LONDON, ONTARIO, SATURDAY, MAY 7, 1892.

Our Mother's Month. oh winds of May, that wend your way Across the flowering meadows, where all the day, in merry play. The sunbeams chase the shadows; sing soft and sweet, for it were meet, However they may vary, rhat all your lays should hymn the praise This month of Mother Mary.

This month, Our addition of May, sweet flowers astray,
That deck the upper arches,
The while her way, at close of day,
The chaste Diana marches;
The chaste Diana marches;
Shine clear and bright, for it were right
That ye be tributary.
And that your rays should tell the praise
This month of Mother Mary.

—W. D. Kelly.

CATHOLIC PRESS.

Buffalo Union and Times. Our Rochester correspondent this week touches pertinently the senseless custom of societies ostentatiously and often vulgarly overloading the house of death with floral emblems. The custom of the Rochester societies of Masses said is sensible, thought-

Baltimore Mirror. The Catholic Church provides beautiful observances appropriate to every season of the year. Following the penitential period of Lent comes lovely May, the month dedicated to the ed Virgin, when the altar is decorated with flowers and the faithful come together to be seech the interces-sion of the Mother of God and sing her praises. The May devotions are among the most attractive of the services of the Church. What is more touching than to see the faithful gather in the bright sunshiny afternoons of the month, especially the children, before the altar of Mary, with its lovely and fragrant flowers, freshly gathered, and the lights, and the litany and implore her evening rites -so natural and spontane ous, and, like everything else con nected with Catholic worship, so full of meaning and efficacy - is perfectly typical of all that is pure, innocen and good.

Catholic Citizen The Jew of to-day is hardly the man that lived in Palestine in the time of The Shylock in his nature has been bred therein by centuries of persecution. He has been made hard, rapacious and commercially unscrupuby maltreatment. The Christian must blame himself-not the Jew. It is the law of retribution. If there are disagreeable traits in the Irish we must remember the awful ordeal of oppression to which they have heen sub ected. Edmund Burke spoke of the penal laws of the eighteenth century s the most diabolical machinary ever devised by the perverted ingenuity of man for the degradation of his fellow-Whatever of low cunning, short sighted intrigue, bad temper and lack of self-control may appear in the Irishman, is the infliction of the English op-Yet the Irish character. though bruised, has not been warped. As an individual no man better combines the elements of popularity with adding insult to injury for the descendants of an element that has wrought injury to another race to point the

A colored man said at a recent meet-"They say we are lascivious; why should we not be when our marital rights were ignored and invaded for centuries? They say westeal; why should we not when we ourselves have been stolen? They say we lie; why should not when for two hundred and forty years our word was not taken on oath? They say we shirk; why should we not when for generations our only incentive to labor was the lash of the overseer?"

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finger of reproach at that race's defects.

The force of this argument is more apparent because it is only within the present generation that this injustice was overthrown. But heredity carrie down through the ages the testimony of cruelty perpetrated in the past cen-turies, and this testimony we fear, will be branded into the character of chil-

dren yet unborn. London Universe A Mr. Baxter who has been lecturing in Memorial Hall is a perfect Protestant—that is, he cannot reason, and he looks upon assertion as something better than proof. We speak of him, of course, only when he is engaged with questions in connection with the Church of God. We do not doubt for a moment that in all others he is as sharp and shrewd as any one else Let any one put this to the test by offering him 111d. in change for a It is only when these men get mingled up with their heresy in matters that concern religion that they lose mental power and stand drivelling. never seemed to occur for a moment

to Mr. Baxter that when he said:

Ave Maria. We noted in these columns a few months ago the conversion to the true faith of the Rev. James Field Spalding, rector of an Episcopalian church in Cambridge, Mass. In his farewell statement to his congregation he several points, among others, that he had not been hasty or careless in his investigation of Catholie truth; that no inducements had been held out to him; that there had been no attempt at proselytizing; and

his conversion had been his own prayer "for knowledge of God's will and for the guidance of the Holy Spirit." Solemn High Mass coram pontifice was sung through many years, of the claims of the Catholic Church, he became convinced that it was the only true one, and manfully made sacrifices to become one of its members. After such a step taken in November it is naturally a little surprising to learn in April that Mr. Spalding has forsworn Catholicity and returned to the Episcopalian fold. We have as yet seen no statement of his reasons for this retrogressive action; and can conceive of none potent enough satisfors which is golden lang Rossin's O "Salataris." This young lady's voice is a contraite and displays a power, a sweetness, a purity and displays a power, a sweetness, a purity conceive of none potent enough satisfors which is golden learn. The "Agnus Dei" of this Mass, which is looked upon as being one of Mozart's fine strength of the offertory was well say to be some one of the transfer that the chief instrument in working out

was forcibly illustrated in Dublin Bankruptcy Court, recently, when an individual named Thomas J. A. Wall,

an end was put to such a state of society. Even in a bee-hive, the society. Even in a bee-hive, the of nature; but they sometimes become too numerous and burdensome; and, then the workers turn them out.

Non-Professional Examinations, July 1892.

The Primary (or Class III) examination begins on Monday, July 11, and continues until July 14, inclusive; the Junior Leaving (or Class II) examination also begins on July 11, and terminates on the 20th, and the Senior Leaving (First C) examination begins July 20 and ends August 1.

Intending candidates should notify the city or county Inspector, who will give them the necessary forms of application, which should be filled up and returned to him not later than the 24th of May.

The Eve of May.

In robes immediate, the perfumed earth
Now wakes to glory, e'en as woke the sheen
Transcendent blazing o'er our sinful dearth,
When Mary rose, of heaven the chosen Queen,
Lady of Angels, Flower of flower supreme,
From realms ethereal bend those gracious eyes;
Our altars now with votive offerings teem;
Behold their bloom, accept the sacrifice.
From pole to pole, with canticle and choir,
Thy children now, sweet Mother, hymn thy
praise;

Praise:

Each virtue thine recount, revere, admire—
Lilies whose lustre mecks meridian blaze.
O Lady, list!—nor scorn, while all rejoice,
The fallering tribute of this meanest voice. -E. E. M. K. in Ave Maria.

See 1. Links when the street seems of the control o learn in April that Mr. Spaiding has forsworn Catholicity and returned to the Episcopalian fold. We have as yet seen no statement of his reasons for this retrogressive action; and can conceive of none potent enough satisfactorily to account for it at least on the supposition that Mr. Spaiding is intellectually sound. Since November last he has certainly learned, concerning the Church and her doctrines, nothing which he could not have known during the years that preceded his important step. We are aware that conversion to the Church and creates in one's social life various complications that are not easily managed; but surely no such considerations would suffice to force a conscientious man to turn back after "putting his hand to the plough."

Mrs. Mary A. Livermore lectured at Music Hall Boston, last Sunday, under the patronage of the W. C. T. U., on "Queen Elizabeth form A Protessing on the Church and come expecting an unqualified laudace more began by showing that according to the Canada and managed; but the patronage of the W. C. T. U., on "Queen Elizabeth, from A Protessing to the Consensus of biographers she was "a woman of the boldest, bravet and meanest, character: in fact, some one has said she was infinitely mean." Further on Mr. Livermore touched on the part of Henry VIII. in introducing the new religion into England, and denied him the title of "reforme." Further on Mr. Livermore touched on the part of Henry VIII. in introducing the new religion into England, and denied him the title of "reforme." Further on Mr. Livermore touched on the part of Henry VIII. in introducing the new religion into England, and denied him the title of "reforme." Further on Mr. Livermore touched on the part of Henry VIII. in introducing the more began by showing that according to the construction of Social and that she, and the part of the factory woman." This from a Protessal standpoint! Mrs. Livingmore declared her agreement with the California that believe the provided that the provided that the part of the provided that

prising the sum of his obligations and duties to himself and society at large—but especially to himself. A to the financial aspect of the case, he stated that "his wife had paid his debts on a former occasion, and he expected that she would have done so again!" but, for some unexplained reason, the lady had not realized his agreeable anticipation; and the trusting creditors of the "gentleman by birth" were left lamenting. And this fellow—one of those whom Sallust has aptly called the fruges consumere nati—the devourers of the fruits which the labors of others produce—is counted, in the fictitious system created by English feudalism, as one of the "better class," and above the honest working masses, upon whom he lives, while "genteelly" robbing them! It is almost time that an end was put to such a state of society. Even in, a bee-hive, the

And who is this rare woman, to whom alone belongs the great prerogative of being at the same time both virgin and mother? What was her manner of life, and by what miraculous intervention came she so sinless into this sinful world of ours?

God's ways are unlike man's. He does all His works in the same quiet manner in which He makes the grass grow and the earth to move; unfelt, unseen, silently, unobtrusive. And so He acted in the ushering into life of this His fairest and most radiant of creatures. No mysterious voice, no flourish of trumpets, proclaim her arrival. She is the daughter of a poor, God-serving and God-fearing couple living in Palestine. Under their fostering care she grows up with a happy and contented disposition. By no wonderful note may she be distinguished from her sister, or from other children of her age. When she learns to speak, her words are always appropriate and laden with wisdom; but so much to the point are they that men fail to notice their singular appress. And so she passes as being gentle and docile and anniable, pleased with her lot, and devoted to her dear parents. The neighbors admire her sweet face, and are at times startled by the depth and brilliancy of her eyes, and think that her mother, Anna, has been specially blessed with a specially lovely child. They count it a treasure, but they little dream of the value of that treasure. To them it is simply a well-favored child, born and reared like other children; but before God and the ministers of His will, Mary is the ravest and dearest being ever fashioned by the Divine Hand. Her radiant and spotless purity is of His own design-

y and prerogative; but it is a dignity erogative well befitting her who is the step of God.

such, really and indeed and without such, really and indeed and without such, really and indeed and without the and beautiful wife of the carpenith the additional blessing of motherpon her; but to us and to the angels wen she is a sared vessel of singular on, the Mother of their Craator and the sublimest of God's creatures, the orivileged of mothers, the noblest and blessed among women, standing as the Godhead in the triume relation of her of the Father, Mother of the Son, pouse of the Holy Ghost. To them and her greatness transcends all power of: God is above her, all that is not God each her. And because of this great Mary is all the more meek and lowly massuming, regarding herself as the rithy instrument, handmaid of the Lord, gh whom He hath designed to carry its designs.

of this character is the dignity and of this greatness are the prerogatives of her who is honored throughout the whole Catholic world in an especial manner during the month of May. Need any rational person be surprised that she receives honor and veneration so far above all other creatures? By the fact that through her the Godhead, in the Divine Person of the Word, assumes the human nature, she is brought as near to God as is possible for finite creature. Now, consider what God is: consider His holiness, His charity, His justice, His wisdom, and His omnipotence in each and all of these attributes. Virtue flowed from the very garments of Jesus when He walked among men. Think, then, of the grace and virtue flowing from His Sacred Person beneath the touch of His spotless Mother, whom He loved with a love boundless as His Divinity. Who can fathom the oceans of graces and merits that passed over her soul with every beat of her pulse, from the abundant source of the Sacred Heart of Jesus? Living as she did in such intimate relations with the Divinity, does she not deserve to be honored as the creature the most holy and perfect ever fashioned by the Divine Hand? Need men wonder that where the Son has been adored the Mother has been venerated?

And because Mary deserves to be so

And because Mary deserves to be so honored has she ever been an object of veneration. "Henceforth, all generations shall call me blessed." (St. Luke, i., 48.) All nations, all tribes and peoples have called Mary Blessed. The Angel Gabriel called her Blessed. The Church in her earliest liturgies took up this key-note as recorded in the holy Gospels, and continued to hymnher praise; and to that praise all peoples, with heart and soul, have unceasingly echoed back a grand chorus of Amens.—Brother Azarias in Catholic Columbian. And because Mary deserves to be

The operation known as the "Plantation of Ulster," carried out in the reign of King James I., more than two centuries ago, explains why and how there is in Ireland to-day a section of the population who are un-Irish and anti-Irish and who do not want to have Ireland ruled by the Irish. people reside mostly in four or five ounties of the Province of Ulster. They are of English or Scotch descent, and of course Protestants. Their ancestors got a footing in Ulster by confiscation of the lands of the Catholic native Irish, as will be seen from the facts given below.

