pardon of our sins. No one can read that without being thoroughly convinced that confession was at that time believed by THE WHOLE CHRISTIAN WORLD.

Hear Tertalliam, speaking of confession (Exomologis). He says: But most people, more attentive to their present comforts than to salvation, neglect this confession of their sins, and put it off from day to day, like a man who has contracted some secret disease, which he is ashamed to expose to the eye of the physician, and prefers to perish rather than make it known. Tertulliam inveights against that false shame, and says, if thou drawest back from confession, consider, in thise heart, that hell-fire, which confession shall quench for thee; and first imagine to thyself the greatness of the inture pumishment, that thou mayest not doubt concerning the adoption of the remedy. "" When, therefore, thou knowest, that against hell-fire, which confession are econd aid, why dost thou abandon thy salvation? Why delay to enter on that which thou knowest will heal thee? Shall the sinner, knowing that confession Exomologis) has been instituted by the Lord for his salvation, neglect it?

St. Cypriam, after having spoken of the necessity of doing penance and of confession can be admitted, while the eatisfaction and the priests of the Church (Faith of Catholics, III. volume, page 51), says: 1 boseech you, most dear brethren, let each confess his sins, while he, that has sinned, is among the living, while his confession can be admitted, while the eatisfaction and the remission or pardon made through the priests, are pleasing before the Lord.

And so it was, my dear people, believed by the whole Christian world, up to the time that Protestantism came into the world, namely, in the year 1529—359 years ago. Until then priests, are pleasing before the Lord.

And so it was predominated through the priests, are pleasing before the Lord.

And so it was predominated through the priests, are pleasing before the Lord.

And so it was predominated through the priests, are pleasing before the L

the doctrines of Christ and His Apostles, and, therefore, if we want to save our souls by belonging to the Church of God we must go back to

THE CATHOLIC CHURCH.

And within the last thirty-five years some two thousand and five hundred Protestant ministers, in England, in Germany and in this country, have come over to the Catholic religion; within the last thirty years nearly a hundred preachers have been converted to the Catholic faith every year, and many of these are Catholic priests now in England, in Germany and in America. The last Archibishop of Baltimore was a Protestant; Father Preston, New York, was a Protestant; Father Poane, the Vicar-General of Newark, was a Protestant; and the fact is, that I only begin to enumerate all of those who are now Catholic priests, in this country and in England, and who were once Protestant ministers. What induced these men to come over to the Catholic religion? Almost all of them had to lose a great deal, had to sacrifice a great many things, such as the loss of large salaries, influential friends, etc., etc. They came over to our Catholic Church because they were well convinced that it is the only true Church of God. You have heard of the conversion of the Bishop of Carolina—Bishop Ives. When he was a Protestant Bishop he probably had a salary of twelve-thousand dollars a year, and many perquisities besides. Well, when he became a Catholic he had nothing whatsoever, and he had to teach a little school in Manhattanville, which gave him \$50 per month, in order to support himself and his wife. His wife also became a Catholic Protectory of New York. He lost everything by his conversion. He was not only cut off from all his former friends and society, but suffered the loss of an immense salary and a very comfortable living. See, what a sacrifice it was. What caused him to make this sacrifice, my friends? Nothing, had a strong conviction that the Catholic religion is the only true religion of God. And so it was with all the preachers who became convinced that they were on t

St. Louis to deliver some lectures that while he was on his way from New York to St. Louis

THREE PROTESTANT CLERGYMEN
who had formerly been under him called to see him. They came to ask his advice.
"Well, Bishop, we are thoroughly convinced that we stand on quicksand, that is, that we are in the wrong religion, and we know where the rock is. What do you advise us to do?" "Why," said the Bishop, "of course I advise you to get out of the quicksand, and get on the rock of the true Church of God."
"But," said they, "what shall wedo; we are married men, and have families, and how shall we support our families if we become Catholics?" "Well," said the Bishop, "I have nothing to say to that; you have a soul to save, and by all means you should save that soul." Well, these men never became Catholics; they continued preaching in the Protestant Church, although they had acknowledged that the Catholic Church is the only true Church of God. On one occasion a certain minister of the Presbyterian Church came to see me, and introduced himself as such a minister. I at once commenced reasoning with him to prove that the Catholic religion is the only true religion, but he interrupted me and said; "Do not reason with me at all; do not speak to my intellect. I am as thoroughly convinced that the Catholic religion is the only true religion as you are yourself: so do not reason with me, but give me the courage ment I could, but it seemed to have no effect,

