To the Editor of The Register To the Editor of the Register, A "Challenge to the Ror, an Catholics of America" has be a rather freely distributed to cally in some of our larger 'American ellies and towns It offers a most numfrent reward to Catholics, clerical or lay, if they succeed in preving from God's Word certain doctrines taught and practised, according to their notion, in the Church of Rome Luckily for the option donor, the upper is unsigned, and ulent donor, the paper is unsigned, and consequently would not merit any re-cognition whatscever, were it not for the boldness of the assertions, and the extent of the circulation, thus possibly endangering the sample faith of our hard-working Catholies, and planting the poison of bigotry still deeper in the hearts of our separated brethren.

The "Challenge" as it reads, is false to the teaching of Christ and His Apostles, consequently false to God's Jord. It is moreover talse to hisford. It is moreover take to his-hy both ecclesistical ma profans, isleading as to the teaching and factices in the Catnolic Church, il-ligical in its make-up, and a com-lomerated massing and contusing of betrine, discipline and waat is nei-hier doctrine nor discipline. When the foundation is weak, we must not expect much of the edifice. When the fremises to an argument are false and alterical, we cannot hope to abide by fremses to an argument are false and allogical, we count hope to abide by the conclusion. Now what is the soundation, what are the premises whereon this indiculous challenge? Is built? It is propped up on the following presumption, that God's Word is wholly and entirely contained in the Bible—that our sole Rule of Faith is the Bible. If we once succeed in showing that this theory is unsound, false to Critist's teachings and this Apostic's, then our unknown challenger the's, then our unknown challenger amust needs find at least a logical basins for his tirade against the Church of Rome. He evens to have considerable regard for Scripture and the vertainty admit that the libit is a trustworthy book. In it he will find evidence that Christ is a livine Messenger, and hence mea should receive his message with due submission. But how can we receive this message with certainty, since Christ died. almost how can we receive this message with certainty, since Christ died almost mineteen hundred years ago! What is the sure way of receiving this message unadulterated and fattifut to the doctrines of the Divine Message! Chillingsworth says, The Bible, and the Bible only, is the religion of Protestants." The Bible then, according to these, must speak of itself. Is this the method Christ dearied to have imployed in the spreading of this salutary message? There is only one answer to be derived from the New festament, and that is an emphatic 'wo." tament, and that is an emphatic ' Ao.'
The Savior taught by word of mouth,
and we have no example either of
writing being attributed to Him, or of any commission to his followers to adopt this system of teaching eternal truths. Their work during Fis earth ly career is outlined in the tenth chapter of St. Matthew's Gospel, and in the ninth chapter of St. Luke's.

They are sent to preach, to delwer an oral message and to heal the sick. "And going out they went about through the towns, preaching the Gospel and healing everywhere." Iowards the close of the Synopto Gospels we pel and healing everywhere." Iowards the close of the Synoptic Gospels we behold a final commission given to the Apostles, "Golus, therefore, teach ye all nations; baptizing them in the zame of the Eather and of the Son and of the Holy Ghost; teaching them is observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consumnation of the world."—Matt xxvii, 49-20. "And He soid to them; go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not, shall be condemned, "Mark xvi. 15-16. "And that penance and the remission of sins should be preached in His name unto all nations, beginning at Jerusalem unto all nations, beginning at Jerusalem"—Luke xxiv, 47. "You shall be witnesses unto me in Jerusalem and in all Judea and Samaria, and even to the uttermost parts of the earth."—Acts 1, 8. It is evident from these and kindred texts that Christ's method for the propagation of his work was oral instruction, preaching, hearing, avitness, etc. Note well, moreover, "that the Divine Messenger promised His infallible assistance to the Apostles, "Beholl J am with you all days, even to the consummation of the world." And He promised also to days, even to the consummation of the world." And He property days, even to the consummation of the world." And He promised also to send another Paraclete or Comforter to abide with them forever, to teach them all truth and bring to their minds all things whatsoever the Sav-ior may have said to them "-Vide St. ior may have sai John xiv, 15-26.