Up to the reign of Queen Elizabeth all Ireland was substantially in possession of the native Irish Catholics. Elizabeth tried to force Protestantism on the people, but of course failed. The Ulstor patriot chiefs, O'Neill and O'Donnell, defeated her ablest generals and sweps from Ulster every vestige of British authority. But the brave chieftains were defeated in their turn, and, as the conquerors with all conquests could not make the Irish Protestant, they resolved upon plan of rooting them out of their lands and putting English and Scotch Protestants in their places. This scheme was partially accomplished in Ulster in the reign of James I. Darcy McGee, in his history of Ireland, tells

the story as follows:
"FORFEITED TO THE CROWN." "The whole of Ulster was surveyed in a cursory manner by a staff,

Besides the entire territory of In-nishowen (Donegal) Lodge (English historian) enumerates a long catalogue of other lands and grants conferred upon him, which exceeded in extent the acquisitions of the most fortunate plunderers in the whole range of the

vstem. Such were the men and such the methods by whom and by which was established in Ulster the alien colony whose descendants are the Orange faction of to-day.

The Very Rev. J. C. Feehan, O. C. C. Prior of the Carmelite Monastery and rector of St. Cacilla's Church at Englewood, New Jersey, is about to take a much needed rest. Feehan is well remembered by many in Ontario, where he formerly gave very successful missions. He is also held in affectionate remembrance by his old parishioners of Niagara Falls Ont. Impaired health has followed a too constant attention to his many duties, and the reverend gentleman hopes to find recuperation in a trans-Atlantic voyage. Father Feehan sails from New York on May 4th per steam ship "Germanic" of the White Star Line. He will be absent about a year, most of which time will be spent in Kilkenny, his native town. The reverend Father's absence will be much regretted. He carries with him the wishes and prayers of all for a speedy convalescence and a safe journey

can do it. Who is to hinder giving such power to man?

"No, sir, you can never says my Protestant friend."

prove to you that God has g

prove to you that God has g power to man: for no man, mon sense or reason, can d a momont that God can give

man. I shall prove it to e Bible, and that is the book

going to prove to you, I has given this power



Mr. Milo Gilson,

is, N. Y., Lumber Company, says Hood's Sarsaparilla. She failed to gain strength after a severe illness, felt missie, could not sleep, and had no appewhen she took Escod's Sarsaparilla. e and his wife highly recon she began to pick up and was soon

I'ls own experience was that in the spring he was all run down, had weakness and dis-tress in the stomach. Hood's Sarsaparilla trought him right, and ho and heavier round all is now better than for pans deavier years past. Thousands, yes almost Millions of Pecple, testify to the wonderful value of Hool's Sarsaparilla for that fired feeling from enkness of mind, nerves or body. It is the helping hand which restores full health and strength. Mr. John J. Scully, President

of the Seamen's Union, 250 Cather-ine Street, Detreit, Feeling Michigan, voluntarily writes as follows: "C. I. Hood & Co., Lowell, Mass.:

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taking Hood's Sarsaparilla. From the very first it seemed to be just the thing for me. The uervous dyspepsia has now entirely gone, my appetite is excellent, I can eat heartily without distress after-Strong without distress after-wards; I sleep well, and can now go about my work without that

Hood's Sarsaparilla I have taken six bottles and recommend it at the King of Medicines." J. J. Scully. HOOD'S PILLS cure liver ills, constipation

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sired for the comfort and improvement of the publis.

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The New Man at Rossmere

"No, oh, no, I won't mistake!" Sula looked with frightened eyes from him to the trickling water. As he stood in the ditch on the land side of the levee, the waters on the outside of it were a foot or two higher than his head. Should the levee give way with the sudden and explosive force customary with them, his position would be fatal. He would be swept away like an autumn leaf on the rushing rushing current. "How can you ward off this peril?" she asked. "You have nothing to work with! Let me stay, and you go for help. You can ride faster than I.

He saw through the tender ruse to begile him from his perilous position, and a smile of ineffable sweetness chased the anxiety from his grave eyes as they rested on her agitated fea-

tures. "What could you do, dear?"

In that moment of suppressed excite-ment and impending doom it did not seem strange to her that he should thus address her. It sounded simple, right,

true, and very sweet.
"You cannot possibly get anyone here under half an hour," he resumed, hurriedly. "In that time much might hurriedly. "In that time much harriedly. There is but one chance for hannen. There is but one chance for hannen. I shall give the levee ; that one chance I shall give it. The danger increases every second. Ride at your utmost speed. Do not spare the roan; have only a her rider's neck. Wait. Take from my hat there my papers and my watch. If anything happen—keep the watch, please, as a souvenir of your mortal foe. Now go." He smiled bravely up into her go." He smiled bravely up into ner pale face; then, throwing himself prone upon his side, he thrust his bared right arm into the soft ooze of the soil where the trickling stream ran through. 'Sula stretched her hands

through. Sum over him imploringly.

over him imploringly. The peril is too "Come with me. The peril is too great. Let those who have brought it upon themselves suffer for their crimi-

nal neglect."

"The women and children who would suffer the most did not bring it about. If my right arm can serve to stop this leak until you fetch succor, it will have done loyal service for the land you love. Every second's delay increases the danger to the levee and

His voice was so steady, his eye so resolute, his cramped and painful attitude so determined in its sacrificial eroism, that 'Sula felt her own weaker soul roused to an answering resolution.

'Surely the good God will not le such self-abnegation fail of its re-ward," she murmured to herself as she turned trembling away from him.
"He will keep him until I can bring

Stirling heard her, as she hastily re treated, unmindful now of the merciless briers that smote her in the face or of the rough ground that impeded her footsteps. He heard the quick tramp-ling of her horse's feet over the short He heard the quick trampwooden bridge that spanned this ditch where it crossed the road, then the sound of her rapid progress died away in the distance, and he knew that thirty long and anxious minutes at must elapse before she could possibly send him any relief. length of time what might not happen? If this spouting water, whose flow he had checked by making a stopper of his arm, had been caused by a recently made craw-fish hole, he might successf, on the contrary, it had been running all night and softening the interior of the entire levee, at any moment he whole structure might yield to the tremendous pressure of water against it, give way, and allow the foe they had defied for weeks to enter, making a broad and desolating pathway for itself, sweeping away the hopes of hundreds, and even sweeping him, Stirlng Denny, into eternity. On the fleetness of a horse's feet, urged on by woman's trembling hand, perhaps,

his life was hanging.

And with this consciousness on her. too, Ursula sped through the woods, with a white face and an aching heart. With whip and voice she urged the roan forward, quivering with nervous ness as the animal's sharp shrill neighng rent the quiet air in noisy protest against this sudden separation from the Black Prince. With that strange faculty of mental absorption by which we take unconscious note of the most trivial objects or occurrences during our sorest soul-travail, she heard the mocking-birds answering each other in tones of gay defiance; she noted how thickly the wild blue-bells blossomed along the roadside; her senses accredited the delightful fragrance that greeted them at a certain turn in the road to the elder-bushes, whose lace-like clusters she remen bered were always thickest in that spot. The low-hanging branches of a syca-more by the roadside rudely brushed the plume in her riding-hat as she galloped under them; she would certainly ask Uncle Ephe to cut that low branch away; the touch of it seemed to vibrate through her nerves for many a day after that reckless ride. Every faculty was on the alert; every sense was imbued with tenfold acuteness. Yet she was aware of no thought but of the resolute man she had left behind, who might even at that moment be offering up his precious life, a useless

sacrifice She bent over in her saddle to lift

A dry, hacking cough keeps the bronchial tubes in a state of constant irritation, which, if not speedily removed, may lead to bronchitis. No prompter remedy can be had than Ayer's Cherry Pectoral, which is both an anodyne and expectorant.

the clumsy wooden latch to the squire's pasture gate. Two of his plowmen, with bridles swung over their shoulders, were lazily approaching it from the other side. She drew rein directly across their path, and said, with slow precision, her own voice sounding un-familiar to her:
"Throw down those bridles. Take

axes and spades, and go as fast as you possibly can to the big ditch, where the button willows grow. The levee is about to break. Major Denny is it with his life. He is the guarding it with his life. He is the best friend we all have. If we are saved it will be by him."

The stolid indifference of the men, who stood motionless irritated her into a frenzy of impatience. Her voice was shrill with pain as she asked: "What are you standing there, staring at me for Why do you not go-stupid, ungrateful things that you are.

"Our mules is out'n de paster missy; we wuz jes' a gwine fur 'em, an' I wuz a stud' in' how we could git dar de quickiss.' We'se got spades an' axes hid in de woods clost to dat ve'y ditch.

Ursula glided to the ground while they were speaking. She pointed imperiously to her own empty saddle. "Mount, both of you. Ride as fast as the horse can carry you - if you

Her last words were cast upon the vacant space where a second the roan had stood, with quivering flanks and dilated nostrils. she had sent succor to Stirling Denny, she had time to realize her own overwrought condition. She felt dizzy and faint. Sinking upon the side of the levee, she bowed her head upon her knees, while sob after sob con-vulsed her slender frame. She felt the better for her tears. Suddenly she sprang to her feet again. Suppos these stupid negroes should go to the wrong ditch? Suppose they should wrong ditch? Suppose they should lag so in their coming it would be too late? Suppose Stirling Denny was at that moment being over-

was at that moment being over-whelmed by the surging water? She must find Squire Thorn, and send him to the resense. The to the rescue. The house was in sight; a mile of rapid walking and she would be there. She gathered her heavy skirts about her, and hastened forward on foot. She passed a cabin door, where the inmates were loitering in noonday idleness. Two men, slat-wart field hands, lay lazily stretched, face downward, on the gallery floor, in friendly juxtaposition to several dogs. A woman, "in unwomanly rags," upon an inverted wash-tub, giving nourishment to a baby whose slovenly appearance was in keeping with its surroundings; an old woman, decrepi from age, glanced up from her task of stringing red peppers to send a won-dering glance of her bleared eyes after Sula, as she swept swiftly by the tum-ble down fence which barred this ble-down fence which barred this thriftless abode of a thriftless people from the public road. Half a dozen boys, ragged, happy and dirty, were playing marbles in the rain-beaten road, their faces beaming with animal content and bacon grease. Mrs. Ralston's skirts sent their "white taws and "china alleys" in every direction. With good-natured grins they replaced them and resumed their sport. At every cabin door, with some slight variations, this grouping was repeated. The unthinking placidity of those dark faces smote upon 'Sula's excited nerves. She was in a frame of mind to take issue with Providence on the seeming lack of justice displayed in Its work-Was it for such as these that Stirling Denny's precious life was being jeopardized? They were not worthy of it. Not worthy that harm

She swept past the "quarters, followed by many stolidly wondering She reached the home at glances. Squire Thorn had just come in from his daily task of watching his mules consume their rations when Ursula pallid and bemired, stood before him in the doorway of his own hall. She spoke in a voice of querulous com-

mand: "Go to your willow ditch. Your mortal foe is there risking his life to save the levee you have neglected. The levee across your big ditch is about to give way. Go."

Squire Thorn needed no second bidding. Her news was of so alarming character that it did not occur to him to resent the manner of its delivery He was soon clattering down the road on old Whitey. Agnes hearing a sharp feminine voice in excited monologue in the hall, came out just as 'Sula's overtaxed system yielded to the strain, and she sank, sobbing hysterically, into her hostess's arms.

CHAPTER XV.

The sound of the horse's retreating hoofs had long since died away in the distance, and Stirling Denny's eyes

Those who believe that Dr. Sage's Catarrh Remedy will cure them are more liable to get well than those who don't. If you happen to be one of those who don't believe, there's a matter of \$500 to help your faith. It's for you if the makers of Dr. Sage's remedy can't cure you, no matter how bad or of how long standing your catarrh in the head may be.

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The key is—Dr. Pierce's Pleasant regularly. Pellets. One a dose.

were resting on the green and shady woods that closed in closely about him with the intense gaze of a man who was keenly alive to the peril he had voluntarily involved himself in, and also calmly and rationally alert for any chance of escape therefrom. His hearing, remarkably acute at all times, was rendered doubly so by his present ex-

probably a cow grazing on the tender cane-shoots, so dear to the palate of that ruminant, or a mule astray from the plowhands of Tievina or Thorndale. There was one chance for, to a great many against, it being a human being. The ditch that he was guarding was in a very lonely part of the woods, be-tween the two places. The crackling of dry twigs came nearer. It had an irregular, halting sound. On the one chance of its being a person, the major sent a lusty "halloo" from his damp couch in the bottom of the ditch.

