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GRAPES AND THORNS.

By M. A. T., AUTHOR OF "THE HOUSE OF YORK," "A WINGED WORD," ETC.

CHAPTER X.—CONTINUED.

Annette divined the last thought, and replied to it. "It is impossible for a wife to be scrupulous as to the means by which she shall withdraw her husband from danger," she said with quiet coldness.

"You must know far better than I, Annette," her friend said quickly, feeling as though she must have spoken her thought. "At all events, you cannot be called selfish. And, indeed, if the angels of heaven were over-scrupulous with regard to their associations, we should lack their guardianship."

"You here, Honora!" he exclaimed. "What could have induced you?" "We had better not ask each other questions," she replied coldly. "It is late. Will you come home with us?"

She drew back into a corner, and made room for him, with an air almost of disgust; for the moonlight showed his face flushed with drinking, and, as he spoke, a strong odor of brandy had been wafted into her face.

"Honora has been driving this evening, and is sleepy and chilly," his wife made haste to say in explanation, inwardly resenting her friend's hauteur, and regretting having brought her. "She is going home to stay all night with us. I am sure you did not know how late it is."

She furtively picked up his hat, that had fallen off, went on talking lightly, to cover his silence or prevent his saying anything senseless, and tried in every way to screen him from the scorn that she had exposed him to. He leaned back in the carriage, and took no notice of her. The presence of Honora Pembroke had confounded him, and he had just sense enough left to know that he could not keep too quiet. What had stirred her to interfere in his affairs he could not guess, for Annette had always so screened him that it never occurred to him she could have asked her friend to come. Had he known, it would have fared hard with his wife. He had, however, prudence and temper enough to keep him from making any disagreeable demonstration. John was at hand when they reached home, and, as the ladies went hastily up the steps and into the house, they were not supposed to be aware that it was his arm which enabled Mr. Gerald to go in without falling. Then Mrs. Ferrier stood in the open drawing-room door, and, under cover of her welcome to Honora, he managed to get up stairs unnoticed, fortunately for all.

For the truth between Annette's husband and her mother was over, and their intercourse was assuming a more unpleasant character than ever. Now, it was nearly always Lawrence who was the aggressor. Even when Mrs. Ferrier showed a disposition to conciliate, he found something irritating in her very good nature. Partial as his mother was, she was moved to expostulate with him after witnessing two or three of these scenes.

"You ought to recollect her good intention, Lawrence, and try to overlook her manner," she said. "I know well she does not show very good taste always; but you cannot criticize a woman in her own house."

"I am seldom allowed to forget that it is her house," returned the son rather sulkily. "At least, my dear, do not provoke her into reminding you of that," Mrs. Gerald urged.

Lawrence wished to stand well with his mother, and had, indeed, improved in his behaviour toward her in proportion as he had grown more impatient with Mrs. Ferrier. He seemed now to regret having answered her unpleasantly. "If you knew mother, all the little annoyances I have to bear from her, you wouldn't blame me so much," he said coaxingly. "With other frets, she has a habit of asking any of us who may be going out where we are going, and when we are coming back; and Annette has humored her in that. Teddy always tells her, too; but then he tells lies. That makes no difference, though, to her. Well, I have broken

"I think, F. Chevreuse," she said stiffly, "that a priest might do better than encourage pride and haughtiness."

"He could scarcely do worse than encourage them," he replied calmly; "and it is precisely against these sins that I would put you on your guard. Persons are never more in danger of falling into them than when they are complaining of the pride of others, and trying to reform what they conceive to be the abuses of society and the world. The only reformer whom I respect, and who is in a thoroughly safe way, is that one who strives to reform and perfect himself. When he is perfect, then he can begin to correct the faults of

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her of asking me when I am alone; but if Annette will with me, she asks her. Can't you imagine, mother, that it would get to be irritating after a while? It makes me so nervous sometimes that I have really skulked out of the house slyly, as if I had no right to go. And then, when I come in, she will say, 'Why, where have you been, Lawrence? I didn't hear you go out.' If a door opens anywhere, she goes to see who is about. I believe if I should get up in the middle of the night, and try to creep out of the house without being heard, I should see her head poked out of the chamber door before I'd got half-way down stairs. Then she peers and finds out everything. Annette and I had a bottle of champagne the other night in our room, and the next morning she spied out the bottle and spoke of it. I suppose she heard the cork pop when I drew it. You never looked after me half so closely when I was a little boy, always in mischief, as she does now I am a man. She knows what my clothes cost, every rag of them, and how many clean collars and handkerchiefs I have in the week."

"I am sure she need not trouble herself about how much your clothes cost, since you pay for them yourself," Mrs. Gerald said, her face very red. "And if she grudges you clean collars, send your linen home, and I will have it washed there."

"Oh! she has no such thought," Lawrence made haste to say. "She doesn't mean to be cross about any of these things, but only prying. She wants to overlook everybody and everything in the house, and it annoys me. I only tell you so that you may not wonder if I do speak out now and then about some small thing. Then what do you think she has proposed about my going into business?"

"Well?" Mrs. Gerald said uneasily. "She has selected a partner for me." His mother waited for an explanation.

"And who should it be but John?" "John who?" asked Mrs. Gerald wondering, trying to recollect some notable person of that name among her youthful acquaintances.

"Why, I do not know that he has any other name. The big English fellow who lets you in here, and waits for dinner, and opens and shuts the carriage door."

"What! you do not mean the footman?" Mrs. Gerald cried. "I asked her if he was to open the shop-door, and carry parcels, and if he would have the same sort of cackade on his hat, and she got quite angry about it. She says he has saved a good deal of money, and means to go into business, and she thinks I couldn't have a better partner. What do you think of it, mother?"

Mrs. Gerald leaned back in her chair, and put her hand up to her face, half hiding a blush of vexation. "She was not willing to tell Lawrence all she thought of the matter. 'What does Annette say?' she asked. 'Annette vetoed the proposal up and down. I've heard nothing of it for a week or more. I only told you because you seem to think me too difficult.'"

Mrs. Gerald sighed. She had hoped to see her son busy and contented after his marriage, and she found him only more idle and dissatisfied than before. With the partiality of a mother, she tried still to find him unfortunate instead of blameworthy, and rather than see any fault in him, looked only at his difficulties, refusing to recollect how easily he could now overcome them all. She fancied erroneously that to suggest to him that his trials had a good deal of brightness to relieve them, would be to show a lack of sympathy and tenderness, and that the best way to comfort him was to let him see that his annoyances showed in her eyes as misfortunes. It was a mistake which, in her over-sensitive affection, she had always made with him.

"There is no use in anticipating evil, Lawrence," she said. "Perhaps that may be the means of bringing it about. Fortune loves a smiling countenance. As to mamma's plans and wishes with regard to John, the best way for us is to assume that it is impossible she should ever regard him as anything but a servant. And, indeed," she concluded with dignity, "I think she never can do otherwise."

But this assumption did not prevent young Mr. Gerald from going privately to F. Chevreuse, and begging him to interfere and try to bring her mother to reason; and perhaps Mrs. Ferrier was never so near being in open revolt against her pastor as when he undertook to show her that there were certain social distinctions which it was her duty to recognize and respect.

"I think, F. Chevreuse," she said stiffly, "that a priest might do better than encourage pride and haughtiness."

"He could scarcely do worse than encourage them," he replied calmly; "and it is precisely against these sins that I would put you on your guard. Persons are never more in danger of falling into them than when they are complaining of the pride of others, and trying to reform what they conceive to be the abuses of society and the world. The only reformer whom I respect, and who is in a thoroughly safe way, is that one who strives to reform and perfect himself. When he is perfect, then he can begin to correct the faults of

others. Moreover, the established customs and distinctions of society have often a good foundation, and are not likely to be set aside. What would you say if your chambermaid should insist on sitting down to dinner with you and driving out with you?"

