 738. Specimens of drawing, history and writing. St. Mary's School: Principal, Sister Borgia. Lot No. 739. Specimens of arithmetic, composition, book-keeping, drawing, grammar, maps and writing. Lot No. 740. Specimens of freehand drawing. St. Peter's School: Principal, Sister Benedict. Lot No. 741. Photograph of building, cost \$22,000. Lot No. 742. Specimens of arithmetic, drawing, grammar, history, letter writing and maps. Lot No. 743. Specimens of freehand drawing and designs. Lot No. 744. Specimens of freehand drawing.

- City of St. Catharines' School. Ignatius. Lot No. 749. Specimens of book-keeping, composition, geography, history and map drawing. Lot No. 750. Specimens of map drawing. Lot No. 751. Specimens of map drawing. Lot No. 752. Specimens of book-keeping, drawing, maps and writing. Lot No. 753. Specimens of drawing and county of Lincoln. Lot No. 754. Specimens of drawing and map drawing. Lot No. 755. Specimens of map drawing. Lot No. 756. Specimens of book-keeping, drawing, maps and writing. City of St. Catharines. Principal, Sister M. Theresia. Lot No. 757. Photograph of building, cost \$2,000. Lot No. 758. Specimens of book-keeping, business forms, drawing, geography, maps and writing. Lot No. 759. Specimens of drawing and designs. Lot No. 760. Specimens of drawing and designs. Lot No. 761. Specimens of model drawing, photography and writing. De La Salle: Principal, Brother Simon. Lot No. 762. Photograph of building, cost \$2,000. Lot No. 763. Photograph of third commercial class. Lot No. 764. All accounts of the exhibition, grammar, prize lists, diplomas, press notices, monthly testimonials, etc. Lot No. 765. Specimens of doctrine, composition, history, arithmetic, geometry, phonography, penmanship, etc. Lot No. 766. Specimens of rhetoric, composition, history, mensuration, etc. Lot No. 767. Specimens of class work, forms III and IV. Lot No. 768. Specimens of penmanship, penmanship and ink outline. Lot No. 769. Specimens of penmanship, penmanship and ink outline. Lot No. 770. Specimens of penmanship, penmanship and ink outline. Lot No. 771. Specimens of penmanship, penmanship and ink outline. Lot No. 772. Specimens of penmanship, penmanship and ink outline. Lot No. 773. Specimens of penmanship, penmanship and ink outline. Lot No. 774. Specimens of penmanship, penmanship and ink outline. Lot No. 775. Specimens of penmanship, penmanship and ink outline. Lot No. 776. Specimens of penmanship, penmanship and ink outline. Lot No. 777. 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City of St. Catharines.

- St. Mary's School: Principal, Sister Pr...
- Lot No. 719. Specimens of arithmetic, book-keeping, composition, drawing, dictation, geography, history, maps and writing.
- Lot No. 720. Specimens of freehand and map drawing.

City of Toronto.

- De La Salle: Principal, Rev. Bro. Odo Bald...
- Lot No. 762. Photograph of building, cost \$20,000.
- Lot No. 763. Photograph of first, second and third commercial classes.
- Lot No. 764. Album containing an account of the closing exercises, programmes, prize lists, names of graduates, diplomas, press specimens, weekly record, monthly testimonials, etc.—1882 to 1892.

Lot No. 853. Specimens of architectural drawing.

- Lot No. 853. Specimens of architectural drawing, Home work.
- Lot No. 855. Specimen of crayon drawing, shading from the flat.
- Lot No. 857. Specimen of outline drawing from the flat.
- Lot No. 859. Specimens of shading from the flat.

ARCHDIOCESE OF TORONTO.

Silver Jubilee.

On Wednesday, the 4th inst., the Very Rev. Dean of Holy Trinity Church, Toronto, celebrated the twenty-fifth anniversary of his ordination to the holy priesthood.

Lot No. 931. Specimens of drawing and writing.