To his surprised pleasure came back to him in a ringing voice: "Halloo yourself? Where are you,

and what do you want?' "I'm down in the big ditch, and I want to communicate with the owner of that voice.'

The undecided, hesitating crackling among the dry twigs was exchanged for a very decided sound of fast running, which in an incredibly short time brought Fred Southmead's startled face and wondering eyes to bear upon the man in the ditch.

"Why, major!" "Well, Fred!"

"What are you doing there?" Fred eaned over the brink to ask. "Not reclining on a bed of roses my boy, but, you know, if

'Imperial Cæsar, dead and turned to clay, May stop a hole to keep the wind away,

why may not the arm of a live Yanke serve an equally useful end with another one of the elements? I am stop ping a hole, Fred, in hopes of preven ing further damage to this levee before help comes. Sorry I'm not in position to take off my hat to you.' You take it pretty coolly.

"Force of circumstances, my dear boy. Ten minutes ago I doubt if I could have afforded a jest at my own expense, but I'm pretty well convinced that it is a craw-fish hole, and, although not relieved, I am not as badly scared as I was. I don't think the levee' going at a rush."
"Who has gone for help? I believe

you would jest at your coffin."
"Mrs. Ralston has gone for help. At it, probably (my coffin, I mean), but not in it. You perceive I am categori

"Why did'nt you stuff a gunny sack in that hole?'

"One of my most urgent requests was that every ditch should have sacks There are none here eft near it. It's a mistake of the squire's."

Squire Thorn was never known to do any thing right," says Fred, with boyish vehemence. "He is an emboyish vehemence. "He is an em-bodied mistake. But can't I do any thing but stand here and look down at you?

"Not unless you had a sack, and something to fill it with.' "I've got that very thing. I was running about in the woods gathering a lot of gray moss to send to our Jean I've got a long 'picking at school.

sack right here. "Yes; but how to fill it?" "And I've got a trowel, too," says Fred, waving one triumphantly over

his head. "It's a little like eating soup with a splinter, but it would be a tremendous

should come to one hair of his dear relief to me. Flinging the sack into the ditch as near the major as possible, Fred re-tained the open end in his own hand and flung the broad band, by which the cotton-picker swings these long Lowell sacks about his neck in picking time, over a bush, to keep the mouth open, then with a frantic energy he shoveled the loose earth from the bank into the bag, already nearly full of oss, with hands and trowel. had it full, and, springing down into the ditch, heedless of briers and water, he rolled it as close as possible to the spot where the major's arm was still

doing duty for a stopper.
"Bravo, my young levee-man. But, after all, I find myself in the position of Henry Clay with the billy-goat afraid to hold on, and daren't let go If I withdraw my arm, and you should fail to get that heavy sack at the right spot simultaneously, we'd be worse off than ever. I'm afraid I couldn't help you much, as my arm is pretty well benumbed."

"You've got no confidence in me You think I'm a muff.'

"My dear Fred, I've got all the con fidence in the world in your head and heart, but very little in your muscle Ah!" At this moment the men Ursula nad sent came crashing through the bushes with their spades upon their shoulders. "You are none too soon, boys! Cut some piles quickly, and drive them on both sides me as near as possible. Of course you brought sacks with you? "Dar now!"

The men looked blankly at each other. Of course they had not brought Forethought is not an attribute of this child-like race. "Troof is, Mars Major, Miss Sulle

When the merits of a good thing are con-When the merits of a good thing are considered, it only requires proof like the following to convince and settle any doubt.—Constantine, Mich., U. S. A., Feb. 16, 1887: "Was troubled 30 years with pains in the back from strain; in bed for weeks at a time; no relief from other remedies. About 8 years ago I bought St. Jacobs Oil and made about 14 applications; have been well and strong ever since. Have done all kinds of work and can lift as much as ever. No return of pain in years." D. M. REARICK.

done skeert us up so bad bout yer, dat SERMON BY FATHER DAMEN we didn't teck time to fotch nuffin ourseffs-did we, Jeff?"

"Dat's de livin' troof, boss!" Jeff says, swinging his sharp ax at one blow half-way through a slim cotton-

wood sapling.
"Cut the piles and drive them close together. Mr. Southmead has a sack here. Fill it as full as possible. Be quick. The ooze around my arm grows softer every second. The danger is Mr. Southmead has a sack

great, boys."

With quick, rhythmic strokes the men felled some half-dozen slender saplings, pointed each one sharply at one end, and drove them well down in the bottom of the ditch on both sides the major. Then they lifted the sack to swing it into position.
"Is it quite full?" Stirling asked,

anxiously.

They shook its contents into a more compact mass, and added a few spades-

ful of earth. "Now, then, when I say 'ready, swing it promptly into position just where my arm comes out. Fred, stand back, please; get up on the bank

vonder. "One! two! three! Ready!" With the activity of his nature he brang to his feet. With the sluggish sprang to his feet. With the sluggish deliberation of theirs, they swung the

sack into the ooze in the discrepancy was fatal. Like a senti ent thing enraged at imprisonment, and fearful of being again baffled in its evil intent, the water spouted through in a stream of ominous dimensions. A sudden fissure on the brown surface of the levee told of the coming catastrophe; a fatal widening of the crack; in another second the water had forced a free passage for itself, and came in a narrow stream from base to crown on the levee. But one

chance left! You must build around my body. Drive piles thick and fast. Fling in the loose earth; sacks and men will be nere presently. Work like beavers rather than men; work for your homes, not mine, boys. We'll win

With the excitement of battle in voice and mien, Stiling Denny sprang into the fast widening fissure, and dropping his arms, held them closely by his sides, to present as solid a line as possible to the encroaching water.

The two men worked like ten. They were thoroughly aroused at last. Fred aided their efforts by dragging the piles to the ditch as fast as they cut and sharpened them. No sound was heard but the ringing blows of the axes, the panting of the workers, and an occasional calm command from the man who now stood up to his arm pits in the water. neartless caroling of the birds went on.

More efficient aid soon arrived Squire Thorn, followed by a strong force, equipped with everything neces sary for levee patching, now appeared Iwenty brawny arms were quickly building a fresh barricade to landward on the major's back, across the ditch, With Fred's sack for a foundation stay," the loose earth was thrown in between the close-driven piles, arranged like an old fashioned lye In half an hour more the nopper. same brawny arms drew Stirling from his durance vile, and placed him upon the dry sod, a very sore and thoroughly soaked man, but a hero crowned with

"By George, Denny, you're a plucky follow, if you are a Yankee!" Squire Thorn exclaimed, in bungling enthusiasm, as he seized the young man's wet hands in both his own. "I doubt if there is any other man in the country that'd thought of that road to salva-

"It is the old story of the pound of cure where the ounce of prevention would have sufficed," said Denny, coldly, shaking himself after the

fashion of a wet Newfoundland dog. The alarm had spread by this time far and wide, and the major was still seated on a pile of sacks, gathering strength from rest for his homeward ride, when re-enforcements from all the lake country came trampling through the briers.

Each one had to hear how near destruction they had all come, and how the new man at Rossmere had sprung bodily into the breach and strayed the rushing of waters until the levee had been patched with a "run-around;" each one had to voice his gratitude and admiration in words of strong and sincere meaning, and each one had to give the squire a little dig for his neglect.

The day was far gone when Black Prince deposited his master at his own loor, stiff and sore of body, but jubilant of spirit.

TO BE CONTINUED.

Rev. Wm. Hollinshed Pastor of the Presbyterian church of Sparts.
N. J., voluntarily writes strongly in favor thood's Sarsaparilla. He says: "Nothing know of will cleause the blood, stimulate the view or clean the stomach like this remedy throw of scores and scores who have been belped or cured by it."

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entire system.

Mrs. H. Hall, Navarino, N. Y., writes:
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"MANY MEN, MANY MINDS," but all men

"MANY MEN, MANY MINDS," but all men and all minds agree as to the merits of Bur-dock Pills, small and sugar-coated.

Confession.

PREACHED AT THE IMMACULATE CHURCH, NEW YORK, 1879.

"That you may know that the Son of Man hath power on earth to forgive sins, then did Jesus say to the man sick of the palsy. "Take up thy bed, and walk into thy house." (Matt.

Dearly beloved Christians, there is hardly a doctrine of our holy religion on account of which we are so frequently calumniated, slandered and misrepresented, as on account of con-fession. How often have you heard it asserted, sometimes by ministers of the Gospel, sometimes in Sabbath schools, and sometimes in books, in which we are calumniated and slandered, that Catholics believe that, in order to obtain the pardon of their they have to do is to go and tell them to a priest; and, after having done so. they can commence again their course of sin; and others have gone so far as to say that we Catholics have to pay to the priest a certain amount of mo in order to obtain the pardon of our sins; and a certain English minister or preacher has even ventured so far as to give the various prices for which sins are forgiven in

THE CATHOLIC CHURCH He says that whan a Catholic has been guilty of murdering his father or his mother, and wishes to obtain pardon of the sin, he has to pay a pound sterling, that is 85; when he has been guilty of adultery, half that sum, or \$2.50; when guilty of fornication, the same; when he has whipped his wife, a crown, or \$1, and when he has been gloriously drunk, a shilling will do. laughter.)

Well, now, all of you, my dear Catholics, you, who have been going to con-fession all the days of your life, well know that you have never paid one penny to obtain the pardon of your sins. What must we think of such men who preach the Gospel, and what must we think of such a religion that endeavors to put down another by calumny and slander? Is that the religion of God? Is that Christianity? I leave it to your own good sense to judge-to the good sense of those who are not Cathalics, and who have heard it repeatedly. Is that the spirit of God? Is that char ity?-to put down another body of Christians by slandering and misrepresenting their doctrines. Why do they not attack the real doctrines of the Church? Why have they beaten the way attacking doctrines, of which, in reality, their ignorance clearly shows they know nothing. Every Catholic abhors the idea of believing that sins can be forgiven for money. The Cath-olic Church considers it one of the greatest sacrileges in existence. If a priest were to take money for forgiving sins, according to the laws of the Catholic Church that priest could never exercise priestly functions any more; but there never has been an instance of that kind, for that pries would be degraded for life. What, then, is the Catholic doctrine on

THE SUBJECT OF CONFESSION? The Cathole Church teaches that no sins can be forgiven without true and sincere repentance, on the part of the sinner for the sins, by which he has offended God, and a firm resolution to avoid all sins for the future. Catholic: "Can the priest forgive you your sins, if you are not sorry for Even the most ignorant Catholic will answer you: sins can be forgiven without true and "Do you not believe in that, my dear Protestant friends?" "Of course I do," you say in reply. Now Then, that is the Catholic doctrine. again, the Catholic Church teaches that no sin can be forgiven, even if we have true, and sincere sorrow for the same, unless we are fully determined to do all in our power to avoid sin for the future; for there would be no sincere repentance unless there was also a determination to commence a new life. My dear Protestant friend, have you any objection to that? that is precisely my opinion."

then, you are so far a Catholic without knowing it. That is the Catholic doctrine: you see, if you only knew the Catholic religion, many of you would abandon your errors and you would embrace the truth. But the misfortune is this, that many of your preach ers keep you in error, and they will not let you see the doctrine of the Cath olic Church, for they know very well if you were to know the doctrines of the Catholic Church you would become Catholics, unless some human consider ations would hold you from embracing the truth. So, then, the Catholic doctrine is, that when a man has a true and sincere repentance for his sins, and a firm resolution to do all in his power to avoid sin for the future, and when, with these dispositions, he confesses to the priest of God, then the priest has the power of forgiving his sins in the name of God, and by

THE AUTHORITY OF GOD. "So that," says my Protestant friend,

you believe the priest has the power f forgiving sins. Well, now, I do not of forgiving sins. believe in that, that a man can forgive sins. I shall never believe it that. not the priest a man? "Why, of course he is a man; he is not a woman." "Well, then, I shall never believe that the priest can forgive sins." Now, my Protestant friend, are you reasonable in your objection to that? Let us examine whether God can give such power to man, to forgive sins in His name, and by His authority, if He chooses to do so. What do you say to that? Can God give such power to man? "Of course," says my Protestant friend, "God can do anything; God is all powerful. If God wishes to give such power to man, He do you not, my dear Protestai It is the book of God, for Catholics have a very high v and it is from this holy be that I shall prove that God such power to man.

