Death is Swallow'd up in Victory.

Twice the golden sun had risen
O'er Jerusalem's darkened plate,
Since God in wrath for man's decision
Had rent the temps's veil in twain.
Twice the glorious orb looks down
On men with darkest deed imbrued,
And bathes in gladsome light the town
Where flowed a Saviour's priceless blood-

Looks down on one whose heart is plered with grief; for He who came to save, whose for within a stranger's grave. Now lies within a stranger's grave. And He the Prince of endless spheres, whom highest angels how beneath, Now prograte in this vale of tears. Entombed by charity's bequeath.

And Mary of the golden hair,
The Magdalen clearsed and purified,
Now hastes with sorrowing steps to where
The Arimathean Jesus laid,
That she might pay a tribute now
To film who cleaned her soul from sin,
And with those balms anoint that brow
Where crue est thorns had entered in.

And as they went their way along
She questions the Disciple's Mother,
Say, we shall move for us the stone
Say, the Low the sepulence doth cover;
Fig. tail to we the sepulence doth cover;
Fig. tail when we've reached the sacred tomb
No hand shall help us enter in.
Then how our Saylour's form embalm?

They reach the spot, and lo! behold!
What hand so early has been there;
The stone is from the opening roll'd
As if in answer to her prayer.
They enter, and with startled sight
Transfixed in wonder now, and fear,
Behold a form enclothed in white,
But Whom they seek they see not there.

The argel speaks! Fear not! he cries,
The grave is o'er, the vic.ory won,
The Saviour form no longer lies,
But risen like yon glorious sun.
From out the darkned depths of night
It shines respiendent o'er the earth,
And He the immortal heaven's light
Has snown to man his evil's depth.

Ob grave: the victory now behold.
Oh death! thy sting here ne'er was known.
The Saviour form no more lies cold
And rostrate 'ueath Jerusslem's stone;
Buillas to saun that gladsome breaks
From derkest nour—that heralds light—
He's risen gloriously, who takes
From death its fears, from earth its night.

N. Y. Catholic Review.

SHORT SERMONS FOR BUSY PEOPLE.

Preached in St. Patrick's Cathedral, New

THE PATRONAGE OF ST. JOSEPH.

II.

"Take the Child and Its Mother. (St.

nen resort ometimes; its wrong. er a square ul of nourall right.

891.

or the en-COMPOUND it is food. with elecathing surated. h, genuine is remedy.

w all over, ands. ed to health and s worth reading.

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Minard's Liniment Lumberman's

received the benediction given to his figure, the patriarch Joseph: and he is

indeed "a growing son, a growing son."

A Canadian Case.

A CATHOLIC S ANSWER.

George Parsons Lathrop in the N. Y

A little letter of mine, published in the Pilet, touching upon those religious convictions that led Mrs. Lathrop and myself into the Catholic Church, has resulted in into the Catholic Church, has resulted in some misunderstanding on the part of the Independent, as disclosed in its comments of April 2, under the heading "Two Conversions." That heading "Two Conversions." versions." That brief letter was not meant to be an exhaustive manifesto, for meant to be an exhaustvo manteso, which, indeed, there was, on my part, no inclination; but a short statement became necessary, since public remark was inevitable. I am now compelled to publish a few more paragraphs aiming at a better report and clearer discernment of the truth.