- Lot No. 931. Specimens of drawing and writing.
- Lot No. 932. Specimens of drawing, maps and writing.
- Lot No. 933. Specimens of freehand drawing and shading from flat.
- Lot No. 934. Specimens of drawing, maps and writing.

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Silver Jubilee.

On Wednesday, the 4th inst., the Very Rev. Dean of Holy Trinity Church, Toronto, celebrated the twenty-fifth anniversary of his ordination to the holy priesthood.

DIocese of Hamilton.

On Sunday, Oct. 8, His Eminence Bishop Dowling, accompanied by Monsignor Heenan, visited Brantford to administer the sacrament of confirmation.

CONFIRMATION AT ST. BASIL'S.

FROM BRANTFORD.

On Sunday last Bishop Dowling administered confirmation to upwards of one hundred children of this parish, besides a number of adults.

Lot No. 853. Specimens of architectural drawing.

- Lot No. 853. Specimens of architectural drawing, Home work.
- Lot No. 855. Specimen of crayon drawing, shading from the flat.
- Lot No. 857. Specimen of outline drawing from the flat.

Lot No. 931. Specimens of drawing and writing.

- Lot No. 931. Specimens of drawing and writing.
- Lot No. 932. Specimens of drawing, maps and writing.
- Lot No. 933. Specimens of freehand drawing and shading from flat.

Lot No. 931. Specimens of drawing and writing.

- Lot No. 931. Specimens of drawing and writing.
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Lot No. 931. Specimens of drawing and writing.

- Lot No. 931. Specimens of drawing and writing.
- Lot No. 932. Specimens of drawing, maps and writing.
- Lot No. 933. Specimens of freehand drawing and shading from flat.

Advertisement for 'Shorter' Pastry and 'Shorter' Bills, featuring Cottolene and other products.

Ayer's Pills

Are compounded with the view to general usefulness and adaptability. They are composed of the purest vegetable aperients. Their delicate sugar-coating, which readily dissolves in the stomach, preserves their full medicinal value and makes them easy to take, either by old or young.

Are the Best

Unlike other cathartics, the effect of Ayer's Pills is to strengthen the excretory organs and restore to them their regular and natural action. Doctors everywhere prescribe them. In spite of immense competition, they have always maintained their popularity as a family medicine, being in greater demand now than ever before.

Ayer's Pills

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

Every Dose Effective

Devotional Books

For the Months of OCTOBER & NOVEMBER.

Table listing various devotional books for October and November, including titles like 'The Twelve Months Sacred by Prayers', 'The Angel More in Heaven', 'The Holy Angels', etc., with prices.

Any of the above books mailed free of postage on receipt of advertised price.

D. & J. SADLER & CO.

Catholic Publishers, Church Ornaments and Religious Articles.

1568 Notre Dame St. 123 Church St. MONTREAL TORONTO.

A GREAT OFFER

(Charges prepaid to any part of the Dominion.)

Webster's Dictionary

FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no one hundred other volumes of the kind could supply.

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very best complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of each, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth.

A whole library in itself. The regular selling price of Webster's Dictionary has here been reduced to \$12.00.

N. B.—Dictionaries will be delivered free of all charge for postage. All orders must be accompanied with the cash.

If the book is not entirely satisfactory to the purchaser it may be returned at our expense.

I am well pleased with Webster's Unabridged Dictionary. I find it a most valuable work.

JOHN A. PAYNE, Chatham, Ont.

Mr. W. Scott, of Lanarston, Ont.

POST & HOLMES, ARCHITECTS—Ontario Street, Toronto, & Also in the GERRARD Bldg., Whitby.

A. A. POST, R. A. A. W. HOLMES.

FIVE-MINUTE SERMONS.

Twenty-First Sunday after Pentecost.

GOSSIPING.

Laying hold of him he thrilled him, saying: "Pay me what thou owest." (Words taken from a day's gossip.)