He wrote to me frequently, and in all his letters he told me that he was thoroughly convinced that the Catholic religion is the only true one, and the only one in which he could save his soul; and yet he kept on preaching Presbyterianism all the time, and finally died a Presbyterian. Bread and butter, my dear people, are powerful things to a hungry man, and they kept him back. Now, these are facts, and I might tell you many more such facts in regard to Protestant ministers, and I can give you the names and residences of those who have acknewledged to me that they were thoroughly convinced that there is no other religion than the Catholic religion. Now, what trust can be put in these menthe men who slander and misrepresent us and our religion? None whatever. Now, my dear people, I say to you in all charity and love, for I feel for you, do not be guided by such men, but follow your own convictions. You believe in the Bible, then I say to you follow that Bible: read it without prejudice, without preconceived notions; pray fervently of God that he may enlighten you, and you will come over to the Catholic faith. Again, it has been said that confession is

AN INVENTION OF MAN. AN INVENTION OF MAN.

That is what some of our Protestant friends say. Well, if that be so, surely then they ought to be able to tell us the man that invented, and in what country it was invented, and in what country it was invented. I defy all the preachers of the world—I defy them all—to tell me the name of the man who invented confession, to give me the name of the place where it was invented, and the date when it was invented. I defy them all—for the last three hundred years, ever since Protestantism came into existence, ministers of all denominations have gone through endless research and investigation in order to find out when, where and by whom confession was first introduced; and after three hundred years of labor and investigation they have not been able to find it out. And why not? Because there is no other institutor of confession than the Lord Jesus Christ—the Son of the Living God. There is no other date of the institution of confession than the year and they are forgiven the Son of God, breathing upon His Apostles, said: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them." Then and there alone, in the Holy Land, sanctified with the blood of Jesus Christ—thes non fload, breathing upon His Apostles, said: "Receive are confession was instituted by the Son of the Living God, and many ministers have acknowleged that confession is an institution of God, and they have tried of late years to introduce it among themselves. You are aware that the High Church Episcopalians are preaching confession now in England, in America, and all over the world, and there are probably thirty different Protestant churches in New York alone where they are preaching confession now. After three hundred and fifty years they have been wrong, and not convinced that confession in the thy do not get much practice? It is because they are married men perhaps, and people do not like to go to confession to a married man, for fear he might tell their series to his wife; and the Lord save them if the wife knows it! (Grand laught

to confession regularly every month? Why is it, then, that Catholic fathers and mothers are so anxious that their children should attend to their confession? It is because they know, by their own experience, that the confessional is the most powerful of all means to preserve the morality and purity—in an especial manner of the young—to preserve them good and holy. When Catholic fathers and mothers see that their sons and daughters go regularly to confession, they are freed from all uneasiness; they know they are all right, and say to themselves; "that is the best boy in New York," or "that is the best pir in New York," or "that is the best gir in New York," or "that is the best gir in New York," or "that is the best gir in New York," or "or "that is the best gir in New York," or "or "that is the best gir in New York," or "or they know they are doing right. They would not go to confession if they were not honest and good. They know that, and hence the Catholics who know by experience what confession is know also that it is the most powerful of all engines to promote morality, purity, benevolence, charity—in a word, to promote a Christian character.

Defied Competition. An Irishman had a little shoemaker shop where for many years he plied his rade, earning an honest living. One day he was amused to see on the opposite side of the street a sign which read Mons, Lafarge, shoemaker, just from Paris." He was very indignant, and Paris." He was very indignant, and felt that Monsieur was treading on his grounds. The next day he came out with a sign which read: "Pat Connolly, shoemaker; never saw Paris, but defies competition.

Seven Years' Suffering. Geven Years' Suffering.