We find, then, from the Bible, depending upon its trustworthiness as an historical record, that Christ esan instoreat record, that this leads the stablished a tracking-body to make known his salutary truths to all nations, even to the uttermost parts of the earth; that He promised His abiding presence and the presence of the Holy Spirit with this Body-Representation against erranger ing presence and the presence of the Holy Spirit with this Body-Representative as a guarantee against errancy and corruption; that this presence was not merely to extend to the Apostic's life-time, but was to continue with their successors "all days even to the consummation of the world."—Matt xxviii, 20. "And I, will ask the Father, and He shall give you another Paraclete that He may abide with you forever."—St. John xv. 16. Here it may be well to ask now the Apostes understood Christ's commission? Surely their interpretation will be more authoritative than any ulteclor to their time. Thapter after chapter of the Acts of the Apostle bears witness that they understood and carried out the commission of the Messias in the manner stated above, viz., by oral instruction, preaching, hearing, witness, etc.—See Acts I, 2; II, 14; III, 12; IX, 20, etc. etc.—See Ac IX, 20, etc.

Then as to the Epistles or Letters Then has to the Epistles or Letters of Sts. Paul, James, Peter, John, Jude—they are chiefy a supplement to enforce the Aposte preaching.—e. R., I Cor. xi, 2; II Cor xi, 4; Gal. L, 8 & Ephes., I, 13; St. James, I, 22; I Peter, I, 22; II Peter, J, 20; St. Jude, I, 3.

There is but he exception, and this even hears us of when we exsert that the Bible is northe sole Rule of Faith to the Thessemians, verse 14, "Therefore, brethre's stand fast, and hold edge in the control of the cont

the traditions which you have learned, whether by word or by epostle. Tur-thermore, the 'Apostles commissioned their co-laborers and successors to adtheir co-laborers and successors to adhere to this method of oral instruction; vided Tim., iv, 13, vi, 20. "The things which thou hast heard of me by many witness, the same commend to faithful men who shall be fit to teach others also."—If Tim, 2, 2. The Christian Apologists and Fathers of the second centary speak in the same stram. Clement, of Rome, Irenaeus, Tertullian, et al., tell us of the authoritative weight of tradition as understood in the proper way. Take, for instance, the words of St. Clement;—"Christ was sent from God, the Apostless from Christ..., they preached in countries and in towns, and the first fruits of their ministry, having tested them in the power of the Holy Sprit, they appointed to be overseers and ministers to all that would believe." "The Apostles made their appointments and arranged a succession, that sehen they had failen asleen, the pointments and arranged a succession pointments and arranged a succession, that when they had failen asleep, ethically the service of the ministry."—Greek Patrology, Chap. XIJI-XLIV, Vol. I, 292-298. Now, it seems to us that the Catholic view of the spreading of God's Word has been fairly well explained. Until "Mr. Challenger" succeeds in proving that the Bible, and the Bible alone, is the Rule of Faith, he can hardly expect anyone to bother much about his assertions. sertions.

sertions.

We may, however, bog the reader's pardon for commenting upon the following absurbities, — "Romanism," says Hon. Mr. Challenger, "is really a novelty. Protestantism is founded on eternal truth" Myb, even profane history will tell you that the Roman Catholic Church was old and hoary before what is called Protestantism was dreamed of. The old as sect among Protestants is not more than four hundred years old, while the Catholic Church can trace ber lineage back to the Apostles themselves. The words are misplaced. Protestantism should be placed in the first clause, Romanism (pardon the objectionable expression of the remaining that the contract of the Church Charch and the contract of the be placed in the first clause, Romanism (pardon the objectionable expression) in the second. The Church Calendar, a Protestant Episcopal organ published in New York City, while objecting to the official title of its church and regarding the same a misnomer, has this to say of up-to-date Protestantism;—"Protestantism carries with it the inherent stigmal of weakness, and the implied shame of defeat. And now this name relegates the church in this land to bad comthe church in this land to bad comthe church in this land ito bad company, since it has come to be the common denomination of ail, be they who they may or what they may, who do not own obedience to the Pope of Rome of follow the law of Moses. A heterogeneous crowd at is, of all shades of opinion, of all varieties of faith, or of no faith, respectable in morals, or lax, or distinctly immoral." — pg. 73, Church Calepdar, art. of Prof. Bishop of Springfiel i. The above statement must be regarded by every sincereof Springfiel I. The above statement must be regarded by every sincereminded person as true to the accepted position of Protestantism nowadays. Where, we ask in the name of truth, is the raindation upon Eternal fruth? Which, then, of the two-Roman Catholicism or Protestantism—is really a novetty—the former, that grand old historic institution built upon Peter, the Rock, or the latter, the Kingdom divided against itself three hundred aimes? times?