The gospel of this Sunday, my dear brethren, inculcates in the strongest possible way the distinctively Christian virtue of brotherly love—the duty, that is, of cherishing a spirit of charity and consideration of other men, and especially of forgiving any injury which they may have done us. This obligation is, however, so clearly and frequently and earnestly enforced in the New Testament, and from our earliest days has been brought home to us in so many ways, that at first sight it might seem that I could do something better this morning than to go back to such an old and familiar subject. And yet, old and familiar as it is, everyday life affords so many proof that we do not carry our knowledge into practice that I am sure that nine in every ten, perhaps ninety-nine in every hundred, stand in need of being reminded of this old and familiar though badly learned lesson.

For of what is the every-day talk of most women and a great number of men made up, if not of ill-natured criticism and depreciation of their acquaintances, neighbors and even friends? In the words of St. Paul, are we not continually biting and devouring one another? Are not the newspapers filled with stories which pander to this uncharitable spirit? What, in short, is more common than detraction, and even slander? Yet even these evils, grave and deadly as they are, are but small compared with other manifestations of this same uncharitable spirit. Why, I have been told of people who have worked side by side in the same work-shop, attended the same church, even knelt at the same altar-rail, and yet, for some trifling cause or other, have refused to speak to one another for years! What trouble priests have with people who come to confession to them! Sometimes the very most they can get is a vague, half-hearted expression of forgiveness, but on no account can they in some cases induce their penitents to extend to one another that which is due to every man, be he Jew or Turk, Catholic or Protestant—the ordinary salutations which civility requires.

Now, that all this is wrong is evident. Not one of us is so blind as not to be able to see that. But what the gospel to-day points out, and what I wish to present to your serious consideration this morning, is the very unpleasant consequences which will infallibly follow upon such conduct. We know the story very well. A slave is in debt to his master for a very large amount—an amount which, while quite willing, he is utterly unable to pay. His master releases him from this debt. Whereupon this fine fellow, meeting a brother slave who owed him a paltry sum, accuses him in the brutal manner mentioned in the text, demands immediate payment of the money, and, notwithstanding the debtor's entreaties and his willingness to make it good as soon as possible, locks him up in prison until the amount is forthcoming. Thereupon his conduct is brought to the knowledge of his master. He at once summons the wicked slave before him and "delivers him to the tortures until he pays all the debt." Then our Lord says, and I ask for your serious attention to His words: "So also shall my Heavenly Father do to you if you forgive not every one his brother from your hearts."

Of course, it is unnecessary to point out how strictly this applies to us. Many other text might be cited from the gospels to the same effect. One only I will mention, and that is, that we cannot say "Our Father" without making the very forgiveness of our sins, which we ask for, dependent upon our forgiveness of the faults of others. We must forgive if we wish to be forgiven, and this forgiveness must be from the heart—no mere form of words, sufficient to satisfy men, but it must be a forgiveness sincere and genuine, such as to satisfy God, the searcher of hearts, before Whom we must appear to give an account of our whole life.

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Mary's eyes brightened.

How They Worked Their Way.

By MAURICE FRANCIS EGAN, LL. D.

I.

The main question with the family was, "Where shall we send the boys to school?" The family consisted of six Beresfords—Dermot, Brian, Mary, and Kathleen; the father and mother completed the family. The children looked upon the father and mother as the best and the greatest people in the world. The boys were sure that what their father could not do was not worth doing, and the girls clustered around their mother like buds around a rose, or bees around a bed of pansies.

It was a pleasant picture when the family gathered at the breakfast-table in the morning. The sunlight streamed through the dining-room windows on the group at the round table, and flashed on the snowy cloth and bright silver. It was Mary's business to see that the table looked nice, and it was rarely, indeed, that she did not contrive to have a bunch of flowers in the centre, and one or two beside her mother's plate.

In summer their city "yard"—it was literally not much more than three feet square—gave her daisies and pansies and a sprig of larkspur. In the autumn some chrysanthemums, and in the winter, geraniums, which were tenderly cherished in the bay-window of the sitting-room. Always, however, the best flowers of the season were set at the feet of the statue of the Blessed Virgin, in an alcove of their sitting-room.