GENTLEMEN,—I had suffered very much from inflammatory rheumatism, which through wrong treatment left ugly running sores on my hands and feet. With these I suffered for seven years, during which time I neither had shoe nor stocking on. I commenced using B. B. B. externally and internally, using the pills also, and I can say now that the sores are entirely cured, and have been for some time. I believe the bitters were the means of saving my life.

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They declare by their patronage of Dr.
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to be an article of genuine merit, adapted to
the cure of rheumatism, as well as relieves
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A PROTESTANT ON POPE LEO. An Eloquent Tribute from John Fer-

THE POPE'S DICYCLICAL ON THE CON DITION OF LABOR REVIEWED BY AN EMINENT SCOTCH PROTESTANT WRITER IN A RECENT ISSUE OF THE DUBLIN NATIONAL PRESS.

Is it the spirit of faction or of "con nercialism" which so occupies the nind and heart of Ireland that so little is being said about one of the most important messages delivered to mankind ince Christ said, "A new commandment give I unto you." Does heart of that "insula sanctor doctorum " that upheld the silver lamp of Christian civilization in the ancient days, till the nations dwelling in darkness kindled their torched at its blaze, burn within it, when clear as "a trumwar-note proud," Rome speak to the human race, upon the side of the social democracy? To three hundred millions—a fourth of the world's population—the glorious words of their their properties. Holy Father, by Divine Providence, Pope Leo XIII., on the conditions of labor" come with an authority which commands the highest respect. To Protestants like myself they come as the

words of a grand old man—as echoes of the Mount of Olives, endorsing the economies of our highest scientists. Ireland, whilst humiliated at the degrading strife which is lowering her faith in all public men and public vir-tue, can lift her face from the mad struggle to contemplate with an elevating pride that it is the great Church to the communion of which she has so faithfully clung that at this "fin de sicele" sends forth its voice like the triumph song of heaven for brother hood of humanity.

IT IS NO NEW THING FOR ROME at important crises to assert the liberty of humanity. Whilst I claim to be of humanity. Whilst I claim to be just as staunch a Protestant as any of those who delight to talk of the "Inquisition" and "St. Bartholomew" and "the opposition of the Catholic Church to education," I cannot lose sight of the first fifteen centuries of our era, during which Rome marshalled the forces of civilization, and directed them on the whole well. It was no easy task to destroy the fighting and plundering instincts of the fierce nations of nomads who broke up the Roman Empire ; no easy task to create habits of industry in tribes as unused to such as the Red Indians of our day and who possessed what the Indians do not, the might to take. No selfish pleasure to go, as the missionary did, lone into Scythia, Numidia, Gaul or Scandinavia to teach doctrines that were an abomination to those countries of blood and slaughter; yet the Cathlic priest confronted Attila, standing alone in his presence with as bold a "non possumus" as to-day he con-fronts a Bismarck. It was the Catholie Church that won Magna Charta, of which England is so proud. It was Rome that in the feudal times curbed the lawless might of kings and barons, when earthly power failed to shield innocence from irresponsible strength; then "the curse of Rome" was hurled, and, though the criminal wore a crown, he was humbled in the dust. covered Europe with halls of learning; Rome turned savages into Christian nations; Rome gave lessons in democracy, for she admitted serfs to her priesthood, and Norman nobles, who would not eat with Saxon gentlemen, were obliged to confess their sins to Saxon peasant priests. Rome the hereditary principle. The Pope-King was elected. Rome assumed all men to have equal rights to national opportunities — a Saxon blacksmith's son was elected in the darkest of the

ages, Sovereign Pontiff. And Rome gave more martyrs to the stake, more patriots to nationhood, more lives to sanctity, more self-sacri fice to philanthropy and more intellect

to philosophy
THAN ALL OTHER CHURCHES. As a student of history, I am bound o observe the wondrous power of adaptation this great Church organization has to the needs of different races and ages, and to rejoice that it has to-day unfurled a flag which will float in the van of nations, and behind which millions of Protestants like myself will I