The Independent implied that Mrs. Lathrop and I, before our conversion to Catholicity, had stood "in the camp of unbelief," Mrs. Lathrop was brought up as a Unitarian; and Unitarianism, it is true, cannot be called strictly Christian belief. But it should be remembered that the carller Unitarianism represented by belief. But it should be remembered that the earlier Unitarianism represented by her parents, Nathaniel Hawthorne and his wife, was yet full of a reverence for Christ, little differing in devoutness from that paid to him as the Son of God, one with the Trinity. Their disposition was that of Channing (in which Dr. Bellows, perhaps, also might have been included), and retained much of the Trinitarian feeling, even while it tried to eliminate the godhead of Jesus. Their place was not so much in the camp of unbelief, but rather on the outskirts of belief. It becomes necessary and proper to say here that Mrs. Lathrop never in any manner tended toward agnosticism; and, even while she was in a measure associated with Unitarianism her inclination was to worship Christ as divine. As to myself you were Christ as divine. As to myself you were pleased to say, further on: "We do not wonder that when a man first begins to wonder that when a man first begins to listen to the reasons for believing in Christianity, he is surprised to find how good they are." This was plainly meant to refer to the juncture at which I began to heed the teaching of the Catholic Church. But the reference is a mistaken one. You must go hack to a data assurate. Church But the reference is a mistaken one. You must go back to a date remote in my boyhood, if you wish to note the time when I began to listen to the reasons for Christianity. My earliest recollections do not pass beyond the time when I was listening to those reasons (though set forth imperfectly in the Protestant form) and executing them with cordial faith. "Take the Child and Its Mother. (St. Matthew, it.)
Brethrer, justice required an acknowledgement of the care and protection afforded the Child by Joseph during the Holy Infancy, the flight into Egypt, the sojourn at Nezareth. Mary, too, the spotless spouse of St. Joseph, owed him singular respect, esteem, effection. He was her true husband. Therefore we cannot doubt that she falled to pay him unique honor. His whole life as outlined in the Gospels demanded such honor from mother and Child; for that life is summed up as a constant obedience to the command forth imperfectly in the Protestant form) and accepting them with cordial faith. Never have I been an unbeliever. Some twenty-six years ago, at about the age of fourteen or fifteen, I was confirmed as a Protestant Episcopalian. Since then, I have not ceased to be a Christian, according to the light given me, and have continued to study with an impartial mind the chief Protestant denominations. Represelve me, if you choose, for culpable the chief Protestant denominations. Reproach me, if you choose, for culpable slowness in arriving at the true faith of the Catholic Church; and I shall not remonstrate. But I think you will now see that it is unjust to imply that Carlstianity has been with me a matter of "belated study." up as a constant obedience to the command of the engel: "Take the Child and Its mother." Every personal satisfaction and comfort, every personal thought, was put aside for the sake of the Child and Its

based on the ske of the Child and Its mother. Around the honor of the mother and the birth of her Child he threw the protecting mantle of his blameless life. When danger threatened the Infant's life with unquestioning, uncomplained by the armond of the angel, and leaving home and kinded and country. Christian at and tradition in their delineation of this journey is the story of his life. One painting represents him, pligrim's steff in hand, leading the beast of burden upon which at Mary with the Child; now he is bend ing back the overbanging bows lest they disturb the gentle pair; again they are nestling close between the paws of the stolid sphinz, while he, stretched on the sands, keeps watch and ward. In a word, the Gospels wherever they mention him do to to reveal him to us guarding the mother and Child in some trial to railition. How tenderly, lovingly, humbly, Mary acknowledges his sublime, distinct eard devotion when she tells the Child that His father and she have sought Him sorrowing. Surely such constant care and watchful service must have been rewarded by the special grateful honor of its recipients and objects!

When King Ashuerus could not sleep one night; the had read for him the records of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told him of the content of the realm; and they told when King Ashuerus could not sleep one night; he had read for him the records of the realm; and they told him of the service done the King by Mardochal, the Jew, in detecting the conspiracy of the two ennuchs against the King's life. Whereupon the King inquired what reward Mardochal had received for his service. When told that it had been allowed to go unrewarded he sent for service. When told that it had been really more divided to go unrewarded he sent for allowed to go unrewarded he sent for inculcates and insist upon reason as an essential groundwork of belief. Assertions to the contrary have been answered through through through through the proofs of the Oman, the chief minister, and eagusted whom the "how should he be honored whom the King hath a mind to honor." The answer was that he whom the King and the first horse in the King stables, should be clothed in the mantle of the King and the chief seers of the realm should go before and proclaim: "Thus shall he be before and proclaim: "Thus shall he be honored whom the King hath a mind to honor." Suralv, dearly beloved, the unnaturally thought that candid persons might be interested, on their own account, to know of this fact. The intellectual part of me, I found, came through reason into complete accord with the Catholic religion of Christ; and before I ever attended Mass even as an observer, I had perceived that it was a clear, coherent union of high reason with pure and tender, simple, trustful, and (if I may so express it) exaltedly humble faith. I do not demand that you should accept this view of the Mass; but Monored whom the King hath a mind to honor." Surely, dearly beloved, the King of heaven hath had a mind to honor Joseph! He hath clothed him with the brightness that comes of close conection with the mystery of the hypostatic union; He hath placed him on the King's throne after the Ocean of Heaven: He throne after the Queen of Heaven; He hath placed the ring of omnipotent power on his firger, and throughout the world the saints and doctors of Holy Church have proclaimed how the King hath had a mind to have the ring of should accept this view of the Mass; but nave proclaimed how the King nata and a mind to honor him. The chorus of praise of St. Joseph comes down the sges swelling louder and louder with each succeeding epoch; for Joseph has realized the headlatten given to his