It is needless to describe the character of the young Beresfords. They had some of the faults and some of the virtues usually ascribed to American children. In the course of their story, you will become acquainted with their faults and their virtues.

Mary was just fifteen years of age; Brian and Dermot, the twins, were one year younger; Kathleen was twelve. Mr. Beresford sat at the breakfast-table on a certain morning in spring, and looked at the bright faces on either side of him. Mr. Beresford's hair had begun to turn gray of late, and when the sunlight fell on his face, Mary, so lovingly observant, noticed that the wrinkles near his eyes made a new work of fine lines. He looked a little anxiously at his wife, said grace, complemented Mary on the bunch of wisteria on the table, and then said—

"I have news for you, children." "Good news?" said the twins. "I don't know," said Mr. Beresford. "Mary will probably consider it good news, but I cannot say what you boys will think of it."

"You have found a school for us?" cried Dermot, looking up anxiously. "I know it must come some day. I wish we could stay here in Philadelphia and go to school."

Mrs. Beresford smiled sadly. "Ah, dear boys," she said, "the going to a good school ought to make you glad. It is all very well for you to begin to have forebodings when there is talk of sending you away. But I think you would be gloomy in earnest, if you were told that father could not afford to send you to college at all. In fact, that you must turn in and work for your living at once."

Mrs. Beresford's blue eyes filled with tears and her voice trembled a little. Brian and Dermot dropped their spoons in surprise. Mary involuntarily said—

"I hope not!" and then blushed, for she had been taught not to give an opinion in the presence of her parents, when her opinion was not asked by them.

"Yes, boys," said Mr. Beresford, "your mother has hinted the truth. My business ventures in the West have gone wrong. The Stalacta Mine, in which all my earnings were invested, is a failure. Doctor Jarvis says that I shall die unless I get into the country as soon as possible. When I sell this house I may have money enough to buy a farm. I hoped, as you know, to send you to a good school for several years, but I cannot do it now. Well, well—how to you like the prospects of farming?"

Dermot said nothing, he hung his head, and if he had been a smaller boy, a tear would have dropped into his oatmeal porridge. He had counted on going to school. Will Allen, from Georgetown College, had been telling him of the good times there, and he had been reading Mr. Hughes' delightful "Tom Brown at Rugby." It was a great disappointment; he liked the city and he had never been in the country. He had caught glimpses of hot-looking men reaping or digging in sunny fields, and he had wondered how they could do it. But his observations of country life had all been made through the car windows when he was on his way to Long Branch. Besides, he had the antipathy to manual labor common in the American boy of his type. He had never done anything harder than tossing a ball in his life, and he felt his heart sink when his father talked of farm work.

Brian, on the contrary, was much relieved. He cared very little for the straight streets and the city sights. The bicycle in which Dermot delighted, had no charms for him. He wanted a horse. He cared nothing for a decorous ride through Fairmount Park, clothed in a tight shirt and knickerbockers. He read with pleasure of the wild flight of mustangs across Texan plains. He often said to himself that it was a shame for his father to be growing gray haired over old law books and briefs in an office, while Dermot and he studied and played. His white hands filled him with disgust. He said he wanted to work.

Mary's eyes brightened.

"And I can really help mother! Oh, dear! I think farming will be nice!"

Mrs. Beresford shook her head.

"We shall be very poor."

"Why mother," said Mary, "haven't you told us often that if we were contented and good, poverty made no difference? We should be all together, isn't that enough?"

"But the poor boys' prospects!"

"Ah, my dear," said Mr. Beresford, "you forget that a farmer may fulfill all the duties of this life and gain Heaven quite as well as if he were a lawyer or a doctor. And I think if either Dermot or Brian have a vocation for the priesthood, neither your nor my example or words will stifle it."

Mrs. Beresford smiled.

"You are right, James."

"We can be just as near to God in the country as we are here, can't we, papa?" asked little Kathleen. "My catechism does not say that we must live in the city. And I can say the whole first chapter by heart. Listen: 'God made me that I might know Him, love Him, and serve Him in this world, and be happy with Him forever in the next.' See!" cried Kathleen, triumphantly.