proud to march. "Your wall and your ceilings," said St. Jerome, "are glittering with silver and gold, but Christ is dying at your gate." Leo XIII. declares that this should not and must not longer be. Never did the Catholic Church enter upon a bigger conflict with human selfishness, and never was victory more certain. Commercialism, with all its forces of cupidity, legal and literary, pride and respectability, tolerated the doctrines of Mill and Herbert Spencer just as the Southern planters used to tolerate as a philosophic ab-straction the doctrine of the emancipation of the slaves. When the labor movement began lately to display activity, commercialism became abus ive, and quoted religious objections.
"Contracts must be observed when made." "The poor must always be "The poor must always be u." "Servants must obey made. with you." "Servants must obey theirmasters." The Christian Churches allowed themselves too much to back up the Manchester postulates. These are chiefly: "It is our duty to buy all things, including labor, at the cheapest rate we can, and to sell in the dearest market." "The proscheapest rate we can, and to sell in the dearest market." "The prosperity of the country depends upon our having an abundant supply of cheap labor to analyse us to converse the country depends upon our having an abundant supply of cheap labor to analyse us to converse. necessary we should have, say, five hundred hands outside the factory hundred hands outside the factory furnace or dockyard gate, starving for work, in order to keep down the wages within, and if when a young

fellow with no wife offered to take 15s. per week to do what a man with a family had to be paid 20s. for, it was a commercial duty to take on the one and discharge the other, the answer was: "Most certainly; it follows from the laws of competition." So on went

the laws of competition." So on went this devil-take the hindmost practice this survival of the most cunning and most greedy—till a consensus of moral and intellectual preachers declares that the very foundation of our social structure— human vitality— is deter-

iorating.
Unofficial preachers of the Gospel Unofficial preachers of the Gospel, like Ruskin, have pointed out the dull and ugly lives which the dull and ugly conditions of life, produced by cupidity and competition, have created. They demand that labor shall have light and sweetness and beauty, that it may become healthy, cultivated and refined. cultivated and refined.
Unofficial preachers of the Gospel,

like Thorold Rogers, point out how, notwithstanding that the inspiration of the Almighty has given the people of these islands, during the last century, productive forces—iron-jointed, steel-sinewed, fire-breathing—"equal in power to sixty millions of men," yet millions of our workers, not men only, do not share in the prosperity, but are in a worse condition as to housing, food and clothing than the lowest class was at the end of the fourteenth cen-

Unofficial preachers of the Gospel, like John Morley (an Atheist men call him though possibly Christ would have called him one of those "not far from the kingdom of God"), point with horror to the fact that

ONE HALF THE ENTIRE POPULATION of the richest country in the world, England, that passes the age of sixty is, or has been, degraded by being

And even the unofficial preachers of the Gospels who work in that portion of the vineyard falsely so called "the Dismal science," like Prof. Marshall, are discovering higher laws that modify the stern action of individual-

The Ricardian laws are only a por tion of political economy. The astron-omer who only understood the centrifugal force might think the earth was flying out into space if he grasped the doctrine of the centripetal force only He might think our planet was falling into the sun ; but with a knowledge o these two contending forces he under-stands the beautiful and beneficent motion round instead of from or into the sun. Marshall, from a purely economic standpoint, values wealth very low in comparison with the health, happiness and education of human beings." He says: "Now, first we are getting to understand the extent to which the capitalist employer is tempted to subordinate the being of his workpeople to his own desire for gain." "It is true that desire for gain.' human nature can be modified-new ideals, new opportunities, and new methods of action may, as history shows, alter it very much, even in a few generations. This change never few generations. moved so fast as now. Thus, we may attain to an order of social life in which the common good will overrule individual caprice; but unselfishness then will be the offspring of deliberate will, though aided by instinct. Individual freedom will then develop itself in collective freedom."

And unofficial preachers come, like a terrible voice crying in the wilderness, Dr. Drysdale tells the terrible indictment of our child murder. Eighty

DIE BEFORE THEY ARE FIVE YEARS OLD. Eighteen per cent. is the estimate of leath amongst the children of the rich : and Browning asks

Have you heard the children weeping, oh my brothers? The young lambs are bleating in the meadows;
The young birds are chirping in their nests;
The young fawns are playing with the shadows.
The young flowers are blowing to the west;
Butthe young, young children, oh, my brothers,
They are weeping bitterlie.
Weeping in the playtine of the others
In the country of the free.