If possible, without misunderstanding, but the same principles of duty and consumption as a Protestant say: "Use your reas: me, even at the risk of sometimes using it amise," My experience and observation as a Protestant have been to the effect that Protestants do not really say this, or certainly do not adhere to such a rule. They most commonly teach that relief that protestants and endry vague "leading," of the Spritt: and that between reason and belief there is a gap which can be crossed only by using a sort of leaping-pole of nuquestioning nuressoning belief. They contend that faith is a faculty apart from reason; and it as doing they seem to follow Luter, who said that reason is not in so doing they seem to follow Luter, who said that reason is made in the seem, St. Paul's admonition in the first Episte to the Corinthians:

"Now, I beseech you, brethren, by the number of fettien of the mean of the protection of the sire protection of the Bible and to follow Luter, who said that reason is made an an expectation of the sire protection of the sire protection of the surprise seem of the protection of the surprise seem of the protection of the surprise seem of the surprise and encouraged among them. It is not magnify personal judgment into a sort of meany of the surprise seem of the protection of the surprise seem of the protection of the surprise and encouraged among them. It is not magnify personal judgment into a sort of magnify personal judgment into a sort of meany on the discussion of the surprise seem of the protection of the protection of the protection of the protection of the surprise seem of the surprise seem of surprises, the accumulation of menths of close confinement in poorly venities, the accumulation of menths of confinement in poorly seem of surprises, the accumulation of menths of confinement in poorly seem of surprises, the accumulation of menths of confinement in poorly venities, the accumulation of menths of surprises, the accumulation of menths of confinement in poorly venities, the accum I do ask that you receive my testimony, if possible, without misunderstanding. You aftirm that Protestants say: "Use SAFE, CERTAIN, PROMPT, ECONMIC—These few adjectives apply with peculiar force to Dr. I'Homas' ECLECTRIC OLL—a standard external and internal remedy, adapted to the relief and cure of coughs, sore throat, hoarseness and all affections of the breathing organs, kidney troubles, excoriations, sores, lameness and physical pain. A Case of Mrs. E. A. Storey, of Shetland, Ont., is remarkable proof of the efficacy of Burdock Blood Bitters in Headache. She writes: "For over 40 years I was a martyr to headache, having severe attacks about once a week. Have now used 3 bottles of B. B. B. and have had no attack for 4 or 5 months."

"Divine authority itself would have no weight if the faith did not rest upon the conviction of reason, which, enlightened naturally by the motives of credibility (not 'credulousness'), and supernaturally by the interior operation of grace, comes finally to these two propositions indispensable to faith: 1 That which is revealed ought to be believed. 2. Such a doctrine is revealed.

"The divine assistance is simply an efficacious action of the Holy Spirit, . . . which does not dispense (us) from nor

"But although faith is above reason, there never can be any real discrepancy between faith and reason, since the same of God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind. . . And not only can faith and reason never be opposed to one another, but they are of mutual aid one to the other; for right reason demonstrates the foundations of faith, and, senlightened by its light, cultivates the monstrates the foundations of fatin, and, enlightened by its light, cultivates the science of things divine; while faith frees and guards reason from errors and furnishes it with manifold knowledge."

and guards reason from errors and furnishes it with manifold knowledge."

Catholics affirm and believe that religion is a matter not of the heart alone nor of the head alone, but that it includes both heart and head. It would surprise you perhaps to learn—tho' it would not take long to verify the fact—that the obscure and even illiterate among our humble Catholic fellow-servitors of Christ understand perfectly that their reasoning power as well as their faith is appealed to, and is involved in the daily offering of Mass or other sacrifices and devotions to God and Christ. There is no line of the ritual which is not vital with an intense spiritual devotion by which the worshippers attest their loyalty to the divine power, though both reason and faith.