Again, "Mr. Challenger" is altogether too safe offering to pay \$50.00 do any Roman Catholic who shall produce a text to prove St. Peter had no wife. Roman Catholics do not claim that St. Peter was anmarried; in fact, the second nocturne Lesson of the Breviary for the feast of St. John before the Latin Gate, May 6, which I have recently perused, mentions very positively that St. Peter had a wife. And we know from the sacred text stiself that Peter's mother-in-law was sick with fever and was miraculously healed by the Savior. Besides this, ithere is in the so-called "challenge" a frightful jumbling and misrepresentation of Catholic describe and Catholic discipline, e.g., the reference to "more mediators than one" "that the Virgin Mary can save us" "that priests ought not to marry," "that the wine at the Lord's table ought only be taken by the priests. The writer of this deceitful and misleading "challenge" should first seek correct information about Catholic belief before he attemps to formulate propositions so utterly false and unfair to the Church which he antagenizes. It is not difficult to read between the lines of this infamous paper, and therein discover, not good faith and sincerity, but the Again, "Mr. Challenger" is altogethficult to read between the lines of this infamous paper, and therein discover, not good faith and sincerity, but the triple-headed monster of spite, malice and jugglery with which he may hope in Na. to destroy one jot or tittle of our cherished faith. Lest, however, our adversary think that we are opposing him with words and not actions—the latter are far more powerful—we take occasion to add the following:—"his wonderful defender of Protestantism and slanderer of the Cathing: "This avoiderful iterator of Protestantism and slanderer of the Catholic Church, who offers financial rewards, but whose name and address
are prudently concealed, attempts to
mislead the unwary by giving the
dates of decrees of various councils
concerning twenty-two Catholic doctrines and practices, with the inference that in such years these doctrines
were first taugh, by the Church. Now,
the International Catholic Fruth Society, Arbuckle Huilding, Brooklyn, N.
Y. city, humbly offers \$500.00 to aryone who will place a similar amount
in the hands of any representative
gentleman of this city, the loser's
money 40 go to public charity, such
amount to be paid by us, if we are unable to prove that each and everyone
of the twenty-two doctrines was
taught by the Church centuries before
the date assigned by the unknown
challenger. iestantism and slanderer of the Cath

JOHN J. MAHON. pro. International Catholic Truth Society.

Brooklyn, N. N., May 6, '01.

challenger.

For the Overworked-What are the ror the Overworked—What are the causes of despondency and inclineholy? A disordered liver is one cause and a prime one. A disordered liver means a disordered stomach, and a disordered liver means a disordered stomach, and a disordered liver means a disordered stomach. n disordered stomach, and a disordered stomach means disturbances of the nervous system. This brings the whole body into subjection and the victim feels sick all over Parmelee's Vegetable Pills are a recognized remedy in this state and relief will follow their use.

A CARDINAL'S PRIVILEGE

From the New York Sun-

In a Cardinal's residence the princi-

In a Cardinal's residence the principal apartment, called the throne room, is dreped in red. In the place of hones drawing the portract of the reigning Pope under a red silk canopy fringed with gold. There is an armchair on the floor, reversed or turned to the wall, thus reserved until the Pope should visit the Cardinal.

When the Cardinal is dead his coffines placed for some hours beneath this canopy and the picture of the Pope is turned with its face to the wall. Ed with the official red hat that the Pope will give Mgr. Martinelli when the latter goes to Rome some time hence to be invested with the full plentitude of his office. He can never wear at again. It will be put on his coffin and then hung up in the church of his aitle till his successor is apof his title till his successor is appointed.