Another poet preacher says:

For we see them haggard and hungry alon each crowded street, And the children are wan and weary, Whose lives should be glad and sweet.

Art, social science, politics, economics, physiology and poetry have rung out the tocsin of humanity, and religion responds to their call. That mighty Church, adapting itself to the needs of the age, opposes itself to the social wrong. Its organization, upon which the sun never ceases to shine, will enforce the commands of Leo XIII., in every language on the arch of the earth. The sanctions of the most powerful of all the Christian Churches are now given to changes which kings, priests and merchants had opposed as immoral. A priest of the devoutest piety, most commanding intellect, and above all, perhaps, the Sovereign Pontiff had declared:

"Some remedy must be found, and found quickly, for the misery and wretchedness of the poor. Working men have been given over, isolated and defenceless, to the callousness of employers and the greed of unre-strained competition." "It is inhuman to treat men as chattels to make money by." "The workers must be paid by." "The workers must be paid sufficient to enable them to sustain life the in an upright and creditable way. cheap labor to enable us to compete to make profit out of their need is successfully with foreign nations."

When asked if this meant that it was divine." "The wage earner creates the wealth of the State, and should

and holidays for spiritual and mental improvement. Their minds and bodies must not be worn out by excessive

Commercialism demands the fulfillment of contracts. A railway manager with whom I expostulated during the great railway strike upon working his men twelve to fifteen hours always met me with: "Let them give up the job if they don't like it." But, I would they are goneralled, by stary replied, they are compelled by starvation to take the job. His reply was:
"I buy my labor at market price." THE POPE SAYS NOBLY :

"Nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man. The wages must be bargain between enough to support the workers in reasonable and frugal comfort - if, hrough necessity or fear of worse evil, he worker accepts harder conditions because a contractor will give him no petter, he is the victim of force and injustice; and of course it follows there is no contract binding in morals. The Holy Father enunciates the

doctrine that the State should sustain hours of labor fixed by the different trades as suitable to their localities and circumstances. In short, the Pope endorses the most radical of all the demands now being made by labor over the whole world. Practically John Morley fears, as also does Mr. Gladstone, to give State authority to the eight hours' bill for miners, though they both think the eight hours' day long enough. Leo XIII. sees in the State the means whereby the workers can be protected from the moral and physical injury of callous competition and cupidity.

And now this momentous Encyclical

is being read from every altar of the Latin Church. It is, at the same time, being studied by the leaders of society in every land. Unlike a manifesto from a great political leader, no noisy demonstrations will follow its issue.

Not with the waving of banners and with the music of bands, but with the still small voice of conscience will it conquer. Rome and science are in perfect accord upon this great question. Mill and Spencer, no great friend of the Churches, laid down the principles that Professor Marshall, of Cambridge, carries to the point where Leo XIII and he met in harmony. chiefly by religious motives, and having in view the spiritual welfare of man, the great and scholarly Pontiff finds himself blessing and enforcing doctrines which the great political economist has reached by studying th material welfare of the nation. Catholic world has reason to be proud of its position. Manning in England, Gibbons, in America, Leo XIII. in Rome! Princes of the Church, and, better still, "soldiers of humanity."

relief. Try it. All dealers.

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizesevery month till further notice, to boys and griss under 15, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$80; 3rd, \$8; 4th, \$1; 5th to lith, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 28th of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mait on first Saturday in each month.

STURNON CHILDREN readily take Dr.

STUBBORN CHILDREN readily take Dr. Low's Worm Syrup. It pleases the child and destroys the worms.

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John F. Jones, Edom, Tex., writes. I have used German Syrup for the past six years, for Sore Throat, Cough, Colds, Pains in the Chest and Lungs, and let me say to anyone wanting such a medicine-German Syrup is the best.

B.W. Baldwin, Carnesville, Tenn.

writes: I have used your German

Syrup in my family, and find it the best medicine I ever tried for coughs and colds. I recommend it to every one for these troubles. R. Schmalhausen, Druggist, of Charleston, Ill., writes: After trying scores of prescriptions and preparations I had on my files and shelves without relief for a very severe cold which had settled on my lungs, I

tried your German Syrup. It gave me immediate relief and a perma-

nent cure. G. G. GREEN, Sole Manufacturer, Woodbury, New Jersey, U S. A.