In the ninth chapter of th Matthew we read that tain occasion there was b fore our Divine Lord a man palsy, and when our Blesse the poor palsied man He with compassion, and s thy sins are forgiven thee, THE SCRIBES AND PH. eard the Blessed Saviour sins are forgiven thee," an mured within themselves precisely as our Protestant Who can forgive sins And Christ, reading the sec of their minds, said: " murmur at this? Which i

say, thy sins are forgiven up thy bed and walk into "But," said He, "that know that the Son of Mar not say that you may k Son of God, but — "the know that the Son of know Christ was born G He is God from all eteri the Father and the Hol He became man eighteen seventy-nine years ago, the power on sins—"and then give sinsthe man sick of the palthe sick man was instan he took up his bed and the house. Here, our I performed a miracle to even as man, He had forgiving sins.
Now, in St. John, twe

our Saviour says: "I been given to Me in earth, therefore, as the sent Me, I also send you been vested by the F power, so I also send all power," and then them (Apostles) He said the Holy Ghost; whos forgive, they are forg whose sins you shall r retained." Now, my friends, you who say t teacher, I beg of you, God, to divest yourse judices, of all preconcei kindly, sincerely, be the Bible, study the Christ. What did Ch He said, breathing up "Receive ye the Hol is the Holy Ghost? is the Third Person Trinity. "Receive Ghost;" that is, "Rec

of God," for Holy Gl

Scriptures, frequently power of God, as in the

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days hence you shall of God." What wa

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clear and explicit? Divine Saviour me Whose sins you sl are forgiven them what He said? There was no dup there was no double He did not say or another thing. W Apostles: "Whose give, they are fo gave them the pow Some years ago, of St. Francis Xa and when I came with the sick lady I asked the doctor with the lady for he did so. In the the lady's confessi religion, the sacra Having got throu tor that he migh doctor was a Yan that the Yankees tive people, and (laughter), and "What ha sir?" "Well, do pertinent question you are driving 'You do not pr sins, do you?" sa sir, I do." "W doctor, "that is power." "Yes,

> of forgiving sin "NO SIR." S "Well, docto Saviour mean, His Apostles, I Holy Ghost ; w give they are did Christ mean 'Well, I decla tough questio doctor. Will answer it?"

not believe in

said I. "No, s

I do not believe

you believe the

can do it. Who is to hinder Him from giving such power to man?" giving such power to man? Well, I am going to prove to you, now, that God has given this power to man. "No, sir, you can never do that," says my Protestant friend." But, I will says to you that God has given god. prove to you that God has given such power to man; for no man, with common sense or reason, can doubt comower to mail. for he had, with com-ion sense or reason, can doubt for a momont that God can give this power man. I shall prove it to you from the Bible, and that is the book you like, do you not, my dear Protestant friends? It is the book of God, for which we Catholics have a very high veneration, and it is from this holy book of God, that I shall prove that God has given such power to man.

In the ninth chapter of the Gospel of

Matthew we read that on a certain occasion there was brought be-fore our Divine Lord a man sick of the palsy, and when our Blessed Lord saw the poor palsied man He was moved

say, thy sins are forgiven thee, or take up thy bed and walk into thy house?" "But," said He, "that you may know that the Son of Man"—He does not say that you may know that the Son of God, but — "that you may know that the Son of Man (You know Christ was born God and man. He is God from all eternity, equal to the Father and the Holy Ghost, and He became man eighteen hundred and seventy-nine years ago, when He was born in the stable at Bethlehem) born in the stable at the hath the power on earth to for-give sins—"and then did He say to give sinsthe man sick of the palsy: "take up thy bed and walk into thy house;" and the sick man was instantly cured, and he took up his bed and walked into the house. Here, our Divine Saviour performed a miracle to prove that, even as man, He had the power of

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forgiving sins.
Now, in St. John, twentieth chapter, our Saviour says: "All power hath been given to Me in heaven and on earth, therefore, as the Father hath sent Me, I also send you. As I have

palsied man: "Son, be of good heart, thy sins are forgiven thee," and heard the Blessed Saviour say, "Thy sins are forgiven thee," and they mursured within themselves, and said, precisely as our Protestant friends say; "Who can forgive sins but God?" And Christ, reading the secret thoughts of their minds, said: "Why do you murmur at this? Which is it easier to say, thy sins are forgiven thee, or take and thy hed and read the say and the said and the said the said to the say, the said are said to the said to the

"I am me prepared for that now. I have been understand these words of Christ in mot prepared to answer you now; but I will so you again." The doctor was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, did the Apostles was a sincere and house and the chapter. Now, and the chapter was an apost the chapter. Now, and the chapter of the chapter. Now, and the chapter of the chapter of the chapter. Now, and the chapter of the chapter of the chapter. Now, and the chapter of the chapter of the chapter of the chapter. Now, and the chapter of the chapter of the chapter. Now, and the chapter of the chapter. Now, and the chapter of the chapter

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periods of that disease, the cough is wonderfully relieved by this medicine.

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respondence intended for publication, as as that having reference to business, should freeted to the proprietor, and must reach ion not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, May 7, 1892. AN IMPORTANT PASTORAL.

The Archbishop of Nismes and his suffragans have issued a joint pastoral letter on the Pope's recent Encyclical to the French Bishops, and other matters. In reference to the Encyclical the pastoral says:

"Some good Catholics were shocked to find His Holiness enjoining the faithful to accept the Republic. The attitude of the Holy See solely implied respect for and deference to the powers that be. The Pope expressly declares that respect shall be observed only as long as required by the exigencies of common weal. The duty of sub mission ceases when the right to com All that the Pope requires is that the people shall not become rebels and conspirators prepared to engage in insurrection.

This is the true Catholic attitude in reference to the civil power, not only in France, but in all countries. Loyalty and obedience to the laws are inculcated by the Church under all to grievously unjust laws can never have such laws removed from the statute books.

The anti-Catholic press persist in representing the Church in France as hostile to the Government; but this hostility is purely imaginary, so far as it is supposed to regard the permanent form of Government inasmuch as it is a Republic. But it implies no disloyality to be opposed to the men who for the time being rule the country by tyrannizing over the consciences of the people. It pertains to the very essence of a Republic that there should be liberty to criticise the legislation, and oppose the policy of the government of the day.

The Republican rulers of France up to the present time have treated the country as if it were essentially not only un-Christian, but anti-Christian. Instances which prove this have been numerous, but their animus is especially seen in their educational legislation by which violence is done to the conscience of the vast majority of the people, the object being to raise up a generation of unbelievers.

So far the Church has succeeded in counteracting the purpose of the Infidels, by means of Catholic schools, which even in the imparting of secular knowledge have greatly surpassed the Godless State schools; and to these Christian schools the majority of the children are sent, even though the Government discourages them to the utmost extent of its influence, and refuses steadily all aid to schools conducted by religious teachers.

Among the complaints made against the Government in the Episcopal pastoral, it is said that "religion has been suppressed in the schools, and practical Atheism has taken its place, thus destroying religion and morality."

It could not be expected that such a state of affairs should be tacitly acquiesced in by the Bishops who are the guardians of religion and the morality of the people. Hence they make a strong appeal to Catholics to remedy this state of affairs by maintaining religion in the press and in their public speeches, but especially by electing to the Chamber of Deputies men who will respect religion.

This excellent pastoral is a most timely one, and it will undoubtedly have the effect of strengthening the Catholic movement to purge from the political arena those principles of atheism which at present hold sway upon it. This movement is becoming daily more and more irresistible, and it must in the end succeed, just as a ruled by an atheistic majority for many years.

One of the arguments most strongly country, is that the Government pays Archbishop a special note intimating for several generations belonged to a ity to Catholics, but it was also a own interpretation of Holy Writ above donderry, Colonel Saunderson, Bally.

the fact that this stipend is but a very partial restitution of the revenues of the Church which were confiscated by the Government towards the close of the last century. This was perfectly understood by Napoleon I. when the stipends were agreed upon; and they impose upon the clergy no obligation It would be absurd under any cir

cumstances to maintain that on account of a paltry stipend the clergy should sideration the cause for which these stipends have been agreed upon. It would indeed be better for the clergy to give up these stipends rather than that they should give up their civil rights. This they will not do; and the Government would not ask them to do it if they were not aware that they are inflicting violence on the consciences of the people in making anti-Christian laws.

THE SCHOOL QUESTION IN MINNESOTA

We sometime ago gave in th columns of the RECORD an account of the debate which is going on in the Catholic papers of the United States regarding the arrangement made between Archbishop Ireland and the Public school authorities in Faribault and Stillwater, by which the Parochial schools of these towns become forms of Government, but submission Publ'e schools. Several journals censured the Archbishop on account of be a duty. Still less are the people to this arrangement, on the plea that be precluded from endeavoring to the religious character of the schools is ignored by the compromise. Nevertheless it is arranged that the same teachers, the Religious of St. Dominic, are to be employed as before, and the text-books used are all subject to the approval of the Archbishop. Religious instruction is given after the legal closing hour of the schools, at 3:30 o'elock, p. m.

No Catholic will dispute that it would be highly desirable that more prominence were given to religious instruction than is given under an arrangement by which it is put outside of school hours. Nevertheless we gave expression to our opinion that the Archbishop, knowing the circumstances of the position, and the means of the Catholic people in the localities referred to, was the best judge of the advisability of taking the course which was adopted. At all events, as the arrangement can be dissolved by either of the parties to it, after the lapse of any year, the experiment not to work satisfactorily.

When it is borne in mind that the Catholics of the United States are subjected to the grievous injustice of being obliged to pay taxes to the Publie schools while supporting the Parochial schools in addition, it will be readily understood that they are anxious to come to some arrangement by which they can give their children the religious education which ough never to be neglected, while getting rid of the intolerable burden imposed upon them by the existing unjust school laws.

From all that we can ascertain for a certainty, we understand that the arrangement at these two towns is giving satisfaction, and is not likely to be broken up until some more satisfactory arrangement can be made. However, the Minnesota Protestant ministers are now making prodigious efforts to overthrow it. They are unwilling to see even a modicum of justice done to Catholics in the matter of education. The advantage gained by Catholics under the new arrangement is described by His Eminence Cardinal Gibbons in a letter to Monsignor O'Connell, rector of the American College in Rome :

"Instead of getting a precarious and small compensation from the parents, the teachers now receive a salary of \$50 a month each from the school authorities.

It is also evident that under this arrangement better provision will be made for the efficiency of the schools. The Cardinal adds that "Archbishop similar movement succeeded in Ireland expressed his willingness to Belgium, after the country had been discontinue this system if his colleages advised him; but he got no such advice, for the advantage is all on his side."

A Roman journal, the Civitta Cattoinsisted on by the anti-Catholic party, lica, recently took occasion to censure as justifying the attempts of the Govern- Archbishop Ireland severely for the ment to close the mouths of the Bishops course he pursued in this matter; but fined to the buildings in which it and priests so that they may not it is now stated in a despatch from originated." appeal to the Catholic sentiment of the Romethat the Holy Father hassent to the It is stated that Ravachol's ancestors drawal of the Bill was an act of hostilinto which men will fall who set their tongue. The noble Marquis of Lon-

them an annual stipend which should his disapproval of the Ciritta Catto- band of robbers that terrorized the make them the servants of the Govern- lica's articles, and requesting him to Netherlands for many years. His ment of the day. But in using this attach no importance to them. The tele-grand-father, great-grandfather, and the leaders of the opposition to the Bill, argument the infidels purposely ignore grams of the Associated Press in regard great-grandfather all belonged Professor Vicchow and Herr Liebnecht to Roman ecclesiastical matters are to this band and were hung for their the Socialist. The latter, during the not always correct, but as this is not a crimes. matter of private proceedings of any congregation of Cardinals, the report may be true. It is very unusual for the Pope to interfere in newspaper debates, but of this the correspondent is aware, as he states this fact, and adds that his interference on this are fearful of presiding at the trial, occasion has been the cause of much excitement. If it be true that the Holy Father has written the letter, we be deprived of the rights which all may reasonably infer that he approves Frenchmen possess in their capacity of the Archbishop's using his discretion as citizens; but the absurdity is all as to the arrangement of details with the greater when we take into con- the State school authorities, provided horrors of a future Peign of Terror no the substance be secured, which is a sound Catholic education for the was subjected during the Paris Comchildren. Indeed this is just such a view of the case as we would expect the Holy Father to take.