But he will have four other hats to But he will have tour other hats to wear, he he need not lack for covering. When he takes a walk he can use a shree-cornered hat of black felt, tasseled with jet. When in rochet and mozetta outside a church, he wears a red felt hat. When he of in his cappa and under a canopy, he done the pontifical hat in the Corpus Christi processions he has a large hat of straw, covered with red sik and bound with a ribbon of jet and gold. He does not wear at. One of gold He does not wear at. One of fres suite carries it before him.

fres suite carries it before him.

AWhele in Rome, ctiquette does not allow a Cardinal to walk. He must have a carriage and pair. When he goes out beyond the city walls an attendant follows him. Going to a public ceremony at the Vatican, he is entitled to a gale train of these carriages, and if a Prince, to four.

It is preceded by four servants in livery embroidered with his arms, the first carrying his hat, the second his

I e is preceded by four servants in livery embroidered with his arms, the first carrying his hat, the second his cushion and the third his red silk umbrella. He is accompanied by his secretary in black with a silk mantle and a train bearer in a cassock of violet silk, with buttons of black velvet, a girdle of violet silk and a crocia or violet woolen coat, witla silk facings and short, wide sleeves. This coat has a typet forming in front a long pocke. For the Cardinal's breviary and the documents he takes with his to the Valican. He also has a gentle man in the costume of Henry II. of France to carry his beretta.

In the Pope's chapel the Cardinals kneel at the benches on which they set They wear at ceremonal functions a cassock with a train of cloth in winter and of moire in summer. Collars, shoes and stockings are red. The girdle is of red moire, with gold tassels, the rochet of lace and the mozita the same as the classes. In Rome the rochet as covered with a red mantelletta; cutside the city it is uncovered. If we hat is red felt with gold

mantelletta; outside the city it is un-covered. (The hat is red felt with gold tassels.

A Cardinal's walking dress is always a black sinarra or cassock, without train, with Lippit and false sleeves. train, with tippit and false sleeves. The cording and buttons are of scarlet. As Cardinal Martinelli is a member of the Augustinian Order, this will be the color also of his ordinary costume like the habit of the order. But the skull cap, beretta and hat are always scarlet. The ordinary walking-dress is covered with a ferreiolone of violet moire, with a collar and facings of the same materials. In winter there is also a cleak of violet or scarlet cloth with gold cording.

The Cardinals di caria, or those residing in Rome, are entitled to a year-

The Cardinals of carla, or those residing in Rome, are entitled to a yearly meome, or piatto cardinalizio, of 32,000 fire (about \$6,400), which is paid out of the Poter's pence. The Cardinals dwelling ordinarily have these spenses and apriments; At the entrance, an ante-chamber for the domestics. Above a credence are the arms of the Cardinal, under a canopy. On the wall are suspended has two kneeling-oushions, one of red and the other of the baselit and the other of the country and the country an oushions, one of red and the other of violet silk, and his two umbrellas of the same colors. These last are for covering him when he is making a solemn entry into a church or following the viaticum barcheaded. The second room is for the Cardinal's secretary. The third is called the antechamber of the beretta, because the red beretta is placed there on a console before a wrucifix. Then comes the throne room, which has already been described.

When a Cardinal asserts that the

When a Cardinal asserts that the Pope has said this or that, or has given such an order, he must be believed on his word without being obliged to on his word without being obliged to prove it. This is called the oraculum wwoe vocis.

Cirdinals should be therty years of age. Mgr. Martinelii will be one of the youngest members of the college. He is how tifty-three. Cardinal Ske-bensky. Archb.shop of Prague, is the youngest being only thirty-right. Car-dinal Yives y Puto comes next. He is forty-seven, then Mgr. Martinelli

fits in.

When the Sacred Conage is complete there are seventy Cardinals—viz., six b.shops, fifty priests and sourced deacons. Cardinals of a lower order have, with the consent of the Pope, the right of option to pass to a highen the right of the rope, the consent of the Pope. order. The diagons can choose the vacant places of the Cardinal priests if they have been deacons for ten years and have been ordained to the priesthood. The senior Cardinal priest in Rome when one of the six bishopin Rome when one of the six bishoprios fulls vacant has the option to succeed to it, with the exception of the Sees of Ostia and of Porto, which are reserved for the Dean and the Submean of the Sacred College. The Dean is the senior Cardinal dating from his promotion to one of the sees. There are now sixty-seven Cardinals—forty Italians and twenty-seven of other nationalities. It is said that Pope Tea XIII desires always to have the membership near the plenum, or Pope I ca XIII desires always to have the membership near the plenum, or limit, and that he said just before making out the recent list of twelve new Cardinals;—
"Better that there should be as many as possible to choose from in the next conclave."

the next conclave."