To talk of unreasoning obedience is abourd. When one has gained certitude through the eventual through the eventual through the content of the truth truth truth through the content of the truth truth through the content of the truth truth through the content of the truth truth truth through the truth truth through the truth truth truth truth through the truth truth truth truth truth through the truth trut

absurd. When one has gained certitude of truth, through the exercise of human reason leading to a perception of divine reason, why argue further about this truth in the sense of continually doubting it? Mr. Edison has said that we do not yet know what electricity is. Does he there. know what electricity is. Does he therefore doubt its existence, or its immense
importance? Or do any of us doubt it?
Not at all. We accept it as we do
steam power, or water power, and use
its incomprehensible potency every
day without further question. The
man who should refuse to employ water
in any mechanical process, or for
washing, because he insisted on re
jecting the chemical formula by which
water is described as H2 O, would be know what electricity is. Does he therewater is described as H2 O, would be rated by every one—believer and squostic alike—as a hopeless imbecile. Similarly, the real foolishness would seem to Catholics to be just such a continual stubborn.

by the abuse of individualism, to run into ectarian division, rationalism, scepticism and sgnosticism." In the Church, on the other hand, an authority exists for defining the points of unity; and of this tribunal the Pope is the head, the chief judge. He sits in court of last earthly resort on questions of Christian faith and morals, very much as the Supreme Court of the United States renders decisions that are final upon questions of constitution and final upon questions of constitution and law. We Americans all b) w to decrees of bow to the utterances ex cathedra of the supreme earthly judge or Pontiff in spiritual matters, the scope of whose decisions is carefully and precisely limited by the Constitutio Dogmatica Prima De Ecclesia Christi, as you will see on referring to it; and they do this in the same manner that we free citizens of this Republic are bound to obey the decisions of the Supreme Court and the proclamations of the President to which we are loyal bethe President, to which we are loyal be-cause, without such loyalty, civilization and government would be impossible. The same principles of duty and consum-mately intelligent obedience, which hold society together, must apply to the organ-ization of human multitudes in the uni-versal Church. Personal study and in-terpretation of the Scriptures are allowed to Catholics and encouraged among them. the President, to which we are loyal be-

"Divine authority itself would have no weight if the faith did not rest upon the conviction of reason, which, enlightened instruction of reason, which, enlightened instruction of reason, which, enlightened instruction of grace, comes to hair the finally to these two propositions indispenseled to faith: I That which is revealed ought to be believed. 2. Such a doctrine is revealed.

"The divine assistance is simply an efficacious action of the Holy Spirit, . . . . which does not dispense (us) from nor hinder study, examination or discussion.

"The exercise of the prerogative of infallibility conferred upon the Church of a Jesus Christ supposes the use of reason."

These are the utterances of Oatholic doctors. The Vatican Council, also, declared that there is a twofold order of knowledge; the one being by natural reason and the other by divine faith.

And it went on to say:

"But although faith is above reason, there never can be any real discrepancy between faith and reason, since the same

the Frenchman who, falling into the water, shouted despairingly: "I will drown, and nobody shall help met?" He merely did not nuderstand the language that he was trying to talk. So, if Protestants will drown in a turbulent sea of personal judgment, and declare that nobody shall help met?" He merely did not nuderstand the language that he was trying to talk. So, if Protestants will drown in a turbulent sea of personal judgment, and declare that nobody shall help met?" He merely did not nuderstand the language that he was trying to talk. So, if Protestants will drown in a turbulent sea of personal judgment, and declare that nobody shall help met?" He merely did not nuderstand the language that he was trying to talk. So, if Protestants will drown in a turbulent sea of personal judgment, and declare that nobody shall help met? He merely did not nuderstand the language that he was trying to talk. So, if Protestants will drown in a turbulent sea of personal judgment, and declare that nobody shall help merely in the same trying to ta the Frenchman who, falling into the water Mass—all these, when candidly examined, are found to appeal to the highest reason; a hundred times higher than that concerned in the discipline and duty which all men recognize as honorable in an army

all men recognize as honorable in an army or navy.