ANARCHISTS IN FRANCE.

The French Anarchists are now more active than ever in the use of dynamite bombs. The trial of the Anarchist Ravachol took place last week in Paris, but though the greatest interest in the proceedings was manifested by the public, and the demand for tickets of admission to the courtroom was very active, the desire to be present was much dampened by Anar chist threats of revenge. The judge who will try the culprit has already feared that some miscreants will explode a bomb in the court-room while the trial is proceeding.

It is scarcely possible that a plot to perpetrate such an outrage should succeed; yet the outrages of this kind have been so numerous and audacious that the public are ready to believe that even the utmost vigilance on the part of the police will not be able to prevent the Anarchists from carrying out their threats to prevent the sentence of the court from being executed.

A number of Rayachol's friends have signed and published an appeal to the jurors to acquit the accused, on the plea that his acts of vengeance were justified by the severity of the sentences imposed upon the Anarchists previously tried by Justice Benoit. A manifesto has also been published calling upon the people to commence the work of social revolution at once, by seizing on the workshops, factories and warehouses. This proclamation has in it the following blasphemous and murderous appeal:

"Remember that by going to the polls you imitate the sheep going to the shambles. Be a man, learn to do without rulers and governments-that Then, and then only, on the ruins of to say, masters and oppressors. could be abandoned if it were found the horrible and monstrous past, whose sole basis is rule, comes the patriotic struggle for existence. You may lay "particular" concessions to Catholics, same style in which the Czar dominates the foundation of the organization of but by giving to the principal denomthe future resting entirely on the agreement of a free and harmonious integral life. The principles of equality, liberty and justice will then no longer be vain formulas, and by Anarchism, without God or master, all may fully produce according to their strength, while amply consuming according to their wants.

> Ravachol is by no means so bold while in dread of the death sentence being passed upon himself, as when he was mercilessly preparing to murder others. He is much depressed and even refuses food, though he has been assured by his fellow-Anarchists that they are determined to prevent his execution, or at least to avenge it.

While Ravachol was in prison, the restaurant proprietor, Mons. Very, who delivered him up to the police, was several times threatened with a bomb explosion, and on April 25 these threats were put into execution, his restaurant having been completely destroyed at 9:40 o'clock p. m. by the explosion of a powerful bomb. The following particulars of this new outrage are given in a cable despatch:

"The force of the explosion was terrific and widely felt, and an enormous crowd quickly gathered about the shattered buildings. The police on entering found M. Very lying on the floor of the restaurant in the midst of heaps of debris, groaning with fright and pain. One of his legs had been broken, and he was sent to a hospital, where it has been found necessary to amputate the injured member. A grand-daughter of M. Very was also injured, and two ladies living in rooms located over the resturant were badly shaken bruised. Very's wife was not injured, but she has lost her senses owing to the severity of the shock she suffered, and is raving like a maniac. At this hour (10.30 p. m.) firemen are clearing away the ruins. Fortunately the damage done is almost entirely

show firmness during the present crisis the Anarchist bands will be entirely broken up. Threats are uttered so profusely, however, that it owing to these threats, which are specially directed against whatever less bloody than that to which she mune of 1871.

Since the above was written, the trial of Ravachol and the other Anarchists who were indicted with him has taken place. They assumed the attitude of heroes, instead of that of murderers of the most atrocious character. Ravachol admitted the murders attributed to him, including the explosions at Boulevard St. Germain and Rue Clichy. He and Simon were found acquitted. The jurors, to the astonishment of Paris, recommended the culprits to mercy, and the two were condemned to life imprisonment. The leniency of the sentence has caused much been threatened with death, and it is indignation, as it affords a possibility of future pardon or escape for the cowardly assassins.

The people of Paris are loud in their expressions of disgust at the sentence, and summary punishment by Lynch law is threatened against the Anarchists.

LIBERTY AND EDUCATION.

An article from the Cleveland Leader, gloating over the defeat of the German Education Bill, has been copied with evident approval in some of the which approve of its article, is as Protestant religious papers, among which is the Christian Guardian of Toronto. The Bill is represented as granting "concessions to clericalism and particularly to Romanism," and the Russian Orthodox Church. by the opposition shown to it, the scholarly nation in the world has declared unmistakably against any further Romish interference with education, not in any bigoted sense, but from a pure and lofty desire for religious and political liberty."

It is not true that the Bill in ques tion offered any special favors to inations of Prussia the right to teach religion to scholars of their own belief.

If the German Prostestants were not already strongly tinctured with infidelity, they would have hailed the measure with delight, instead of maniin Canada and the United States, the respect for their religion, which is criminality as well as insane folly. mostly Lutheranism, take care to have it taught in their schools. This is the God" was the answer which our Lord case in the county of Waterloo, Ontario, and in the German settlements of Wisconsin and Illinois. In these two States none were more resolute than the Germans in opposing the legislation introduced by the Republican party for the purpose of destroying the system of Lutheran schools which obtains among German Protestants; and it is mainly due to the united German Lutheran vote that of their educational legislation which

well as to Catholic Parochial schools. From all this we may reasonably infer, what is indeed actually the case, that the Protestant Germans at home the schools. But, like many of the Protestants here, they are easily influenced by a no-Popery cry. Their hatred of willingly give up the religious teach-

triumph of Atheism over Christianity. This was perfectly well understood by debate on the question, actually ex-It is believed that if the judges pressed the joy of the Socialists at "the collapse of a measure which had menaced religious freedom in Prussia."

This pretended love for religious freedom is in fact a love for religious would appear that some of the judges persecution. It is the same hypocritical pretence which is made in Germany as in Canada and the United States by the enemies of Catholic judge may sentence him. It is to be education. Under the mask that they hoped, however, that the judges will are friends of liberty, they wish to do their duty, and thus save France deprive Catholics of the liberty of at so perilous a moment from the following their conscientious convictions. It would not in any way be an injury to Protestants and Protestantism to leave Catholics undisturbed in their right to educate their children in the manner of which conscience approves. Here in Ontario, with a Separate school system, Catholics pay for the education of their own children out of their own money. It is true that State aid is given to the Catholic schools in proportion to attendance, but justice demands this, as the are contributed by Catholics and Pro-

moneys from which this aid is given testants alike. Why should not the guilty, but the others accused were Catholics of Prussia enjoy this same liberty? We maintain that it is not within

the province of the State's duties to restrict the parental rights of education any more than to prescribe a particular form of religion to its subjects. In this particular instance, the State means the dominant majority of the people; but that majority, which is Protestant, has no right to enforce its views on education or religion on the minority. The enforcing of a godless system of education upon the minority is therefore a piece of tyranny, which the latter is not bound and ought not to endure. The principle laid down by the Cleveland Leader, and practically adopted by the Protestant journals gross an attack upon the liberties of the people as the conduct of Russia towards the Stundists of the Empire, in attempting to make them conform to

The Leader objects to "Romish Leader says, "the most intelligent and interference in education," whether in Germany or the United States, and it professes to do this "from a pure and lofty desire for religious and political liberty." As "Romanists" intend to exercise "religious and political liberty" equally with Protestants, they will continue to interfere in educating their own children, in Catholics. The object of the Bill was spite of that journal and others of its declared by the Emperor William to ilk. We do not appreciate the civil be simply to secure Christian teaching and religious liberty which means that in the schools, as opposed to Atheism, bigots of the Cleveland Leader type and this was to be done, not by any shall dominate over Catholics in the over the Russian Jews and Stundists

MORE CHRISTIAN SCIENCE

We have before now commented or the superstitious folly of the recently established sect of the "Christian Scientists;" and numerous instances festing so much opposition to it. Even are constantly coming to public notice, which ought to convince the deluded German settlers who have any real followers of this strange creed of its

"Thou shall not tempt the Lord thy quoted from the Old Testament Scripture when He was tempted by Satan to cast Himself to earth from the pinnacle of the temple, relying on the hope that God would send His angels to bear Him up lest His foot should be dashed against a stone.

A precisely similar case to this is the affected confidence of Christian Scientists that Almighty God will preserve them from all illness if they the Republicans were completely over- merely put trust in Him, while neglectwhelmed in Wisconsin at the last ing to take the ordinary precautions State elections, precisely on account which are known to be necessary to avoid disease. These Scientists also was hostile to the German schools, as affirm that the only means by which diseases once contracted are to be healed is to put our trust in prayer and the protection which God affords to true believers in Him. Confidence in also desire to have religion taught in God's providence and in the efficacy of England in case of a foreign war. The prayer is indeed highly praiseworthy. but it does not exempt us from the necessity and obligation of making use Catholics is so great that they would of those means which are physically necessary for the preservation of health ing of their own children, if they could and for its restoration when it is lost. only inflict a blow upon Catholic edu- Though dubbed by the high-sounding cation at the same time. This is the title of Christian Science, the proceedsecret of the opposition which the Ger- ings of the pretending Scientists are man Protestants exhibited towards the neither Christian nor scientific. They Emperor's favorite Educational Bill. 'are simply that tempting of God which It is perfectly true that the Catholics our Lord so emphatically condemns. were in favor of it, and that the with. They are a sad example of the vagaries fight, but they are great with the

that of the Catholic Church, to whom the office of interpreting Scripture appertains. It is surprising that in view of the many deplorable deaths which have resulted from the gross neglect of the use of medicines and of medical advice have not opened the eyes of these "Christian Scientists" to the supreme folly of their course in forbidding to their votaries these necessary aids.

On Tuesday, 26th inst., one of these deaths, arising from gross negligence, occurred in Toronto, the victim being Mr. Robert J. McAuslan, a millwright

living on Marion street. Mr. McAuslan was thirty-five years of age, and came from the village of Thornbury five years ago. He belonged originally to the Presbyterians, but latterly he joined the "Scientists," who have for their chief pastor a Mrs. Stewart, who was fined heavily some months ago for unlawfully practicing the healing art and receiving money for her services. Mr. McAuslan would not accept the services of a physician from the time he became ill about a year ago, but had recourse only to those of this Mrs. Stewart, who conducted the Christian Scientist services for his recovery ; but, as might be expected, the patient grew gradually worse under this treatment until his death on last Tuesday.

Considerable indignation is mani. fested at the gross negligence of the most necessary precautions for the recovery of the sick man, but it does not appear that the blame can be legally thrown upon anyone but the deceased himself, as he would not suffer any physician to be called to attend him. There are, however, many others, including members of Mr. McAuslan's family, who shared in and encouraged his delusion. They can only be excused morally from the guilt of his death by their insuperable ignorance of the laws of God and

EDITORIAL NOTES.

THE Knights of St. John, a benevo-

lent association somewhat similar to the C. M. B. A., intend to hold a convention during the summer in Toronto, and the Commandry in that city sent a request to the Board of Aldermen for a grant of money to help defray the expenses. The demonstration, it is claimed with perfect justice, will be a great benefit in many ways to the Queen City, and as it has been usual to make like grants to similar bodies, the request is only a reasonable one. As, however, the association is a Catholic one, objection has been raised by the Orangeman, and the undeveloped Orangemen, the True Blues and Young Britons, to the granting of the money. The resolution of one of the lodges claims that it "has come to the knowledge of the members that the Knights this they base their opposition to a grant of money. The True Blues also ask that the Knights be made carry the Union Jack at the head of the procession. We deem a statement of the case quite sufficient. It is questionable if any other city in the world, in proportion to its population, possesses so many ignorant and unlovely people as Toronto. The Public schools, as educational institutions, under he inspectorate of Mr. Hughes, appear to be very pronounced failures, in so far, at least, as general knowledge and a love for truth and fair play are concerned. The Buffalo Express of last Saturday, referring to this incident, says that "Liberal-minded citizens will not cotton to the followers of the glorious King Billy any the more because of the unpleasantness new being

THOSE ridiculous people, the Ulster Unionists, are making preparations for a mammoth demonstration in that Province. The Marquis of Londonderry declares that it is the duty of the Irish Unionists to bring before the English voter the fact that within twenty miles of his shores he might have a hostile Parliament and a hostile country. It would be impossible, he declared, to exaggerate the danger this would be to Unionist convention to be held in June must prove to the English that the Ulsterites are determined to resist by every means in their power any attempt to repeal the union of Great Britain and Ireland. The Marquis added, "If Home Rule there must be civil war in Ireland." If Home Rule comes to the people of Ireland, and come it surely will, we may rest assured there will be no fighting. Tyrants are usually cowards, and cowards do not usually kilbeg Johnston and the when the Home Rule Bill Queen's signature, will their "Croppie Lie Doy accept the situation, and little niches nature has pr craven-hearted oppressor try. These men have b curse to Ireland ever si them landed with his gr suit of plunder. THE Russian Governm

a decree by which any ing land in that countr three years become a R or leave. Before bein the rights of citizensh learn the Russian langu themselves with the fu of the Empire, and re five years. The ideas of Russia appear to run ir different from that of nationalities. Elsewh Russia it is believed tha the industrious popula ing ; but Russia drive element of the populat morse, and erects a C prevent foreigners i residents. We would country under its pre be a very desirable fi but these new laws wi desirable than ever. ANOTHER dastardly rage has been perpet

In the famous Church Aranzazu, among the sented there was a g which the sacristan un deavored to light while filled with people at The candle was then e found to be a tube powder and two dyna There is evidence that were the perpetrators by John Dillon and .