Mrs. Ferrier found herself unprepared to answer. Indeed, no lady could be more peremptory and exacting than she was with all her servants except John. She was not yet ready to explain that her generalities all had reference to one exceptional case.

"But John is not at all a common servant," she ventured to say. "He never lived out but one before, and then it was with a very grand family in England; and he wouldn't come here with us, only that he wanted to look round a while before setting up in business. I had to coax him to come, and give him the very highest wages. And Annette did all she could to persuade him."

"John is an excellent man, I am sure," F. Chevreuse replied. "I hope he will succeed in whatever good work he attempts. But we were speaking of your daughter's husband. My advice is that he return to the office where he was before, and remain there till something better presents itself. It is not of approve of any large and showy enterprise for him. It would not suit him. In that office his salary would be enough to render him quite independent, and leave him a little to lay up."

"Lay up!" repeated Mrs. Ferrier, with an incredulous circumflex. "He will put one-half his income into his wife's hands, and she can do as she will with it," F. Chevreuse replied. "Annette has spoken to me about it, and it is his own proposal. She will put the money in bank every month. What he keeps will be his own affair, and what she takes will be a small fund for the future, and will relieve a little that painful feeling he must have in living here without paying anything. It is decidedly the best that can be done at present. Besides," he added, seeing objection gathering in her face, "it may save you something. The young man is not to blame that he is not rich, and he is quite ready to take his wife home to his own mother, and Annette is quite willing to go, if necessary. They might live there very happily and pleasantly; but as, in that case, Lawrence would be the one on whom all the expense would fall, I presume you would make your daughter an allowance which would place her on an equality with him."

Mrs. Ferrier was forced to consent. Nothing was further from her wish than to be separated from her daughter, not only because she was more than usually solicitous for Annette's happiness, and wished to assure herself constantly that her husband did not neglect her, but because she had an almost insane desire to watch Lawrence in every way. Nothing so piques the curiosity of a meddlesome person as to see any manifestation of a desire to baffle their searching. The annoyance naturally felt and often shown by one who finds himself suspiciously observed is always taken by such persons as a proof that there is something wrong which he is desirous to conceal. Moreover, John had let fall a word of advice which she was not disposed to disregard.

She had been complaining of her son-in-law. "You had better let him pretty much alone, ma'am," the man replied. "You'll never drive him to being a sober fellow, nor industrious. Scolding doesn't mend broken china. I have a plan in my mind for them which I will tell you after a while, when the right time comes. He wouldn't thank me for it now; but by and-by, if he doesn't drink himself to death first, he may thank my advice as worth listening to."

John had a quiet, laconic way which sometimes impressed others besides his mistress, and she did not venture to oppose him openly, nor even to insist on hearing what his mysterious plan might be.

It was, altogether, a miserable state of affairs, one of those situations almost more unbearable than circumstances of affliction, for the cares were mean, the annoyances and mortifications petty; and the mind which is ennobled by great trials, was cramped and lowered by the constant presence of small troubles which it would find disregard, but could not. For, after all, these small troubles were the signs of a great one threatening. It was plain that Lawrence Gerald, if not stopped, was going to kill himself with drinking. His frame was too delicately organized to bear the alternate fierce heats and wretched depressions to which he was subjecting it, and more than one sharp attack of illness had given warning that he was exhausting his vitality.

F. Chevreuse came upon him suddenly one day when he was suffering from one of these attacks. The priest had called at Mrs. Ferrier's, and, learning that Lawrence was in his room, too unwell to go out, went upstairs to him somewhat against Annette's wish.

"I will take the responsibility," he said laughingly. "The boy wants me to wake him up; you women are too gentle. You are petting him to death. No, my lady, I do not want your company. I can find my own way."

And accordingly Lawrence opened with pure, vigorous blood coursing through the veins and animating every fibre of the body, cold weather is not only endurable but pleasant and agreeable. No other blood medicine is so certain in its results as Ayer's Sarsaparilla. What it does for others it will do for you.

his eyes a few minutes later to see F. Chevreuse standing by the sofa where he lay in all the misery of a complete physical and mental prostration.

The priest drew a chair close to him, taking no notice of the evident disinclination of the young man to his society. "Now, my boy," he said, laying a hand on the invalid's shrinking arm, "are you desiring yourself up to go through the same bad business again? What has come over you? Come! come! Wake up, and be a man. You are too good to throw away in this fashion."

The young man turned his face away with a faint moan of utter discouragement. "I am not worth bothering about. I've played my stake in life, and lost, and what is left is good for nothing. Besides, if I tried, I shouldn't succeed. Why do you trouble yourself about me? I tell you that what there is left of me isn't worth saving."

He spoke with bitter impatience, and made a gesture as if he would have sent his visitor away.

F. Chevreuse was not so easily to be dismissed. "The devil thinks differently," he remarked, without stirring. "He is fighting hard for you. Rouse yourself, and join with those who are fighting against him! You have an idea in your mind, because you have made mistakes and committed sins, you must lay down your arms. Nonsense! There are all the lives of the saints against you. Some of them never began to try till they found themselves on the brink of destruction. You fancy, too, that because you and your family have had misfortunes, and because you have not been very successful in trying to become a rich man, you must stand humbly aside for cleverer men, and ask no favors. You're all wrong. God made you, and put you into the world, just as He has the rest of us, and you have a right to the light and air, and to repair your mistakes and repent of your sins, without troubling yourself too much about what people say and think, and to do the best you can in worldly affairs without being humbled or ashamed if you can't fill your pocket with money as readily as some can. Let the money go, but don't let your manliness go, and don't throw away your soul. You are talking nonsense when you say that you are worthless. Respect yourself, and compel others to respect you, Lawrence. Nerve yourself, call up your good resolutions, and ask God to help you. Despair is a crime!"

The young man put his arm up, and covered his face with it, as though he had an emotion he was ashamed of; or, perhaps, because the light hurt his eyes. "If I could forget everything, I don't know but I could begin again and try to do better," he said faintly. "But there is no life in me now for anything."

F. Chevreuse rose immediately. "Rest, then, if that is what you need," he said kindly. "Rest, and forget everything painful. If any tormenting thought comes, say a little prayer, and tell it to be gone. Don't drink any liquor to quiet your mind. Let Annette get you some gentle sedative. I'll tell her to keep everybody away from you, and let you lie here six months, if you want to. But when you are better, come to see me."

He was standing ready to go but waited for an answer. There was none. He spoke more earnestly. "You know well it is for the best, Lawrence; and I want you to promise to come to me when you are able to go out, before you go to see any one else."

"Well, I will. I promise you."

But the promise was given, apparently, only to get rid of the subject, and F. Chevreuse went away feeling that he had accomplished nothing.

Annette went directly to her husband, somewhat timid as to the reception she might meet with; but if he was displeased at having had a visitor, he did not seem to hold her responsible. He took the glass containing the opiate from her hand, and set it down beside him. "After a while," he said. "And now I am going to lock every one out of the room, and try to go to sleep. If I want anything, I will ring."

She began to make some little arrangements for his comfort, but, perceiving that they irritated him, desisted, and left him to himself. As she went along the passage, she heard the little click behind her. Oddly enough, this little rudeness gave her a feeling of pleasure, for it showed that he felt at home there, and claimed a right to all that was hers.