"Kathleen has solved the problem for you, my dear," said Mr. Beresford, with a grave smile. "What we want is to serve the God who made us, here, with our whole hearts every day, and having done that, what matters the rest? It is a great sacrifice, for you all, to leave this fine house and the lively city; but I must ask it of you. It is my duty to save my life and health until these chicks of ours are able to take care of themselves. I think you will all help me."

Dermot went to his father and put his arms around his neck.

"Dear father," he said, with tears in his eyes, "I will do anything for you."

"For God's first, Dermot. Come now let us be cheerful and talk over our plans."

After this, they tried to be cheerful. But the announcement had been so sudden, that all, except Brian and Kathleen, were occupied with sad thoughts.

II.

Mary went up stairs after breakfast and drew from a wardrobe a pretty white gown. It was soft, and here and there, among its folds lay brilliant silver lace. She looked at it quite sadly. It had been given to her on her birthday. She had never yet worn it, and her father had promised to let her invite as many of her friends as she choose, in honor of his birthday, which would be late in May. But now that was all over. She could not remind her father of his promise. She knew that her mother was thinking of this disappointment, too, at the breakfast table.

Mothers suffer for all their children when times of trial come. Mrs. Beresford had felt Dermot's disappointment as keenly as he had Mary's. And she had felt it all the more keenly as Mary had tried so bravely to conceal it.

The sunlight shown on this pretty gown, and made the silver lace glisten like the reflections of light on a rippling stream. Mary sighed.

Alice Howe had given a party; Agnes Richards had given a luncheon to all her young friends, and Mildred Ellis had had a delightful musicale, with singing by all her class in school, and a man to play the zither. The girls would think it strange, if she did not give them some chance of having a little fun before she went into the country. The tears came into her eyes. She felt tempted to ask her father; he would understand and let her have a feast on his birthday. She knew he would. But then he was so worried about other things. And then the expense! She heard his step sounding in his study. She would just run in and ask him. It would be so nice to wear that pretty frock. He always liked to see her look well. She made a movement towards the door.

Was she selfish? she asked herself. She looked at the Madonna and the Child that stood on a velvet-covered pedestal in one corner of her room. Sister Hortense and her dear mother had often told her that, in times of difficulty, she ought to say a Hail Mary and to try to model her conduct to that of the Blessed Virgin.

She thought of her father's bowed

head and the net work of wrinkles around his eyes. She said her Hail Mary. Then, with a sigh, she put the soft gown back into its box and cried a little.

She had just wiped her eyes when a flutter was heard on the stairs. Then a cheerful voice broke out, addressed to the housemaid—

"Never mind me, Della; don't trouble yourself to show me her room. I know it. Here it is!"

A knock, very sharp and prolonged, startled Mary. She opened the door and a girl about her own age came in and kissed her violently. It was Alice Howe. Alice moved with as much vivacity as she could, considering that her dress was very tight, and that she had a little dog, which she led by a string, and which was trying to run away in various directions. Alice rumbled up her light, pulpy "bang" before the mirror and then threw herself into a chair, while the curly dog snuffled around the room.

"Oh dear!" she said, in an affected imitation of what she thought to be an English tone of voice, "I'm quite too awfully tired. You really ought to have an elevator—you really ought—in this big house. I've just run in to ask you to my luncheon on the 28th."

"It will be quite too lovely. Mamma has ordered covers for twenty girls, and papa has promised me that the flowers shall be something superb. You must come, and wear your new frock."

Alice, a pleasant-looking girl, wide open blue eyes and yellow hair, was, unfortunately, spoiled by affectation. She had all the airs and graces of a veteran woman of society. Her parents were too busy with other and less important matters to give her much attention.

Mary's manner was very simple and childish, compared with the airs of Alice; but Mary could look one directly in the face, with a clear and honest gaze, while Alice's eyes, or her mouth, constantly showed the workings of self-consciousness, whenever she spoke to anybody.

TO BE CONTINUED.

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