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or so to tell you something worth know-

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### Good Reading For the Month of May.

Rome! Princes of the Church, and, better still, "soldiers of humanity." I. As a Protestant I hope to see some of our great religious teachers enter into a noble competition with Rome upon the lines of this Encyclical in the Master's work. There can be little doubt, however, that Ireland will respond to that Gospel trumpet the Pope has sounded to the world.

And when the nations onward march to better the free.

The Irish flag shall float among the banners of the free.

It's colors then will speak of hope, like sunshine's glittering sheen.

And all the world be better for our wearing of the green.

JOHN FERGUSON.

If you are troubled with hawking and spitting, dull headaches, losing sense of taste or smell, you are afflicted with catarrh, and to prevent it developing into consumption, Nasal Balm should be used promptly. There is no case of catarrhy which it will cure, and for cold in the head it gives immediate relief, Try it, All dealers.

Monthly Pales for Roses and and spittion of the Beas of the minuted and the properties of the minute of the month of May. Paper, 10c. 10th. May Devotions Cloth. May A Crown for Our Queen. Cloth. May Sold Cloth. May of Nazareth. Cloth. May of Nazareth. Cloth. May Carolis of Christicor, Ipse. Ipsa. Journal of Cloth. May Carolis of Control of the Blessed Virgin. May Carolis of Roses. Paper. May Chaplet. Cloth. May Carolis of Roses. Cloth. Little Office of the Immaculate Conception. Paper 5c., cloth. Little Office of the Immaculate Conception. Paper 5c., cloth. Communition.

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London, Ont.

A Daughter of The world is sweeter for h
That hath the Spring's h
We pause upon Time's turOne breathless little min
To ann our souls within its
Warm rays, perchance t
Of its pure joy enough to
Us through the inisty in

MAY 7, 1892.

The world is merrier for h
Olear peals the laughter
Till we forget life's drudg
Because our hearts are
'the dear old love songs the
Gweeter than any other
While life's horizon looke
And Youth and Love we

The world is bri/hter for Dear eyes that seem to No touch or tears, no him But only joy and pleass An honest joy that loves. Its wealth with sadder and leaves, like flowers, The odor of its blossom The great world's pulse, A cold and changeless
Beats faster at my myst's
A servant to her pleass
No riddle here the poet s
O World that loves a le
For she that loves all liv
How could you help be

O Father Day, so strong
Who lighteth life's dar
Guide, gently guide her
In pleasant ways forev
O Mother Night! whose
Kind on the earth lit ce
Watch, softly watch wit
Above her happy slun
Paber Qualen. Fore FIVE-MINUT

Third Sunday DEVOTION TO Go to Joseph, and do It is Joseph's nea Mary during his li when he reigns wi to confidently call in our needs, and

to him because to

that by his interce her and each of h did for Jesus and was in the flesh. Wisely has the C protector, for his p e very great. O doubt when we r care were entruste best who have eve Jesus and Mary-God; Mary, his Mother, whose ch Ghost made his

lighted with its b Above the sea angels who serve Most High Mary and one day she mistress and que Lord, their Make bowed in lowliest Mary was Joseph rendered him should give a f must he have bee Joseph was a

screen from the

mysteries of the

his faithful arm

and the Babe du

brought them be

daily bread was

he led the

in a word, dur youth of our Lo dependent upon the Holy Family and guardian this is what the be in every Ch you, Christian who should be ticular manner the cares of th vou must provi of the children is your duty t their religious study their sch guard them ag must meet wi who may lead in the practic ance. Go to father of Jesu cede for you, graces of wh Go to him and you will find I But St. Jose heads of fam would have 'go to Joseph say to you."

have you lear a love manife simply in wo self to the ser should we. to say that w do not keep neglect our embers of s much we love for Him, as S like him, be c permitting nacts of love hope to make all that he sl

From the I From the luntil now not Virginia leaf used in the "manufacturer the public car that any tambrand would Thousands of with an inferior a doubt or quality of the

GENTLEMI low Oil for n I have never Ri

Minards's L