"If only he will sleep!" she thought. He did not sleep. His first act was to throw away the opiate she had brought. "Some such dose as they give to teething babies, I suppose," he muttered. Then he seated himself on the sofa, and clasping his hands over his head, as if to still the burning pain there remained buried in thought. One could see that he was trying to study out some problem in his mind, but that difficulties presented themselves. More than once his eyes wandered to a little writing-desk opposite him, and fixed themselves there. "It would remove the only obstacle," he said; "and yet how can I? That would be going over it all again. Now I am not to blame, but only unfortunate; but if I do that..."

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It was pitiable to see a young face so distorted by pain of mind and body, and to see also that the pain was stinging him into still more angry revolt.

He began pacing up and down the room, and, in his doubt and distress, seized upon one of those strange modes of solving the question in his mind which, trivial as they are, most persons have at some time in their lives had recourse to.

"If there is an odd number of squares in the carpet from corner to corner of the room, I will do it," he said, and began to count them. The number was odd. But, apparently, he wished to make assurance doubly sure, for he next counted the stucco ornaments on the ceiling. "Odd again! Now for the third trial." He glanced about in search of the object which was to decide his fate, and spied a large patriarchal fly that had crawled out of its winter hiding-place, and was clumsily trying its wings.

"If he can fly over that cord, I will go," he said; and since this was the last trial, and the poor insect seemed to him something like himself at that moment, he watched with breathless interest its efforts to surmount the great obstacle of the curtain-cord that lay in its path. The little creature attempted to crawl over, but, losing its balance tumbled off and lay helplessly on its back. The young man set it carefully and tenderly on its feet once more. "Now do your best," he said. "You and I have made a failure, but we will try once again."

Inspired, it would seem, by this encouragement, the fly put out its wings, gathered all its energies, and flew over the cord, tumbling ignominiously on its back again at the other side.

Lawrence Gerald did not give himself the trouble to assist again his fallen friend, but went promptly to pull the bell-tassel. He had thrown off all responsibility, and choosing to see in these trivial chances the will and guidance of some intelligence wiser than his own, resolved instantly on following where they pointed.

"I dare say I shall stumble like that clumsy fly, but I shall succeed in the end. At all events, I will try. I can't and won't stay here any longer. It is torment for me, and I don't do any one else any good." He seemed to be arguing with some invisible companion. They will be better without me. Besides, it was not I who decided. I left it to chance. If it was...

His wife entering interrupted the soliloquy. She found him lying down, as she had left him, but with a color in his face that would have looked like returning health, if it had not been a little too deep.

He stretched his hand out, and drew her to the footstool by his side. "Now, Ninon," he said coaxingly, "I want you to be a good girl, and arrange something for me so that I shall not be annoyed by questions nor opposition. It's nothing but a whim; but no matter for that. I want to go to New York for a day or two, by myself, you know, and I must start to-night. I'm not going to do any harm, I promise you. I feel a good deal better, and I believe the little journey will cure me. The train starts at 8 o'clock, and it is now 5. It won't take me half an hour to get ready. (Will you manage it for me, and keep the others off my shoulders?)"

She consented promptly and quietly asking no questions. If he should choose to tell her anything, it was well; if not, it was the same. She knew the meaning of this coaxing tenderness too well to presume upon it. It meant simply that she could be useful to him.

"What is he going to New York for?" demanded Mrs. Ferrier, when Annette made the announcement downstairs.

"Mamma, you must not expect me to tell all my husband's business," the young woman answered rather loftily. "Poor Annette did not wish to acknowledge that she knew no more of her husband's affairs or motives than her mother did."

"Then he will want his dinner earlier?" was the next question. Mrs. Ferrier having, by an effort, restrained her inclination to make any further complaints.

No; all he wanted was luncheon, and his wife had ordered that to be carried up stairs.

"I suppose I am not allowed to ask how long he will be gone?" remarked the mother.

"Oh! I certainly, mamma; but that is not quite settled," Annette said pleasantly. "It depends on circumstances. A few days, probably, will be the most."

When Annette went up-stairs again, her husband was dressed for his journey. A valise, locked and strapped, lay on the sofa at his elbow, and his wrappings were strewn about. She observed that the oak writing-desk, that had not been opened for months, to her knowledge, had been opened now. The key was in the lock, and the lid was slightly raised. She noticed, too, that a little inner cover had been torn out, and lay on the carpet broken in two.

"The carriage will be round in a few minutes," she said. "I thought you would want plenty of time to buy your ticket and get a good seat."

He merely nodded in reply, but looked at her wistfully, as if touched by her ready compliance with his wishes, and was clumsily trying its wings.

In Reply to oft Repeated Questions. It may be well to state, Scott's Emulsion acts as a food as well as a medicine, building up the wasted tissues and restoring perfect health after wasting fever. Minard's Liniment cures La Grippe.

wishes, and or (glapous) quietness. But he such feeling aming his that the b narrowly b buying he place man? "Shall I you?" she "I wish quite each Annette they went mother was the dining ajar, before to leave he had left th through the "Annet deny, I had a l very strict I might w resist the he had should be and acti him muc think of b busy, and pend on a that some drop into on his p

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The Catholic Record.

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LENTEEN REGULATIONS FOR 1893.

(OFFICIAL.)

The following are the Lenten regulations for the diocese of London.

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz: Children under seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law.

In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions.

They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

M. J. TIERNAS, Sec.

THE HOME RULE BILL.

The Home Rule Bill as it will be laid before the House of Commons in a few days has not as yet been published in full for the use of the general public, but its outlines and principal features have been made known in a despatch from London.

These features agree in the main with an outline of the Bill which was given a few weeks ago in the London Speaker. The Speaker is recognized as the organ of Mr. Gladstone, and its utterances bear a semi-official character, and are therefore considered as of great importance, as they make known the intentions of the Government in regard to this measure so important to Ireland, and not only to Irishmen, but to lovers of liberty everywhere.

The Speaker in its comments named five points which were peculiarly difficult of settlement in a manner satisfactory to all, yet as Mr. Healy declared on behalf of the most numerous section of the Nationalists that the Bill as prepared is a much better one than that of 1886, on which Mr. Gladstone's Government was defeated, it may fairly be assumed that Ireland will be satisfied with it; and, on the other hand, Mr. Asquith, the Home Secretary, announced at a meeting of the Liberal Federation Congress that the programme of the session has been definitely and finally arranged, there can scarcely be a doubt that the Liberal party will also support it.

It is difficult to say what attitude the House of Lords will assume on the question. If the mutterings which have been heard are an indication of the temper of the Lords, they will oppose it; but in view of the fact that Mr. Gladstone has frequently and positively stated that he will find an effectual remedy for the opposition of the Lords, the probabilities are that they will yield rather than expose themselves to being forced to come down from the lofty position they have been threatening to take. Mr. Gladstone is in no humor to be browbeaten by them, and they know very well that he has it in his power to use effectual means which they will not relish to bring them to obey the popular will. It is most likely, therefore, that they will accept the verdict which has been rendered at the polls. Possibly if they do not yield there may be yet another general election, but it is almost a certainty that in such an event Mr. Gladstone's majority will be increased, and the popular verdict will be seen to be irresistible.

The Unionists of Ulster are making much noise to induce the Lords to hold

out, but they cannot resist the inevitable, and even though obstacles should be temporarily thrown in the way, they must be removed within a very short time, and Ireland will obtain the measure which she has insisted on so firmly, though waiting patiently for its attainment by constitutional means.

The five points indicated by the Speaker as difficult of settlement are: 1, the Land Question; 2, the presence of Irish members at Westminster; 3, the veto; 4, the Police Force and the Judiciary; 5, the Financial arrangement.