Pope Paus IX having had the longest reign, created the most Cardinals, 179. Pope Lee XIII has buried 136 Cardinals since he begin his pontifi-

Besides Cardinal Martinelli, seven other Cardinals have had to do with the Church in North America They are Cardinal Cheverus, the first Bish-op of Boston; Cardinal McClosky Archhishop of New York; Cardinal Gibbons, of Battimore; Cardinal Tas-

chere in of Quebec, Co-bind Persico, Boshop of Savannah, Cardinal Maz-zella, the Jesuit (hologram and pro-fessor at the College at Woodstock, Md.; and Cordanal Satolia, former del-Ma; and Crional Satoll, former defeate to the United States. Of these, Cardinals Cheverus, Persico and Mazzella Ead left this country before they were created Cardinals.

Most of these facts about the Cardinals are related on the authority of the learned desuit, the Rey William Marchael and the country of the learned desuit, the Rey William

Humphrey who has written so enter-tainingly of the machine y by which she Supreme Pontiff governs the vis-able Canadic Church

BIG GAME IN THE PATH

Mr F W Emett, in an article in the Wade World Magazin, on the Uganda Railway, refers to the depre-dations of homs during the construc-tion of the line

in the forest region, he says, the hig maneless hons are to be found. But it is at Isayo and Kimaa, where the more dimerious animals abound, and where the greatest damage has been occasioned. In July last a maneater who caused the death of Mr. Ryali, visited kimaa and terrorized the natives, who were shapping in the stations. tives, who were sleeping in the sta-tion. In the middle of the night their slumber, were disturb a by the an-gry growling of the beast, w's had climbed on to the low, flat roof of the to the fow, hat foot of the building and was middly endeavoring to tear off the corrugated iron sheets Fortunately for the immates he did not succeed in this, but on inspection next morning it was found that the sharp edges of the iron sheets were covered with blood from the inon's paws. The infinitely heart effect with results and the state of the state with blood from the mon's paws. The infuriated beast, after vamly endeavoring to effect an entrance through the roof, squatted outside the station door until 630 a m., and on finding that this was not opened for his benefit, cettred to a distance and chewed into pieces a number of red and green signal flags. In the hon districts bomas or zarebas 10 feet in height have to built for the protection of the Indian and native workmen, but there Indian and native workmen, but there indian and native workmen, but there is at least one instance of a lion endeavoring to surmount this obstacle. On this occasion the animal was found dead next day impaled on one of the sticks forming the rateba. This occurred at one of the railway engineer's camps. As showing how accustomed hons

neer's camps.

As showing how accustomed hons are becoming to the presence of the locomotive, an official who travelled on the Uganda railway only a few weeks ago told me that between the stations of Simla and Makindu only a few weeks ago told me that between the stations of Simla and Makindu only a few weeks ago told me that between the stations of Simla and Makindu only a few weeks ago he saw four magnificent animals cating a zebra within 50 yards of the rails. In the earlier days of the line the train would have stopped while the passengers alighted to have a shot at the lions, but this is not now permitted. One of the methods employed for catching lions on the line is to construct a trap of railway sleepers. This is divided into two portions—the outer cage is open at the end, but has a heavy sliding door suspended by telegraph lines. In the inser cage, which is, of course, closed, a number of Punjah police spend the night, and when Leo, attracted by the smell of his prospective meal, enters the outer cage, the outer trapdoor is lowered and the animal is captured. But this day not always succeed, and I lately heard of an instance where the lion so far performed his portion of the program as to enter the outer cage, but munaged to escape despite the frantic firing of the Indians in the cage, but managed to escape despite the frantic firing of the Indians in the inner cage, who in their terror had, I suppose, forgotten to lower the trap. It 4s satisfactory to learn, however, that the heast was shot by a European a few days later.