"Mr. Lathrop's second reason for accepting the Catholic faith," you observe, "is the rhetorical style of its defenders." I neither said nor thought anything of style but spoke only of "expositions of doc trine" by the Church, and her replies to attacks, as caim and imbued with spirituality. Spirituality does not come under the head of rhetoric, Nor do I refer to "polemics in Catholic journals." The Church is not a matter of journals. Church is not a matter of jurnals.
Agsin, the logic and calmness and spirituality of Catholic doctrinal expositions are in no way impaired by the severity of those epithets attributed to Pius IX, in speaking of Italian Liberale, v.s., "wolves," "thieves," "liars," "monsters of hell," etc. Those were not used in a discussion of revealed truth, but in rebuke of rebelof revealed truth, but in rebuke of rebeilious children of the faith or of inimical
sceptics; types of that class whom Orr
Lord Himself, as the Independent is aware,
denounced as "fool," "hypocrites,"
"blind guides," whited sepulchres,"
"serpents" and "vipers." Since you
declare that there are more men in Catholic France and Italy who reject faith than there are in Protestant England and America, it may be admissable for me to there are in Protestant England and America, it may be admissable for me to point out that a correct enumeration or census would be difficult. There surely is a large proportion of Protestants who are not counted as rejecting faith, for the reason that they do not openly admit doing so, but keep on going to church more or less; while in resilty they scale down their belief to almost nothing, and in private treat sacred things with a levity hard to condone. At any rate, ex-Catholic Infidels have not become what they are through any logical consequence of their former faith, but merely through wiful rejection of combined faith and reason. The Independent eavys well: "It is not reason that usually makes men unbelievers, but the lack of it." A true Catholic is at the centre of unity in faith and reason, and has the whole area and circumference of the field of thought at command. So, when he fortakes this position, he is a the tentre fails light of impulse or So, when he for akes this position, he is yielding to some false light of impulse or fancy totally at variance with the nature of the belief he has deserted. On the other hand, the drifting of Protestantism other hand, the dritting of Infidential toward or into that agnosticism and Infidelity now rampant in the very countries of its birth, is a direct outcome, as Dr. Schaff indicates, of that personal judgment which is the basic principle of Protestant.

The reasoning which convinces us may The reasoning which convinces us may nor convince you; but it has prevailed with multitudes of clear-headed, logical men. Why continue to insist that they, in their belief and obedience, are in their belief and obedience, are unreasoning? Should you misapprehend plain and sincere statements? People will give years to the study of a foreign language, but seldom a day to the honest investigation of Catholicity. If, in study ing a language, one were to insist at every step that it was senseless and ought to mean something else, or did not really mean what the habitual speakers of that language said it did, one would be slow in gaining any comprehension of it. So, too, no one can comprehend Catholicity if he steadily misconstrues every word too, no one can comprehend dathorty in he steadily misconstrues every word written or uttered by believers in it, to whom it is their accustomed language of intelligent worship. The differences between you and us are distinct and defia tween you and us are distinct and dena-able enough. Why overhang them with a fog? To do that is but to cause blunders of conflict, and to involve the wanton injury of friends amid the confusion of the mist. Of course if you take isolated by, you have abundant opportunity for mistake. As Dryden glibly but truth

fully wrote:
"Errors, like straws, upon the surface flow,
He who would seek for pearls must give
below."

below."
Do not try to judge as from the sur-face, especially if you happen to be gazing through a medium of authorized conjecture and hasty inference, which may misleading as a flawed and distorted window glass. But "dive below." Then, with increased intelligence and a better logic, the mind will perceive plainly that which was obscure before. Unless this be done, it is hard to guess how all honest believers can become united in one fold under one Shepherd. New London, Conn.

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They poulticed her feet and poulticed her head,
And blistered her back till 'twas smarting and red,
Tried tonics, elixirs, pain-killers and salves,
(Though grandma declared it was nothing but "narves.")
And the poor woman thought she must certainly die,
Till "Favorite Prescription" she happened to try.
No wonder its praises so loudly they speak;
She grew better at once and was well in a week.

No wonder its praises so loudly they speak; She grew better at once and was well in a week.

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