The Land Question is difficult from the fact that some Liberals fear that an Irish Parliament may not be sufficiently considerate towards the landlords. The Irish members are quite willing to deal with the matter, and they would certainly take care to observe justice in so doing; but they are willing to let it be dealt with by the Imperial Parliament, provided, of course, that the latter body really deal with it. The opposing views have been reconciled by reserving the question to the Imperial Parliament for five years, after which the Irish Parliament will have power to settle the matter if it be not already settled. This solution is the one which Mr. Parnell suggested.

The question of Irish members in the Imperial House of Commons has been settled by providing for one hundred and three Irish members, but it is probable that the Speaker's forecast is correct, that the number of Irish representatives will be reduced after settlement of the Land Question. Irish representation is also provided for in the House of Lords.

The veto power of the Queen is not mentioned in the telegraphic summary, but probably the number of subjects reserved to the Imperial Parliament is considered a sufficient guarantee on this point, as the veto power would mean the right of the Imperial Government to veto all Irish Bills. Treaties, relations with foreign States, Customs, and excise matters are thus reserved, and also the establishment of any religion, and legislation on denominational schools and charities. The last three matters are undoubtedly intended to afford to Ulster all the guarantees it requires.

The total annual amount which Ireland will give for Imperial purposes will be £2,881,000, which is a great reduction as compared with the provisions of the Bill of 1886.

There will be two Houses of Irish Parliament; and in case they cannot agree measures will be decided by a popular referendum. Financial matters, however, are not to be dealt with except on recommendation of the Lord Lieutenant as representing the Queen.

It is arranged that the police and judiciary are to remain for five years under control of the Imperial Parliament, after which the Irish Parliament shall assume control.

These measures will certainly afford great relief to Ireland. It remains to be seen whether they will meet the general expectation of the public that they will give all the relief needed.

A DISAPPOINTED POLITICIAN.

It has been well known for the last few years that Mr. D'Alton McCarthy has been a recalcitrant member of the Conservative party, but during the last two or three weeks the tension has been so great that the bonds by which he has been attached to it have been at last completely severed, and he now declares himself to be "an independent member" of the House of Commons.

We already made in our columns a statement of the chief causes which brought about the present condition of affairs. It will be remembered that the Toronto Mail tried to put a religious feature on the quarrel, by making it appear that Mr. McCarthy was the victim of a "Popish" plot.

There is a class of readers who receive with avidity any tales on which such a construction can be placed, but the Mail's story has been shown to be a mere fabrication, and it has been now ascertained from Mr. McCarthy's own admission that his quarrel is simply the effect of a personal pique on his part, the "Popish" feature having been brought in purely for sensational purposes.

Since the quarrel became publicly known, Mr. McCarthy asked the opportunity to explain his position to his constituents, and he has accordingly explained to them his reasons for the change in his political course, but it can scarcely be said that he succeeded in making so good an impression on the public as might have been expected from a politician towards whom so many eyes have been directed as the

prospective leader of a new party to be formed on anti-Catholic lines, and with a new trade policy.

From some of his utterances it might have been supposed that he was about to become an earnest Reformer, for in one of his recent speeches he actually declared that he would henceforth be an ardent supporter of Sir Oliver Mowat in consequence of the decided stand taken by Sir Oliver against allowing a pronounced annexationist like Mr. Elgin Myers to retain his official position while advocating the political union of Canada with the United States.

It now appears that the Reformers did not receive Mr. McCarthy's advances with enthusiasm, so he finds himself still left out in the cold, and as a consequence he has now openly declared himself to be "an independent."

We suppose this means that he is to be the leader of a new party if he can only find a following in the country, which is not likely to be the case, unless the new Know-Nothings, who call themselves the Protestant Protective Association, adopt his leadership.

We have nothing to say against Mr. McCarthy's right to differ from his party on a political question, and if he gives public expression to his views he acts within his rights as a citizen of a free country.

But from his avowal at Stayner, it is not on public grounds at all that he has made his proclamation of independence. The issue at stake is simply a personal one. This announcement he made as follows:

"It is not so much a matter of policy, gentlemen, which has driven me out of the ranks. It is, gentlemen, as a man of honor with regard to all those circumstances that I cannot do otherwise than pack up. As I am not worthy of being consulted, that is one of the taunts against me: 'We have formed an Administration without consulting D'Alton McCarthy.' That is perfectly true that for the first time since I have been in public life a Government has been formed by the leaders of my party and I am unworthy of being consulted. If I am not worthy of being allowed into their confidence and into their councils I can only speak out to you in open meeting to say to you what I believe to be right."

The public generally are not so deeply concerned with Mr. McCarthy's private estimate of himself as to care whether he was consulted or not in the formation of a new Ministry, nor does the welfare of the country depend so entirely on Mr. McCarthy's being consulted that there must necessarily be a change in the Government and in the whole administration of public affairs whenever he imagines that he has been not deferentially treated. We do not pretend to know how the electorate of North Simcoe will receive Mr. McCarthy's astounding revelation that he was treated so cavalierly, but we are pretty well convinced that the country, and even the Province of Ontario, will not place upon Mr. McCarthy the exaggerated estimate with which he regards himself. He is a disappointed politician, and he imagines, apparently, that the whole Dominion must make his imaginary wrongs the political issue of the next generation.

Mr. McCarthy has been for several years one of the least reliable members of the Conservative party, and even at the last election it is admitted that he was the Conservative candidate only on the understanding that he was to be free to oppose the party policy on certain questions on which he disagreed with it. He was a recalcitrant Conservative, and we certainly cannot see that in such a capacity he had strong claims to be consulted by the party leaders in the formation of a Government. If he was actually consulted, as he states, by Sir John Abbot, a consideration was shown towards him which he scarcely deserved at all, and which he certainly deserved less than some other members of the party who perhaps were not consulted any more than himself.

On the 30th ultimo the Conservative Club of Mr. McCarthy's constituency, at their annual meeting, passed resolutions endorsing Sir John Thompson's Cabinet and condemning Mr. McCarthy's course. It is thus made clear that, as a body, at all events, they will not follow whosoever their erratic member's arrogance and disappointed ambition may lead.

MR. MICHAEL DAVITT, who was unseated for Meath, is announced as the Nationalist candidate for North-east Cork, one of the seats for which Mr. William O'Brien was elected in July. His return is certain, as there was no opposition to the Nationalist candidates for that constituency during the elections of 1885, 1886, 1887 and 1892. Mr. Davitt was not made ineligible for re-election by the judgment of the Court which unseated him.

WHY IS IT SO?

There have been of late numerous examples of the avidity with which many, if not the majority, of Protestant audiences greet the worst possible specimens of humanity if they only take the shape of anti-Popery lecturers.

The history of Maria Monk is an evidence that a generation or two ago this avidity was even more marked if possible than at the present day, especially if the stories told represented the most virtuous of Catholics in a hideous light. Edith O'Gorman was another evidence of this, and so was the notorious convict Widdows, who at a much more recent date was received in this city with open arms by the pastor and congregation of Grace Methodist Church, and was even permitted to become practically the pastor of that church and to travesty the most sacred rites of Christianity in his pretended ministrations of the Gospel therein.

But in all these cases it was proved that the individuals who pandered to the passion of hatred for Catholics were notoriously bad characters, and that their tales were pure fabrications without even a foundation in truth.

It might be expected that these lessons would not be lost upon the average mind, and that Protestants generally would learn to suspect that the gross falsehoods which we know are still promulgated in many Protestant pulpits against Catholics are likewise falsehoods, the object of which is to ensure to these preachers of a false gospel a livelihood, because it is only by means of the grossest slanders and libels used abundantly that the beauty of Catholic truth can be concealed from thinking Protestants at the present day. Perhaps without this pabulum the conventicles would be abandoned.

The anxiety to listen to these falsehoods has not passed away with the spread of education, and lying lecturers still find large audiences to encourage them.