A CABLEGRAM from states that there is n in the rumor that div Irish party. When t peared in print, on th St. James Gazette, aristoratic Tories, w was not worthy of cre was parent of the tho

WE ARE glad to lea gamation of the Na new Dublin Nation the Freeman's Journ ing fruit in reuni Nationalist party. prospect is becoming Tories will be foug election by a united party. It will be o that victory will er

UNDER the name Sons of America " a United States with th keep Catholics or positions. This is 1 new movement of t must fail equally w ing movement of American people noble-minded to en the pseudo-patriots, the country are t maintainance of the these plotters to s olic Review of Ne bids defiance to the

"The secret, pro patriotic' societies not by their invitat their toleration. We we discovered, that we settled, in which we find principle of freedom independence we have existence as aided to perpetuate nothings that oppose matter in what part under what cloak or may hide their intole constitutional oaths the fundamental prierty."

THE Montreal 1 pressed consideral discussion which ! its columns rela Church has given ber of Protest afflicted with the discuss whether are Christians. but the other Pr Surely, holding are entitled to us ment as well as o as truly Christian erally. One Uni of his Church t Christian. It is that there is n creed to which B freely subscribe. exceptions are to nal God, and equally with of grace of God and the protection of the

clergy and people. I trust that by these

ssed Virgin and the holy apostles

en the will of God that I should come

back again. I thought it would be

his own native place. For you know the Lord said, 'It is hard for a man to

wrote to the Pope, but I received a re-

ply telling me to come in the name of God. I did so, and I thank God that

both clergy and people have co-operated with me and done their utmost to

The Bishop then proceeded to give

an account of his work during the

three years that he has been in charge

of the Hamilton diocese. During 1889

1,255 people received the Sacrament at

his hands; in 1890, 1,151 people re

ceived the Sacrament, and in 1891, 1,920, making a total for the three

years of 4,326. To do this he had to travel over the whole of the diocese.

Of the number noted, all juniors under

twenty-one years of age took the total

them until they attained their major

much taste for liquor. During the three years ten new churches were

built in the diocese, including St. Lawrence's church and the church at

schools were erected or established,

and four Public schools in Bruce county

have been changed to Separate schools,

not without a great deal of trouble

Six new residents were erected for the

clergy and one hospital estab-

of his parishioners should found

free beds in the hospital. An academy

had been established by the Christian

Brothers and a classical school with an

attendance of twenty-one or twenty-twe

under Dean Laussier, and His Lordship

said he hoped that Catholic boys

would take advantage of it for receiv-

ing higher education. At the Lorette

convent an advanced school has been

established for young ladies desiring

teachers' certificates. Seven priests have been added to the diocese and

consecrated and eighteen novices re

ceived: two ecclesiastical retreats have

been held and one devotion of forty

hours; seven students are in college

house has been built for the accommo

dation of the clergy. For a long time it was a reproach to Hamilton that no

proper accommodation was provided, and visiting clergy had often to go to

hotels or private houses. A good deal

cathedral, for His Lordship thinks that

the house of God should be the most

beautiful house in town. A fund has

been established for the benefit of sick

clergymen, the nucleus of it having

Dowling and \$500 from the late Bisho

Carbery. Continuing His Lordship said:

en formed by a gift of \$300 from Bishop

forty-one years since I wor

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ecrated as Bishop of Peterborough

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o have money or to keep money.

loes good to the church.

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me money is as nothing, except as it

ing, and have made my will, in which

leave everything to my successor in

ABSOLUTION ON THE FIELD OF

To perpetuate a memorable scene enacted at Gettysburg on the second

day of the fierce struggle, Mr. Paul

Wood, the artist, has been requested

by Professor Edwards to paint a picture

of the Irish Brigade, of Caldwell's First

Division, Second Corps, composed of the Twenty-eight Massachusetts, Sixty-third, Sixty-ninth and Eighty-eighth

New York and One-hundred and six-

teenth Pennsylvania, commanded by Col. Patrick Kelly, in the act of receiv-

ing absolution from the hands of a

Catholic priest, Father Corby. The picture is to be eight by eleven feet,

and will be placed in one of the

galleries of the Bishops' Memorial Hall

The scene will represent what took

place on July 2d, when the Irish Brigade was sent to the assistance of Sickles' Third Corps, at that time heroically defending Little Round Top.

at Notre Dame, Ind.

BATTLE.

I own noth-

has been expended on the

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seven left it.

lished. He suggested that

Ten new Separate

I did so, and I thank God that

do his duty in his own country.

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kilbeg Johnston and the rest of them, Queen's signature, will silently fold their "Croppie Lie Down" banners, accept the situation, and retire into the little niches nature has provided for the craven hearted oppressors of their country. These men have been a positive curse to Ireland ever since the first of them landed with his grip-sack in pursuit of plunder.

THE Russian Government has issued a decree by which any person acquiring land in that country must within three years become a Russian subject or leave. Before being admitted to the rights of citizenship, they must learn the Russian language, acquaint themselves with the fundmental laws of the Empire, and reside there for five years. The ideas of the rulers of Russia appear to run in a grove quite different from that of other civilized nationalities. Elsewhere than in Russia it is believed that an increase of the industrious population is a blessing; but Russia drives out a large element of the population without remorse, and erects a Chinese wall to prevent foreigners from becoming residents. We would not suppose the country under its present regime to be a very desirable field for settlers. but these new laws will make it less desirable than ever.

ANOTHER dastardly Anarchist outrage has been perpetrated in Spain. In the famous Church of our Lady of Aranzazu, among the offerings presented there was a gigantic candle, which the sacristan unsuccessfully endeavored to light while the church was filled with people at their devotions. The candle was then examined and was found to be a tube filled with gunpowder and two dynamite cartridges. There is evidence that the Anarchists were the perpetrators of this outrage.

A CABLEGRAM from England, signed by John Dillon and Justin McCarthy, states that there is no truth whatever in the rumor that division exists in the Irish party. When the report first appeared in print, on the authority of the St. James Gazette, the organ of the aristoratic Tories, we claimed that it was not worthy of credence. The wish was parent of the thought.

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to the surely will be usually usually ith the f Lon-Bally.

WE ARE glad to learn that the amalgamation of the National Press, the the Freeman's Journal, is already bearing fruit in reuniting the divided Nationalist party. Every day the prospect is becoming brighter that the Tories will be fought at the coming election by a united and patriotic Irish party. It will be our earnest prayer that victory will crown the glorious

Sons of America " a secret society has stand. United States with the avowed object to was the opening positions. This is not by any means a new may may may be the formula that he was Archbishop of Kingston. Being asked the difference between new movement of the fanatics, but it Archbishop and Bishop, he replied must fail equally with the Know-Noth- that they are the same, as regards the ing movement of former days. The American people generally are too noble-minded to encourage the plots of the pseudo-patriots, and the Catholics of the country are too resolute in the maintainance of their rights to allow these plotters to succeed. The Catholic Review, of New York, thus boldly bids defiance to the bigots:

bids defiance to the bigots:

"The secret, proscriptive, treasonably 'patriotic' societies must go. We are here not by their invitation, their courtesy or their toleration. We are in the country that we discovered, that we explored, that we first settled, in which we first of all proclaimed the principle of freedom of conscience, whose independence we helped to establish, and whose existence as a united republic we aided to perpetuate. Therefore the Knownownings that oppose us, we will oppose, no matter in what party they may be found, under what cloak of 'Americanism' they may his their intolerant heads, or what unconstitutional oaths they may take to destroy the fundamental principle of religious liberty."

THE Montreal Witness recently expressed considerable annovance that a discussion which has been going on in its columns relative to the Catholic Church has given occasion to a number of Protestant correspondents afflicted with the cocoethes scribendi to are entitled to use their private judgment as well as other people, they are as truly Christian as Potestants generally. One Unitarian gives the creed of his Church to prove that he is a Christian. It is remarkable, however, that there is not an article in that creed to which Bob Ingersoll might not freely subscribe. The only apparent exceptions are two—belief in one eternal God, and imitation of Christ and God, and imitation of Christian as powerty, and other heroes. But in 1828 a community of religious persons, 184 and discuss whether or not the Unitarians

when the Home Rule Bill receives the ate entirely belief in God, though he is not sure of it. Tom Paine expressly declares his belief in God, and neither he nor Col. Ingersoll denies that Christ was a good man worthy of imitation as "a reformer." But that is a curious kind of Christianity to which these two noted unbelievers could subscribe heartily. The Witness says, however, that "orthodox Protestants do not fraternize spiritually with Unitarians.' And why not? Is not Unitarianism one of the logical consequences of the Protestant doctrine of private interpretation of the Scripture?

ARCHBISHOP CLEARY IN THE WITNESS-BOX.

A correspondent, who is evidently familiar with courts of law, writes us from the East this gossip:

I was in Cornwall on Tuesday last when the big case of Purcell versus

Bergin was heard before Judge Robertson, and it was a great day entirely for the lawyers. There were fully a baker's dozen of them in front of the Judge; and though many of them had little to say, some of the leaders did their own share of talking and made up any deficiency in that respect. It was in the afternoon when I in, and there was some talk between the Judge and Mr. Moss and Mr O'Sullivan about bishops and corporations and what could be proved and what ought to be admitted, and other jargon that I didn't understand. It appears that the Archbishop of Kingston was expected to be on hand and testify to sundry things, but he had not appeared. In the interval of waiting for him, Mr. Foy called the Bishop of Alexandria, and a certain amount of work was done; but the besides proving certain Archbishop, things about his own Diocese, was pre pared, it was said, to produce the papers from Rome containing the canonical erection of the See of Alex-

andria. A couple of witnesses filled in the blank interval of delay : but the Counsel for the Archbishop was getting un easy, and went several times to the door to see if his client was coming. At last the Archbishop appeared with Father Corbett, and Mr. O'Sullivan old the Court that the examination of his client could be proceeded with All eyes were turned on the Archbishop as he passed through the throng of Queen's Counsel within the bar towards the witness-box. My lord towards the witness-box. Judge and my lord Archbishop bowed to each other with stately courtesy and as the latter was about to take the oath it was observed that along with the papal documents in his hand there was a velvet-covered Douay Testament. On this the distinguished witness took new Dublin Nationalist organ, with the oath, and then passed around to

the stand. The incident of the Testament did not escape the Judge, nor the searching glance of Mr. Blake; but no one ventured a remark, and no doubt the Archbishop knew that he was well within his rights in doing as he did. At the request of his Counsel, the Judge directed a seat to be provided for His Grace, and thereupon the latter sat down and was perfectly at home, though some one said it was the Under the name of the "Patriotic first time he was ever on the witness