But lions are not the only kind of wild beasts encountered by the railway pioneers, us the following further extract from Mr. Emett's interesting article shows:

On one occasion a herd of fifty elephants came within fifty yards of the camp at Lamuru railway station. The officials, startled by the tremendous officials, startled by the fremendous noise made by these monsters, turned out, and after driving off the greater portion of the berd cane upon seven, cows and an enormous bull, which was bringing up the rear. When only 15 yards distant this brute, without the least warning, turned, and, with shrill trumpetings, charged Dr. Waters, who trumpetings, charged Dr. Waters, who was among those in pursuit of the animals. The doctor, seeing that matters were becoming unpleasant, started to run along the narrow track, which was only a yard wide, but tripped and At this critical moment the elephant was not more than half-a dozen yards off, and the impetus of his charge was so great that he shot right beyond the prostrate form of the doc-tor, and, wonderful to relate, did not touch him. Scarcely realizing his good fortune, Dr. Waters rose and turned into the bush, where he saw the savage beast eagerly trying to get his wind. In this, however, he did not accord and controller water of to succeed, and eventually made off to rejoin the cows. The whole affair did

succeed, and eventually made off to rejon the cows. The whole affair did not occupy three minutes. In addition to the elephants around Kikuyu there are large heads on the Mau escarpment, where it is extremely probable that the railway people will have much krouble with them when the line reaches that region.

Hippes and rhinos are also to be met with at various points along the railway. The former, which are perfectly harmless do not actually encroach on the line, but they are to be seen in large numbers in the Athi River, in Lake Navasha, take Elmenteita, lake Nakaru, and in the Victoria Nyanza, in fact, along the whole line from Athi River to the V ctoria Lake, it is ourrous as the train runs past Lake Navasha to see schools of these unwieldly monsiers disporting themselves in the water. On one occasion Dr. Waters managed to shoot and kill two hippos on Like Navasha with two shots, one right and one left.

SHE MEANT IT

A short time ago a young couple presented themselves at the Old Charch. Sheltield, to be married. The ceremony went smoothly is a marriage bell until the chargeman

asseq:-"Wil thou have this thin to be thy
wedded husbane t"
'No. I won't, and I have often told
hum so"

him so."
"Why, then, did you come to church?" queried the clergyman. "Only to tell bim, once for all, before

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you and all present, that I'm have nothing more to do with nim.'
And she bounced out of church.

THE GATES OF THE WEST.

I stood by the window one evening
As the sun was sudding dow,
And the shadows a mantle were weaving

To cover the earth below And the crimson gates of the west Were flooded with amber and gold— A gleam of the home of the blest, Whose glories to us are untold.

And I wondered if the bright angels, When they bore our loved ones away fo the beautiful home oer the river, Where life is an endiess day, Passed through those clouds bright

and golden As they went to the land of the blest As they went to the annual of the vent has just over yonder, hear the golden gates of the west.

-Ine Angelus.

THE SONGS OF ERIN

"Music shall outlive all the songs of the birds."-Old Irish I've heard the lark's cry thrill the sky

o'er the meadows of Luck.

And the first joyous gush of the thrush from Adare's An i wood. At thy lone music's spell, Philomel, magic-stricken I've stood.

When, in Espan afar, star on star trembled out of the dusk

When Dunkerron's blue dove murmur-

When Dankerron's blue dove murmured love, 'neath her nest I have sighed.

And by mazy Culdaff with a laugh mocked the cuckoo's refrain;

Derrycarn's dusky bird I have heard poing joy hard by pain.

And 'the swan' last lament sobbing sent over Moyle's mystic tide.

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Prying joy hard by pain.

And the swan last lament sobbing sent over Moyle's mystic tide.

Yet as bright shado as pass from the glass of the darkening lane, As the roses type sight soon must die, when the zephyr is stilled, in oblivious grey we pe each lay that those birds ever trilled. But the songs from her strings shall amnortally wake

—Alfred Perceval Graves

They Are Not Violent in Action — Some persons, when they wish to clean the stomich, resort to optom and other action, but serve no permanent good. Facility we produce inclipation that some hor do they act upon the intestants in a beneficial way. Patimeter's Vegetable Pills answer ail jurposes in this respect, and have no superior.