It is only a short time since the notorious Mrs. Diss Debar hurried thousands of people with her glib revelations delivered through the United States, and she would probably be still in the field only for the collapse of her effort a little more than a year ago to dupe the people of Chicago, Cleveland and elsewhere with her yarn about an attempt of the Chicago Jesuits to rob her of her jewelry and by the use of drugs even of her senses and perhaps her life. She would most likely be lecturing now in crowded halls were it not for the discovery of her identity with the Spiritualistic medium who defrauded the New York lawyer, Mr. Arthur Marsh, of his property. This discovery caused her to disappear suddenly; but where there is a demand there will be a supply, and several Canadian towns have been and are now being regaled by a Mrs. Sheppard, who is said to have instituted in Canada the new association which has undertaken to regenerate the country by an attempt to drive Catholics from political life and all official positions.

This new Protestant Protective Association is careful to surround itself with darkness, as it will not reveal even the names of members, but we can easily believe that it has Mrs. Sheppard for its originator, for it is conducted on a plan just like one of the United States societies which has similar objects and oaths with itself, and of this latter Mrs. Sheppard is known to be the originator and first chief or president.

Here we may remark that the Chicago branch of the United States society found it necessary to vindicate its good name by repudiating Mrs. Sheppard on account of discoveries which showed up their Supreme President as a woman quite on a par with her co-laborers in the anti-Popery lecture field. The Canadian society still upholds her, and patronizes her lectures. "Birds of a feather flock together."

There are other lecturers in the field, but all are of the same wood. One Slattery, a deposed or suspended priest, has been parading in the West with a partner who claims to be an ex-nun, capable of telling tales equally harrowing with those of Maria Monk's "Awful Disclosures."

Among her stories is one to the effect that she enriched the Nunnery of Poor Clares, Cavan, Ireland, to which she belonged, with a dowery of \$80,000. Enquiry has shown that she never belonged to that institution, whether as a religious, a novice, or a postulant. That is to say, she was never even a candidate to become a nun! The Lady Abbess knew nothing of her whatsoever.

One John Denis Daly has also been

figuring on the Pacific Coast as an expert. In San Francisco and Oakland he was delivering a course of lectures of the usual style, under the auspices of the Methodists and Baptists, which two sects, by the way, are those which are usually the most easily imposed upon by such characters.

Daly received liberal pay for his lectures, but he disappeared suddenly a couple of weeks ago, and no one could tell what had occurred to him. The story was then circulated that he had been spirited away and murdered by Catholics, of course!

The following was the story related to a reporter by a Mr. Davie, one of the Baptist fraternity who took a great interest in this "brand snatched from the burning":

Mr. Davie: "I believe they have done him up."

Reporter: "Whom do you refer to?"

Mr. Davie: "Why the Catholics of course. Who else would attempt it? It was the Rev. Mr. Daly's intention to locate here, and on the day he was in my office he was very much elated over his lecture of the previous night. When in San Francisco to-day I called at the police headquarters and was shown the billy found on the Tivoli steps the other night. The Italians are probably Catholics, as most Italians are, and especially low ones. Of course I don't say that these men had anything to do with Rev. Daly's disappearance, but then everything looks strange, and, in fact, it is a mysterious case all around, and I intend to investigate it thoroughly."

Mr. Daly was at time of this conversation in the prison trying to wear off the effects of a long spree. He had been arrested by a policeman for being drunk and disorderly on the streets, and had been locked up. Investigation brought out the facts, and Mr. John Denis Daly's lecture engagement was cancelled.

Would it not be wise for Methodists and Baptists to be more guarded whom they use and dub as clergymen to preach the gospel of hate to their congregations? Perhaps, however, no respectable man or woman can be found who will enter the anti-Popery lecture field, and they must content themselves with any one they can pick up.

THE RELIGIOUS QUESTION IN GERMANY.

It is stated in a despatch from Berlin that "the Emperor William of Germany will entertain Dr. Kopp, of Breslau, and Dr. Kremertz, of Cologne, the newly-created German Cardinals, at a grand State dinner upon their return from Rome. Among the guests will be the members of the Council of State. It is said that Count von Ballestein and Dr. Lieber, the leader of the Clericals, will be present."

The attitude of the Emperor towards the Church, which is constantly becoming more and more friendly, ought to be taken as the last remnant of the penal laws of Prince Bismarck's regime will soon be abolished by a repeal of the laws by which the Jesuits have been banished from the Empire; but at all events there has been a great change since Bismarck boasted that the Government would never "go to Canossa."

To the ever-increasing influence of the Church in Germany, and especially to the strength of the Catholic party in the Reichstag, this change must be attributed, and these same causes must before long bring about the repeal of the obnoxious anti-Jesuit laws.

The same despatch continues:

"The Emperor is expected to talk with Dr. Kopp and Dr. Kremertz concerning the Vatican's attitude towards the Army Bill, and to endeavor to influence the two prelates so that they will induce the Roman Catholic deputies to vote with the Government coalition in the Reichstag."

We can readily understand that the Emperor should speak with these eminent Princes of the Church upon a subject so near to his heart as his pet Army Bill, and as they are loyal subjects they will if so consulted give him the best advice they are able in accordance with what they think will be of most advantage to the country. But it must be evident to all who understand the Pope's office and duties that this portion of the despatch is simply an expression of the absurd notion of some Protestants that the Pope has an attitude for every political measure in all countries.

The Army Bill is a German political measure, and the Pope will certainly do nothing in regard to it which will interfere with the constitutional liberty of Catholics to deal with it as patriotism will suggest. It is from the standpoint of patriotism that the Catholics of the Reichstag will decide upon the course they will take, though possibly the Pope, if requested to give them any advice, may recommend them to do what they think will conduce most to the

interests of the Empire, or even to cooperate with the Government as far as prudence and conscience will dictate.

It has been said in former despatches that the Catholic party expect the repeal of the anti-Jesuit laws as the price of their support of the Army Bill, and that the Government has promised this measure on condition that their support be given to it.

Nothing could be said more improbable than such a statement. They will undoubtedly view the Bill from a motive of patriotism; yet even in this respect it is possible that they may use their power and influence for the purpose of securing wise legislation on other subjects, as, for example, the Jesuit laws. The like takes place in all constitutionally governed countries, such as England and the United States and in our own Dominion, without any suspicion against the loyalty or patriotism of those who thus exercise their powers.

If there is a lack of patriotism in any of the German parties it must be sought rather among those who began a relentless persecution against one-third of the people of Germany for conscience' sake, against a population which shed their blood on many a crimsoned field for the defence of the Empire, equally with their Lutheran and Calvinistic and Luthero Calvinistic fellow subjects.

Gratitude itself should have taught Bismarck to follow another course than to persecute such subjects in order to establish a hollow religious uniformity which he had at last to recognize as beyond his power of attainment.

MARRIAGE LAWS.

Representative Wilson of the Illinois Legislature is endeavoring to have a bill passed to secure what he calls marriage reform in that State. His proposal is that licenses shall be granted only to such persons as can read and write, who are mentally sound and in good health, and if males, engaged in an honorable employment from which they derive sufficient income for the support of their wives. To prove good health, physically and mentally, a certificate would have to be produced from a regular physician. While it must be admitted that it is desirable that a newly married couple should be healthy and that there should be sufficient means of support for them, it would seem that Mr. Wilson seeks to hamper the celebration of marriage with too many conditions difficult to be applied, and which, if put into operation, will rather throw obstacles into the way of the many persons who are every way suited to enter the state of matrimony than prevent those few who are not fit for it from so doing.