> "What is your position and title? was the opening question of Mr.
> O'Sullivan, to which His Grace replied diocese and his jurisdiction within it ; but that Archbishop signifies a superior or chief Bishop, as chief Justice signifies a superior Judge; explaining, as he went along, that "archdiocese" was an incorrect term; and later he condemned the use of the word "superioress," as applied to the head of a convent. Superior is the proper word, he said, and in support of this he cited a case in which Coleridge had been corrected by Lord Chief Justice Cockburn for having employed the word His Counsel afterwards put the Act of Incorporation in his hands, and the Archbishop explained that he himself vas the Corporation, and that as Archwas the corporation, and that as Arch-bishop he was the corporate body in question. He also explained the terms "bishop," "archbishop," "diocese," and others of a like nature, on their civil as distinguished from their ecclesiastical side, and did all this with a rapidity and exactness that astonished those who heard him. He called at-tention to the Charter of Incorporation shown to him, declaring it not to be the same as he holds at present. That was dated 1842, and was a joint charter given to the Bishops of Kingston and Toronto the year after Toronto had been cut off from Kingston and constituted a separate diocese. In 1856 the Toronto was divided and diocese of two other dioceses, those of Hamilton

reality Bob Ingersoll does not repudi-, male or female, who, by the sanction | you take the diocese and I promise to of the Church, reside together under a divide it after twelve months and place common rule of life in accordance with another Bishop over half of it.' I took certain approved constitutions and it on these conditions, that, my work vows." He then explained that if being limited, it might be better done. Property is given to the Mother No one knows better than I do my Superior without any definite clause utter unfitness and weakness for the or indication that it is intended for the office confided to me, but I trust in the benefit of any other than herself personally, then it belongs to the community; and if it is given to the and the prayer and co-operation of the Superior of a particular Convent, as mother superior of such convent, it belongs to that Convent exclusively, to be applied to its purposes in that town In fine, the Archbishop added that all bequests made for any definite object must be applied to that object and none other, and it is the Bishop's duty to see that it be so applied. Not a little mirth was created by His Grace's Not a little answer to Mr. Moss's question, "How was your status affected by being Archbishop?" The reply was "I have lost a considerable portion of territory, and my income has been very materially diminished; but I have been elevated to a higher grade of dignity and my jurisdiction has been enhanced." There was a titter among the lawyers, and Mr. Moss, smiling upon His Grace, remarked, "I am really sorry for your diminu-

tion of income. Mr. Moss objected to certain of these questions; but the Judge allowed them all in, and the Archbishop was subsequently examined by him and went over some particulars requiring explanation for the benefit of Mr. Foy client. Then the Prelate returned from his seat near the Judge, and repassed through the rows of silk gowns

and resumed his seat within the bar. There was evidently a feeling of thankfulness with some present that the whole affair had passed off so harmoniously, but the Archbishop, except in time of war, is a man of peace. He showed to the Court, and the Court fully returned to him, proper courtesy Though the occasion and respect. only called it out in a small degree, it was evident to all who heard himbench, bar and spectators-that Archbishop Cleary is a man of profound learning, of the clearest penetration, and with a knowledge of the minutest details of Church organization.

THE RECORD OF THREE YEARS. Bishop Dowling's Administration of Hamilton Diocese.

WHAT HE HAS ACCOMPLISHED SINCE HIS ORDINATION IN 1889-A MODEST AND ELOQUENT ADDRESS TO HIS PEOPLE AT THE CATHEDRAL YES TERDAY MORNING.

Hamilton Spectator, May 2.

His Lordship Bishop Dowling yesterday celebrated the fifth anniversary of consecration to the episcopacy High Mass was celebrated at 10:30 in St. Mary scathedral in the presence of an immense throng of worshippers. His Lordship celebrated the Mass, assisted by Dean Laussier, deacon; Father Hinchey, subdeacon; Father McEvay, assistant priest, and Father Cote. excellent choir of the cathedral, under D. J. O'Brien, assisted by a capital orchestraled by Mr. Baumann and Geo. Fox, sang the "Kyrie" and "Gloria" from Mozart's Twelfth Mass, and the "Credo" from Gounod's Messe Solonnelle. The solos were taken by Thos. Egan, J. McPherson, Miss Kelly and C. Thomas. The Mozart selection went splendidly, but the "Credo" was substituted at the last moment, and lack f practice militated against its success ome extent.

shipped here as a little altar boy in Bishop Dowling preached, and in the course of a review of his work since being called to this diocese he gave a priest in August, 1865, and I was conmodest record of what had been accomplished during his efficient and ener-Hamilton. Since that time I have to thank you for your kindness and co-operation. After spending about \$80,000 we are somewhat in debt, but I hope to have that wiped off. Personally I do not intend getic administration of the affairs under his charge. He said "My dear friends, I have come here to-day to offer up the Holy Sacrifice of the Mass in thanksgiving for the fifth anniversary of my consecration as Bishop. is fitting that I should do this. Paul said: 'By the grace of God I am what I am ; for I also am an apostle, but am not worthy to be called an apostle because I have persecuted the Church of God, but by the grace of God I am what I am and His grace in me has not been made void. My dear friends, I can surely say the first of the sentence : By the grace of God I am what I am, but I cannot tell that His grace in me has not remained void. I am sensible of many shortcomings, therefore I offer the Mass that I may be well acquainted of my duty as pastor of souls. Gratitude is dear to God, especially that of sinners for the grace of God bestowed upon them. I thank God for the blessings that have been bestowed on us, and pray that we may be granted perseverance to continue. beginning of wisdom." sins and the sins of those com-

there is any man among men who has reason to fear judgement it is the bishop. 'The fear of the Lord is the When each one of us appears for judgment we will have to answer for our own mitted to our charge. The young man has to account for himself alone,

ity of confessing their sins, urging them to do their duty well and re minding them of the high and sacrenature of their trust as soldiers and the noble object for which they fought As he closed his address every man fell down on his knees with head

Then, lifting his right hand, Father Corby pronounced th solemn words of absolution. The scene was more than impressive, i was awe-inspiring. Near by stood Hancock surrounded by a brilliant means I may obtain knowledge and wisdom to do my duty. When I was consecrated here I thought I was leav-ing the diocese, but it appears to have throng of officers, who had gathered to witness this unusual spectacle. in the Second Corps was silence, burst ing shells screamed through the air the roar of battle rose and swelled very unpleasant for a man to rule in through the woods, making music more sublime than ever resounded through cathedral aisle.

Gen. Mulholland, a witness to the sublime scene, says: "I do not think there was a man in the brigade who did not offer up a heartfelt prayer. For some it was their last; they knell there in their grave clothes; in less than half an hour many of them were numbered with the dead. Who can doubt that their prayers were good? That heart would be incorrigible in deed that the scream of a Whitworth bolt, added to Father Corby's touching appeal, would not move to contrition.

NOT AN "ESCAPED" NUN.

The sensational stories published in the daily press a week or two ago about the "escape" of Sister Callista from a Hartford (Conn.) Convent, and abstinence pledge, to be binding upon her intention to go on the stage, are sufficiently contradicted by the followity. If these young people contract habits of sobriety until they are twentying communication from the lady herself to the Hartford Courant : one to please their Bishop, and abstain for twenty one years more to please themselves, they will never acquire

Hartford, April 21, 1892.

A public denial — Miss Wilcox con tradicts the main facts of the public statement of her retiring from religious life Editor of Hartford Courant, Hartford

Conn: Sin:-Please publish in a prominent

part of your earliest issue the following otice above my name.

The statement published in your paper this morning regarding me is

false in all its leading details. First, I have not left the Catholic Church, but shall always remain an earnest and enthusiastic Catholic be-

liever. Second, I have not renounced my vows of religion, but await the dispensation from the same from the proper ecclesiastical authorities. joy the privilege, like any Sister of any community in America, of retiring from religious life when my reasons and motives are sufficient and

sincere. Third, I have not, and I cannot have, any inclination to join operatic organizations or to appear in public profes-sional career. Free to choose my state sional career. Free to choose my state of life, I shall use my own best judgment in choosing an honorable avenue of occupation. I am yours respect-

The clerical organ, Rome, reaffirms that Archbishop Ireland, of St. Paul, is to be appointed a Cardinal. The Archbishop, as representative of American intellect, zeal and originality has won the hearts of nearly all in Rome.

A PRIZE PICTURE PUZZLE.



The above picture contains four faces, the man and his three daughters. Anyone can find the man's face, but it is not so easy to distinguish the faces of the three young ladies. man's face, but it is not so easy to distinguish the faces of the three young ladies.

The proprietors of Ford's Prize Pills will give an elegant Gold Watch to the first person who can make out the three daughters faces; to the second will be given a pair of genuine Dlamond Ear-Rings; to the third a handsome Silk Dress Pattern, 16 yards in any color; to the forth a Coln Silver Watch, and many other prizes in order of merit. Every competitor must cut out the above parale picture, distinguish the three girls faces by marking a cross with lead pencil on each, and enclose same with ten three cent. Canadian or lifteen two colt ten three cent. Canadian or lifteen two colt ten three cent. Canadian or lifteen two colt ten three cent. Canadian or lifteen two colt. PRIZE PILLS, addressed to TIB TOD FLY. OMPANY, wellington St. West, Teroato, Can, before May 10th, 1892. The person whose envelope is postmarked first will be awarded the first prize, and the others in order of merit. To the person sending the last correct answer will be given an elegant Gold Watch, of fine workmanship and first-class timekeeper; to the next to the last a pair of genuine Dlamond Ear-Rings; to the second to the last a handsome Silk Dress Pattern, 16 yards in any color; to the third to the last a Coln Silver Watch, and many

Pattern, 16 yards in any color; to the the to the last a Coin Silver Water, and many other prizes in order of merit counting from the last. WE SHALL GIVE AWAY 100 VALUABLE PREMIUMS (should

Constipation,

IF not remedied in season, is liable to become habitual and chronic. Drastic purgatives, by weakening the bowels, confirm, rather than cure, the evil. Ayer's Pills, being mild, effective, and

Ayer's Pills, being mild, effective, and strengthening in their action, are generally recommended by the faculty as the best of aperients.

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills. I deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these pills every night before retiring. I would not willingly be without them."—G. W. Bowman, 26 East Main st., Carlisle, Pa.

Bowman, 26 East Main St., Carlisle, Pa.

"I have been taking Ayer's Pills and using them in my family since 1657, and cheerfully recommend them to all in need of a safe but effectual cathartic."

— John M. Beggs, Louisville, Ky.

"For eight years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me. Then I began to take Ayer's Pills, and soon the bowels recovered their natural and regular action, so that now I am in excellent health."—S. L. Loughbridge, Bryan, Texas.

"Having used Ayer's Pills, with good

"Having used Ayer's Pills, with good results, I fully indorse them for the purposes for which they are recommended."

—T. Conners, M. D., Centre Bridge, Pa.

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POPULAR IN ARLINGTON. HE THINKS HARD, WORKS HARD AND NEITHER

New York Herald, April 19.

New York Herald, April 19.

One of Arlington's brightest and most progressive men is Mr. Joseph P. Mullin. He was born in Hamilton, Canada, in 1851, and early developed a taste and talent for mechanica, of which he is now a master. He points with pardonable pride to the fact that he is the superintendent of a large machine works in Arlington. He is also the author of a valuable treatise on mechanica, published both in this country and in England. He is a great social favorite, but, although a very good fellow, he never drinks anything stronger than ginger beer or lemonade and does not use the weed in any form. He is a member of the Arlington Club, President of the Excelsior Bowling Club and a director in the Kearny Building and Loan Association. It is in the latter capacity that he has made himself particularly prominent, his financial ability and business knowledge serving the association beneficially in numerous instances.

Does the End Justify the Means.'

Editor CATHOLIC RECORD—DEAR SIR—In the leading acticle of your issue of the 23rd inst., headed "Does the End Justify the Means," you ask: "Are we to conclude from all this that what Protestant ministers have been long proclaiming to be one of the wicked teachings of the Jesuits (i. e., that the end justifies the means) is in reality a Protestant doctrine?"

Have patience, my dear sir, have patience; we may still expect to hear from Dr. Douglas, or from the management of the Mail—ohn book of the Mail—ohn have been long the management of the Justifies and the strength of the management of the Justifies of the mineteenth century, to wit, Lord Salisbury's footman, is in reality a Jesuit in disguise.

If the present editor of your Toronto contemporary has not yet thought of this explanation of the good pastor's slightly erratic proceedings, I offer him the suggestion with a full heart. It will cost him no more, and can be just as easily enlarged upon, as though it were a "Special to the Mail," straight from Londonderry.

Chapleau, Ont., April 27.

Chapleau, Ont., April 27.

New Book.

"A Manual of Political Economy"—the final volume of the "English Manuals of Catholic Philosophy." By Charles S. Devas, Examiner in Political Economy at the Royal University of Ireland, and author of "Groundwork of Economies," etc. 12mo, cloth, 81.50. This interesting work has been issued by the publishing house of Messrs, Benziger Bros., 36 and 38 Barclay street, N. Y.