Such restrictive legislation as Mr. Wilson proposes has never been found to work well. It is notorious that medical certificates to suit the wishes of the persons who are to hold them are readily procurable for any purpose for which they may be desired, on payment of a small fee, so that for the few comparatively whom the bill aims at keeping out of the married state on account of some unfitness, the necessary certificate will be easily obtained; while hundreds who are thoroughly fit for the important duties of marriage will have annoying obstacles in the form of unnecessary difficulties thrown up against them, and many will be subject to petty annoyances which arrogant officials and busybodies will raise against them. This feature of the bill will therefore be an evil rather than a good.

There are other obnoxious features in the bill, as the clause which prevents the marriage of those who cannot read and write. We have often known such marriages to prove most happy; and though one or both parents may have been unable to read or write, the children, having all the modern opportunities for education, have been most intelligent, and have been in every respect among the best and most useful members of the sphere in which they have lived.

It seems to us, therefore, that Mr. Wilson's bill does not strike at the root of the evil of United States marriage laws. The worst evil is to be found in the facilities afforded for divorce, and not in those which make marriage easy. No human regulations or laws will ever be made which will suit every possible case in the best possible way, and there will be occasions when it would be advisable there should be restrictions, but the cases which do thus occur under the existing condition of things will not be removed by Mr. Wilson's proposals. The Divorce Courts of Illinois and other States,

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EDITORIAL NOTES.

They who are alarmed at the democratic tendencies of Pope Leo XIII. are viewing with discontent but ill disguised the course of Archbishop Satolli. Happily they are few, and denounced by all fair thinking men, who see in the appointment of a permanent Delegate a sign of the Pope's desire to be in touch with his people—to discover their wants and to aid them in making the American Church truly Catholic—untrammeled by foreign usage or prejudice. We wonder why the opponents of Archbishop Satolli are called Bourbons. Is it because, like their namesakes, they learn nothing and forget nothing? Satolli comes in the name of the Pope to the American people, and ere long we will hear the words: "Rome has spoken, the cause is finished." Archbishop Satolli is a man eminently fitted for the exercise of the important office of Delegate. One glance at his countenance is enough to assure one that profound thought and a will determined are characteristic of the man. His whole bearing—the pale, intellectual face and broad forehead and the lustrous eyes—betoken a master spirit well able to uphold his dignity and to accomplish the task assigned him by the Holy Father.

ARCHBISHOP SATOLLI was born in Perugia about fifty-two years ago. While yet a boy he astonished his professors by his facility in acquiring knowledge, and even at that early age gave promise of a brilliant career. Perugia at that time trod many ways to fame. It was apparently on the eve of a departure unsanctioned by its traditions and by its famed and historic associations. The Carbonari were bent on revolution. They were banded together with the design of uprooting Catholicity, and only a man of intrepid mind and action might quell their rising tumult and force them back to the path of reason. What possibilities for one like Satolli! He, however, with higher thoughts, entered the diocesan seminary of Perugia to consecrate himself to God. There he soon attracted the notice of his superiors. His enquiring mind sought eagerly the solution of the many problems of Philosophy and Theology. The present Pope, then Perugia's Archbishop, encouraged the talented youth and infused into him his own admiration and love for the system of St. Thomas Aquinas. He saw the works of the Angelical Doctor were as a mighty arsenal from which weapons could be extracted to defend the citadel of truth. The systematic treatment of philosophical questions, based on reason and illumined by revelation, enlisted all the energy of his forcible intellect. The years at Perugia were passed in unremitting mental toil. Thus did he fit himself for his life's work, and when summoned to Rome by Leo XIII. he was ready and able to aid in the restoration of philosophical and theological studies.

MARRIAGE LAWS.

Representative Wilson of the Illinois is endeavoring to have a law to secure what he calls reform in that State. His bill that licenses shall be given to such persons as can write, who are mentally in good health, and engaged in an honorable occupation from which they derive income for the support of a family. To prove good health, and mentally, a certificate must be produced from a physician. While it must be that it is desirable that a married couple should be such that there should be sufficient support for them, it is that Mr. Wilson seeks to the celebration of marriage any conditions difficult to be achieved which, if put into operation, rather throw obstacles into the way of the many persons who are suited to enter the state of matrimony than prevent those few who are not. Restrictive legislation as Mr. Wilson has never been found. It is notorious that certificates to suit the wishes of persons who are to hold them are procurable for any purpose for which may be desired, on payment of a small fee, so that for the few only whom the bill aims at, the result of the married state on account of its unfitness, the necessary will be easily obtained. Hundreds who are thoroughly acquainted with the duties of marriage, and who are able to overcome the necessary difficulties thrown at them, and many will be petty annoyances which officials and busybodies will insist them. This feature of the bill therefore be an evil rather than a benefit.

Other obnoxious features of the bill, as the clause which pre-marriage of those who can read and write. We have often seen such marriages to prove most unhappy and though one or both may have been unable to read the children, having all the opportunities for education, a most intelligent, and have very respect among the best useful members of the sphere they have lived.

As to us, therefore, that Mr. Wilson does not strike at the root of the evil, but that he is to be found in the worst evil is to be found in the opportunities afforded for divorce, and those which make marriage a human regulation or laws be made which will suit the case in the best possible way there will be occasions when it would be advisable there should be no laws, but the cases which do arise under the existing conditions will not be removed by the proposals. The Divorce Bill of Illinois and other States,

gathering in the privacy he detests the harvest of his foolish pride. WILLIAM of Germany is perhaps commencing to understand that his subjects are not mere puppets that may be pulled by every string of ambition. The Reichstag seems unwilling to pass the Army Bill. The Centre, once despised but now in high repute and treated with subservience, holds the balance of power. It will, remembering the rigorous "May Laws," not give its consent before more substantial concessions are made by Caprivi. It will hold fast to the principles enunciated by the intrepid Herr Windthorst, in his address of September, 1885, to the electors:—

"The so-called Kulturkampf is by no means ended. It is true that the flood has somewhat subsided, but the current is still running high. Let Catholics beware when these waters become still and stagnant; their poisonous exhalations would be much more fatal to the national life than when the furious flood was at its height. This is the real evil, the most formidable evil, from which Germany suffers. To counteract it, to extirpate it, is our chief and most patriotic task."

It is a matter of regret that many Catholics send their children to sectarian schools. They desire only to see them well equipped for the voyage through life, and never for an instant do they reflect on their dread responsibility of strengthening the moral character and of safeguarding the faith of their children. This, compared with means of temporal success and advancement, is a matter of little consequence. They cherish the delusion that collegiate and conventual schools cannot give their sons or daughters the educational requirements afforded by other institutions. Strange thought, when they have but to look around them and see the graduates of convents and colleges yielding to none in learning or social position or in the practice of Christian virtue.

OFFENSES in rejecting Catholic education they do so in the vain hope of establishing a theory they love to advocate—that no harm can befall their children. Experience—but they will none of it—proves too often that secular education either destroys religious principle or renders them but indifferent, negligent Catholics of no use to their Church or their foolish parents. With regard to the superiority of secular institutions of education the New York Herald took occasion, a few years ago, to publish an article that may be perused with interest and profit by Catholic parents:—

"However public opinion may be divided as to secular and religious schools—no matter what differences in opinion may exist in the community as to the policy of aiding or discouraging purely sectarian systems of education—there can be but little opposition from any quarter to the verdict given by many thousand families, that these devoted women—Brothers and Sisters of the Catholic Church—are the best teachers of young children. These matters of education which make the gentleman and lady are imbued with these principles which have made our parents our pride and our boast. Those of us who cavil at the pretensions of Catholics, sneer at their assumption and ridicule their observances, must acknowledge that the Brothers and Sisters are far ahead of all other organizations of the sort of which Protestantism can boast. The self-sacrifice, the devotion, the single-mindedness, the calm trust in the power unseen, the humility of manner and rare unselfishness which characterize the Brothers and Sisters, have no parallel in any organization of the reformed faith."

The North Western Catholic, published at Rock Valley, Iowa, has become a bright and useful journal. We are glad to note that the talented editor, Rev. Father Phelan, devotes much of the space in his paper to the interests of the temperance movement. This is a great and noble work; and untold good, we feel assured, will be the result. We bespeak a brilliant future for the North Western Catholic.

A DISGRACEFUL scene took place at Chestertown, Md., on the 13th ult., when four negro murderers were hanged in the presence of a brutal mob who laughed and jeered and cursed as the victims were being executed. The murderers were justly punished, but it is time that public exhibitions should cease at executions in a civilized country, and that they should be conducted privately, as is the case in Canada, where only sufficient witnesses are allowed to be present as will make it certain that the law has taken its course and justice has been satisfied.

The editor of the Arena, Protestant though he is, touches up those who attempted to establish the A. P. A. in

Lowell, Mass., in manner as follows. We might add that the A. P. A. of the United States and the P. P. A. of Canada are one and the same:—

"The organization of such a society means a warning over the ashes of discredited Know-nothingism; a transplanting of miserable Canadian and Irish Orangemen, and an acknowledgment that 65,000,000 Protestants are afraid of 5,000,000 Roman Catholics. Little-brained fanatics and bigots hug their bogeys to their miserable little hearts; but the American nation has long got past that sort of thing. Fellows that circulate that sort of literature and organize that sort of lodges are unfit for American citizenship and should be inconspicuously ducked in the river. If the organizers of the societies of revamped Know-nothingism can find any warrant for their conduct either in the Scriptures or the conduct of their fellow-citizens of Catholic faith, we will cheerfully take back our words. If they can't they should go to the end of the earth and get somebody to push them off."

A MOVEMENT has been set on foot by a number of priests in the diocese of Baltimore towards reaching a satisfactory solution of the Catholic school question in its relations to the State. This is a result of Mgr. Satolli's pronouncement on the school question. This pronouncement has been very much misunderstood or misinterpreted by a considerable section of the Protestant, and even by some of the Catholic, press. It is not by any means a decision in favor of non-religious education, but it urges an agreement of Catholics with the State school authorities by which Catholic schools shall be subject to State supervision, provided, on the other hand, they shall be recognized as State schools; while under conditions where there are no really Catholic schools, he desires that special efforts shall be made for the instruction of Catholic children. In fact our Separate school system in Ontario approaches very nearly, in its essential features at least, to the ideal which, as it seems to us, Mgr. Satolli has in view; and the Baltimore priests are aiming to come to a similar arrangement with the State authorities of Maryland.

WHEN ninety years ago the French Republic took possession of Cologne, all monasteries were, of course, secularized, as the Republic was Atheistic. Among the religious institutions thus abolished there were several Franciscan monasteries; and now, after an expatriation of nearly a century, the sons of St. Francis are returning to the city. A convent of the order was blessed on a recent Sunday, and the Fathers are now at their good work.

PRESIDENT HYDE, of Bowdoin College, declared recently in a lecture to the students that so rapid is the increase of the Catholic population of the United States that the time is not distant when they will outnumber the Protestants. He denounced the illiberality of those over-zealous Protestants who seek to prevent Catholics from the exercise of their religious creed, and added that it is the duty of good citizens to welcome new comers.

OWING to financial troubles, St. Augustine's Anglican congregation, Toronto, have gone over to the Reformed Episcopal Church, and have managed to take the church with them. The financial trouble arises out of discontent on the part of the congregation with the minister, Rev. Mr. Taylor, who is accused of being a Ritualist, for which cause a large portion, perhaps the majority, of the congregation refused to contribute towards payment of the church debt, and thus the building was seized and brought almost to the hammer, the transfer to the Reformed Episcopalians being made the way out of the difficulty. The event has created a great sensation in Toronto, as St. Augustine's is a beautiful structure; but the strangest feature of the transaction is the ready adoption of a new faith by practically a whole congregation for financial reasons. Is there no sin in schism? We were told a few days ago by the Anglican divines of Toronto Denney that schism is really sinful; but we presume the Anglicans understand perfectly well that they are as much justified in their new schismatical move as they were in adhering to the schism of their ancestors three and a half centuries ago.

A. O. H. RESOLUTION OF CONDOLENCE. Temperance Hall, Toronto, Feb. 5, 1893. The following resolution was passed at the regular meeting of Division No. 1, A. O. H., held on the above date: Resolved, whereas we, the members of Division No. 1, having heard with sincere regret of the death of the beloved child of our esteemed Bro. P. Mohan, be it Resolved, that we tender to Bro. P. Mohan and wife our heartfelt sympathy to them in their affliction that it has pleased Almighty God to visit them with, and pray that He will give them the grace to bow with humble submission to His holy will. Be it further Resolved, that a copy of this resolution be sent to the bereaved parents and spread on the minutes of the book and forwarded to the Catholic Reporter and CATHOLIC RECORD for publication. J. McKNAGUE, Rec. Sec.

SATOLLI SPEAKS.

The Mission of the Church in America. Most Rev. Monsignor Francesco Satolli, Archbishop of Lepanto and first permanent Apostolic Delegate to the United States, consented to be interviewed last Saturday by a representative of the New York World at the Catholic University, Washington. He had hitherto confined himself in his utterances to official communications to the clergy, so this interview, the first he has granted, will be the more interesting. We give below an account of the interview in the reporter's own words.

Speaking in his native Italian, Monsignor Satolli said: "My first visit to America, as you know, was in 1889, three years ago. I was sent by the Holy Father to be present at the celebration of the centenary of the Catholic Church in America and to participate in the inauguration of this university. I was most favorably impressed with what I saw there, and I am very grateful to the Holy Father for having chosen me for this present mission. I am now learning much of American matters and affairs; but there are so many things here that have hardly been thought of yet in Europe."

"What is your impression of Americans as a people?" "Under their liberal and admirable constitution, the American people have every opportunity to cultivate serious character of thought and broad ideas. The American nation has apparently absorbed all that is best of the various races of which it is composed. I have been struck with the energy, perseverance and general intelligence of the people." "And as to American liberty, Monsignor Satolli?" "Ah! my impressions of this as formed on my previous visit have been deepened by my return here. As I have said many times before, American liberty is true liberty for everybody in the State. The press, inspired by a true Christian spirit, is one of the great agencies for advancement of thought and preservation of freedom. The energy and enterprise of the American people is not understood in Europe. He is essentially an American development." "The press, Monsignor Satolli, cried with earnestness, 'is the main cause of the rapid advancement in art, literature and practical sciences that marks the nineteenth century. If I were to specify

ITS PARTICULAR MISSION in the United States I should say it is destined to unify all the races here and all the States into one great national family."

"In this great work it is an ally of the Church. Surely the facts, the thoughts, the appreciations of events that the press serves up every morning to every home in the land must tend to make a people with common interests and produce unification."

"In the comment of the press on your own mission here?" "As to myself personally, I cannot but be grateful to the press of the country for the interest it has taken in the establishment of a permanent apostolic delegation. I frankly own that the universal satisfaction with which this important move of the Pope has been received all over this land is owed mostly to the power and kindness of the great American journals of all your great cities."

"What of the bearing of American liberty on the Church?" "Here, the prelate declared with emphasis, 'every one is free to practise his own religion. American liberty enables the Catholic Church to extend benefits even to those outside of the fold. American liberty has made possible the rapid growth of the Catholic Church here. The Church is treated with respect by those of all shades of religious faith.'"

"What is the condition of the Catholic Church here?" "Among the Catholics there is the strongest devotion and hearty co-operation," Monsignor Satolli replied thoughtfully. "The Church as a whole is united in its sympathies and its aims. There is the utmost harmony between the clergy and the people. Misinformation has sometimes magnified trivial differences of opinion into what appears to those outside the Church as a lack of harmony. The Catholic Church in America was never in more healthy condition or its prospects so bright. The INFLUENCE OF THE CHURCH is recognized as healthful. It is a great moral force and is indispensable to the State." After a moment's thought the Monsignor continued: "America is constantly receiving an ever-growing influx of immigrants, a very large proportion of whom are Catholics. To keep together and preserve unity among these various elements there is required a superior moral force ever working among them and steadily, if silently, effecting their assimilation, binding all in a common feeling and interest. No stronger power is at hand to effect this than the Catholic Church. It is the consciousness of this mission incumbent on the Church that dictates to Leo XIII. the policy he is outlining for the Catholics of the United States."

THE MISSION OF THE CHURCH IN AMERICA.

life have been spent, as you know, in the college at Rome. This university has a magnificent future, and will be brought up to the standard of Oxford and Cambridge in their palmiest days, when, with Paris, they led the learning of the Christian world."

After giving a brief sketch of the delegate, the correspondent continued: Monsignor Satolli is an exceedingly modest man, of studious and simple habits, and in many ways strongly resembles the Holy Father himself. The Monsignor rises every morning at 5:30 o'clock, eats a light breakfast, takes a brisk walk, and then plunges violently into a day's work. He labors incessantly until lunch time, when he eats a light meal, and returns again to his study until called for dinner. His evenings are spent advising and teaching and consulting with the members of the faculty of the university. The Monsignor has a study on the west side of the Divinity building. Here are his desk, his books and his papers. In one corner of the room is a typewriting machine which the Monsignor has learned to operate. In fact, he has declared to Father O'Gorman the day after he arrived at the university that he intended to be a thorough American in every respect. He begged Father O'Gorman to send into town and get him a typewriting machine at once.

"But," said Father O'Gorman, "you won't need that until your secretary arrives." "Ah," said the Monsignor, "I shall already be an expert upon the machine when my secretary arrives."

The correspondent also had the good fortune to be present at a lecture delivered in the university on "The Incarnation of Christ." It was delivered in Latin to the clergy. Below is an abstract (translated) of his discourse: Was it becoming for the Son of God to take human nature at the beginning of time, either before or immediately after the first man had fallen from the original righteousness? If He had taken flesh at the beginning of the human race, or immediately after the first sin, a greater number of men would have been saved by the grace of redemption. St. Augustine gave to this an answer, viz: That the mystery of the Incarnation did not take place then because God had foreseen that men would not have believed in it; but this cannot be sustained. Hence, as the grace of redemption is granted by the mere will of the merciful God, we must say that the mystery of Incarnation took place, and that all those are saved that God by predestinating them foresees to be saved, through His love, His election and His vocation.

As this opportunity is offered it is good to remark that no one should sustain the opinion that God may foresee that something shall take place in the future, without supposing any disposition of His divine will to permit evil or to approve of what may be good; for it would be inconsistent that even objectively anything from which evil should determine the divine prescience. God comprehends all the possibilities either necessary or contingent, in His essence, as in an ocean of infinite truths and infinite possibilities, according to the infinite degrees of His infallibility. But

THE DIVINE WILL freely calls some out of the domain of mere possibility in order that they may exist either as necessary or as contingent beings. Now we come to consider the relation between the mystery of incarnation and human nature. If in the same subject potency proceeded from with perfection, absolutely and in diverse things, perfection or the efficient principle of perfection must necessarily precede, even as to time, the object to be perfected. Hence the Son of God, by taking human nature, at the same time enriched it with an infinite perfection and constituted Himself by incarnation the principle, sufficient and universal, of human perfection for all the members of mankind. Therefore, as it was reasonable that by a long course of time human nature should be prepared to the mystery of incarnation by which it was to be perfected in the highest degree, so it was necessary that, not at the end of ages, but a long time before, this mystery should have existed as the efficient cause of perfection in those whose consummate perfection shall be the glory of the heavenly beatitude.

The Son of God took human nature between the past and the future time in order that in His first advent He might appear as a king of mercy and at the end of ages come again as a king of justice. Moreover, by such an admirable ordination God procures the salvation of mankind in a two-fold manner: First, by faith in Christ to come, and secondly, by faith in Christ present and passed. Formerly He was the cause of justification by a moral causality of intention, through the faith of the believers; now He is the efficient cause of justification through faith by the extern causality of the sacraments.

Educational Exhibits at Chicago. OPENS 1ST MAY. Very Rev. E. McDonald Dawson, of Ottawa, has just received a letter from Rev. Brother Maurer, acting manager of the Catholic Educational Department at the World's Fair, asking him to send copies of his best literary works to the Catholic Educational Department. This is a high compliment to the venerable priest, more especially when we consider that His Eminence Cardinal Gibbons is the president of this branch and Bishop Spalding the acting president. The letter reads as follows: "It is our purpose to secure books written in English by Catholic authors now in print from all parts of Canada, England, Ireland, Scotland, etc., which will be carefully placed in the collection and properly catalogued. I wish you could have this letter published in some of the leading Catholic newspapers."

NEW BOOKS.

Messrs. Benziger Bros., 36 and 38 Barclay street, New York, have lately published the following works: Literary, Scientific and Political Views of Ortestes A. Brownson. Selected from his works by Henry F. Brownson, 12mo, cloth, \$1.25. In his "Preface," the author says: "Believing that many persons are deterred by the cost and size of the completed edition of Brownson's Works from owning and reading them, it has been thought likely that a book of extracts, containing that writer's views on questions of great interest, would be acceptable. Sufficient is given to show the principles which should control education, politics, literature, and philosophy. Moments Before the Tabernacle." By the Rev. Matthew Russell, S. J., author of "Emmanuel: a Book of Eucharistic Verses," etc. Price, 40 cents.

We have seen and we see now multitudes of Protestants, like the Puseyites and Ritualists, who accept and defend all Catholic doctrine, except the papal supremacy and infallibility. Nearly the whole Protestant world would cease to oppose the Church, if she would only give up the Pope. They would accept willingly the play of Hamlet with the part of the Prince of Denmark left out.—Dr. Brownson.

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PILES. S.E.ALED TENNERS addressed to the undersigned, and endorsed "Tender for Port Albert Work," will be received at this office until Tuesday, the 21st day of February, inclusively, for the extension of the Piers and Dredging at Port Albert, Huron County, Ontario, in accordance with a plan and specification to be seen on application to Mr. A. C. Hawkins, Port Albert, and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenders. An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. By order, E. F. ROY, Secretary.

THE HURON AND ERIE Loan & Savings Company. ESTABLISHED 1864. Subscribed Capital, - \$2,500,000. Paid up Capital, - - - 1,300,000. Reserve Fund, - - - 602,000. J. W. LITTLE, President. JOHN BEATTIE, Vice-President. DEPOSITS of \$1 and upwards received at highest current rates. DEBENTURES issued, payable in Canada or in England, Executors and trustees are authorized by law to invest in the debentures of this company. MONEY LOANED on mortgages of real estate. MORTGAGES purchased. G. A. SOMERVILLE, MANAGER. London, Ont.

FATHER DAMEN'S LECTURES. One of the most instructive and useful pamphlets extant is the lecture of Father Damien. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely the Private Interpretation of the Bible, "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Rev. Father Harris, O. M. I., 105 Wilbroad street, Ottawa, or to Thos. Coffey, CATHOLIC RECORD Office, London.

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