Mr. Alexander Sutherland, Perth.
Mr. Alexander Sutherland, son of Mr. James
Sutherland, a native of Perth, Ont., died after
a long illness at Buffalo on Friday last. He
had formerly been a member of the Perth band
and of the C. M. B. A., and his remains, being
brought to Perth, the funeral on Monday afternoon to St. John's church and thence to the
Catholic cemetery, was attended by the G. M.
B. A. in a body, headed by the Citizens' Band
playing the Dead March. He leaves a wife and
three young children to mourn his loss. Mr. Alexander Sutherland, Perth.

[Continued from page three.]

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 Con-

but defies competition.

nolly, shoemaker; never saw Paris,

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.

Crewson's Corners, Acton P. O., Ont.
The people of this country have spoken.

Crewson's Corners, Acton F. O., Ohr.
The people of this country have spoken.
They declare by their patronage of Dr.
Thomas' Eclectric Oil, that they believe it
to be an article of genuine merit, adapted to
the cure of rheumatism, as well as relieves
the pains of fractures and dislocations, external in juries, corns, bunions, piles, and other
maladies.

Although Cold Liver Oil Emplsion with

maladies.

Milburn's Cod Liver Oil Emulsion with Wild Cherry Hypophosphites combines the curative powers of the pectoral remedies mentioned in the most perfect and palatable form. Price 50c. and \$1.00 per bottle.

form. Price 50c. and \$1.00 per bottle.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child.

THE RED COLOR of the blood is caused by the iron it contains. Supply the iron when lacking by using Milburn's Beef, Iron and Wine.

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

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

men to have equal rights to national

opportunities — a Saxon blacksmith's son was elected in the darkest of the

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 prosnecessary 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. cheapest 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. 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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For Coughs & Colds.

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 permanent cure. G. G. GREEN, Sole Manufacturer,

Woodbury, New Jersey, U S. A.

NO OTHER Sarsaparilla possesses the Combination, Prop and Process which makes HOOD'S Sarsaparilla Peculiar to Itself.



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or so to tell you something worth know-

" Sunlight" Soap will make

your clothes clean and white. It will

not injure the most delicate fabric. It will not shrink flannel and woollens.

It will not keep you at the wash-tub from morn to night, but will enable you to do a large wash in half a day.

No hard rubbing is required, no hot steam, no backache, no sore hands.

Give it a trial. Beware of imitations.



We will send half a pound of Nestle's Food THOMAS LEEMING A CO., MONTREAL,

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 Palesa for New May Communion

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Stories for First Communicants. Maroquette 35c; cloth.
My Happiest Day. Cloth.
Souvenir of First Communion. Cloth.
Life's Happiest Days. Cloth.
My First Communion. Cloth.
First Communion. A series of letter to the
Young. Cloth.
Reflections and Prayers for First Communion. Cloth. Reflections and Prayers for First Communicon. Cloth.
The Lord is My Portion. Cloth An Hour Before the Blessed Sacrament. Cloth. Visits to the Blessed Sacrament. Cloth. The Child's Book of Preparation for First Communicon. Cloth.
Instructions on the Sacrament of Holy Communicon. Cloth.
Considerations for First Communicon. Cloth.
Holy Communicon. By Mons. de Sugar. Paper.

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G. A. SOMERVILLE, 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 ex
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

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his faithful arm

and the Babe du

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daily bread was 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

A Daughter of the People.

The world is sweeter for her smile,
That hath the Spring's heart in it;
We pause upon Time's turning stile
One breathless little minute
To sun our souls within its bright,
Warm rays, perchance to borrow
Of its pure joy enough to light
Us through the misty morrow.

The world is merrier for her mirth.
Clear peals the laughter ringing.
Clear peals the laughter ringing.
Till we forget life's drudge and dearth
Because our hearts are singing
the dear old love songs that we knew
(Sweeter than any others)
While life's horizon looked so blue,
And Youth and Love were brothers.

The world is bri-hter for her eyes— Dear eyes that seem to treasure No touch or tears, no hint of sights, But only loy and pleasu:—An honest joy that loves to share. Its weath with sadder bosoms, and leaves, like flowers, everywhere The odor of its blossoms.

The dash of the control of the contr

O Father Day, so strong and sweet,
Who lighteth life's dark river!
Guide, gently guide her joyous feet
In pleasant ways forever:
O Mother Night! whose darkness lies
Kind on the earth it cumbers,
Watch, softly watch with loving eyes
Above her happy slumbers.
—Robert Oyden Fowler in Frank Leslie's
Popular Monthly.

FIVE-MINUTE SERMONS.

Third Sunday after Easter.

DEVOTION TO ST. JOSEPH.

Go to Joseph, and do all that he shall say to It is Joseph's nearness to Jesus and Mary during his life that leads us now, when he reigns with them in heaven, to confidently call upon him for succor in our needs, and especially do we go to him because to his patronage the whole Church has been commended, that by his intercession he may do for her and each of her members what he did for Jesus and His Mother when he

was in the flesh. Wisely has the Church made him her protector, for his power with God must be very great. Of this we can have no doubt when we remember that to his care were entrusted the purest and the best who have ever walked this earth-Jesus and Mary—Jesus, the Son of God; Mary, his stainless Virgin Mother, whose chaste soul the Holy Ghost made his dwelling-place, de-

lighted with its beauty.

Above the seats of all the bright angels who serve in the courts of the Most High Mary's throne was raised, and one day she would be the angels' mistress and queen. Jesus was their Lord, their Maker, before whom they bowed in lowliest reverence. And yet Mary was Joseph's spouse, and Jesus rendered him the obedience a son should give a father. Very worthy must he have been who held so high an

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Joseph was a necessary member of the family. He served as a veil to screen from the vulgar gaze the deep mysteries of the Incarnation and Nativity; he led the way into Egypt, and his faithful arm supported the Mother and the Babe during the journey; he brought them back to their own land and provided shelter for them; their daily bread was the fruit of his laborin a word, during the boyhood and youth of our Lord they were entirely dependent upon him.

such, then, was Joseph's position in the Holy Family. He was the master and guardian of the household; and this is what the Church would have him be in every Christian family. It is you, Christian fathers and mothers, who should be especially devout to St. oph, for he is your patron in a paceph, for he is your patron in a paceph in a ticular manner. You, like him, have the cares of the household upon you; you must provide for the life and health of the children God has given you; it is your duty to see that they are in-structed in the faith and attentive to their religious duties, and that they study their school lessons; you should guard them against the dangers they must meet with in a great city like this, and keep them away from those who may lead them to evil; and, above all, you should give them good example in the practice of virtue. To fulfil you duties well you need divine assistance. Go to Joseph—go to the foster-father of Jesus Christ;—he will intercede for you, and obtain the many graces of which you stand in need. Go to him and tell him all your troubles;

But St. Joseph is the patron not of heads of families alone. The Church would have you all, dear breathren, go to Joseph and do all that he shall say to you." From him she would have you learn a tender love of Jesus, a love manifesting itself in deeds, not simply in words. Joseph devoted him-self to the service of our Lord, and so should we. But how can we presume to say that we love or serve Jesus if we do not keep His commandments, if we neglect our duties as Catholics and as members of society? Let us show how much we love Him by doing something for Him, as St. Joseph did, and let us, like him, be constant in our well-doing, permitting no day to pass without some acts of love to God. And if we would hope to make progress in the ways of God, let us daily "Go to Joseph and do all that he shall say.'

you will find him very gracious.

From the beginning of its manufacture until now not a single onnee of any but pure Virginia leaf of the finest quality has been used in the "Myrtle Navy" tobacco. The manufacturers of it have a settled belief that the public cannot be misled on this point, and that any tampering with the quality of the brand would be a momentary loss of them. Thousands of dollars a year saved by mixing with an inferior leaf, would not repay them for a doubt on the part of the public as to the quality of their tobacco.

No More Bother. GENTLEMEN—I have used Hagyard's Yel-low Oil for my chilblains and it cured them. I have never been bothered with them since. REGIE KEOWN, Victoria, B. C. Minards's Liniment cures Dandruff.

OUR BOYS AND GIRLS.

Just a Few Words. Just a few words; but they blinded The brightness all out of a day; Just a few words, but they lifted The shadows and cast them away.

It is twilight on a balmy Mayday, and on a broad veranda a group of happy children are surrounding their dear old grandma, who is no other than Lillian. Lying on her lap is a picture of a religious, in whose sweet

and holy face we recognize Cecilia. The children are pleading for a story, and grandma takes from a rosary case a pearly chaplet, and having kissed it fervently, tells them the story of "A Pearl Rosary."

Hood's Sarsaparilla absolutely cures where other preparations fail. It posses medicinal merit peculiar to itself.

THE SARATOGA SENSATION.

Further Investigation By An Express Reporter—The Facts Already Stated Fully Confirmed - Interviews With Leading Physicians who Treated Quant—The Most Marvelleus Case in the History of Medical Science.

The chart week of the company of the chart week of the chart production of the

bospital treatment was two and three years ago, while his cure, by the use of Dr. Williams' Flink Pills for Pale People, has been effected since last September, 1881. So it is beyond a doubt exident that his recovery is wholly due to the use of these famous pills which have been found.

Minard's Liniment relieves Neuralgia,

to nave made such remarkable cures in this and other cases, Mr. Quantiplaced in the hands of the reporter his card of admission to Roosevelt hospital, which is here reproduced in further confirma-tion of his statements:—

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Parify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Compilators incidental to Fenguse of all ages. For Children and the seed they are priceises. THE OINTMENT

is an infallible remody for Pad Lors. End Breasts, Old Wounds, Sores and Ulcers. It is factors for Gott and Shoumetiam. For disorders of the Chest it has no equal. FOR FORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Discasses it has no rival; and for contracted ngs and all Skin Diseases it has no rival and stiff joints it sots like a charm

The Manufactured only at Professor HOLLOWAY'S Establishment.

78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDONAnd are sold at is. itd., 22 9d., 42, 6d., lis., 22s. and 33s. each Box or Pot, and may be had
of all Medicine Vendor, throughout the world.

188 Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxfore Street. London, they are spurious

GREAT OFFER For Sale Cheap, or to Rent.



The CATHOLIC RECORD

Webster's - Dictionary \$4.00.

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

The dictionary is a necessity in every home, school and business house. It fills a vacancy, and turnishes knowledge which no one hundred other volumes of the choices books could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year.

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned if the very work complete, on which about 40 of the best years of the author's life were swell employed in writing. It contains the entire vocabulary of about 190,000 words, find difficulties of printed surface, and is bound in definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth.

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

For Sale Cheap, or to Kent.

Part Lot 29, Con. 3, McGillivray, County Middlesex, about 50 acres. Brick house, barn, stable, sheds, orchard.

N. 1-2 S. 1-2 Lot 12, Con. 6, Tp. London, 50 acres, more or less; about 45 acres in grass; house, barn, etc.

Lot 17, Con. 14, Tp. of McGillivray; 100 acres, more or less; house, barns, etc., and orchard. S. 1-2 Lot 59, S.T.R., Tp. Oxford, Kent, 100 acres, more or less; house, barn, orchard, etc., and Grist Mill with good water privileges. Mill and site will be sold separately.

P. O. Drawer 478, London.

ANNUAL MEETING.

PURSUANT to the Act of Incorporation, Notice is hereby given that the 22nd Annual Meeting of the Ontario Mutual Life Assurance Company

will be held in the TOWN HALL, WATERLOO, ONT. on THURSDAY, May 26th, 1892, at One of the Clock p. m. WM. HENDRY,

April 20th, 1892. 180 KING STREET.

JOHN FERGUSON & SONS. The leading Undertakers and Embalmers. Open night and day.
Telephone—House, 373; Factory, 543.

JAMES KILGOUR

C. M. B. A.

C. M. B. A.

A Distinguished Prelate Joins the Society.

St. Mary's Hall, Halifax, N. S., April 25, 1892.

To Brother Members of the C. M. B. A.:

Dear Brothers—We have much pleasure to acquaint you of the fact that His Grace the Archbishop of Halifax is about to become a member of our association and that his initiation will take place at our regular meeting.

Tuesday, May 3, at 830 p. m.

As this is one of the most important accessions the C. M. B. A. has ever received to its membership, the two branches in this city purpose marking it by the presence of as many brothers as can possibly attend that meeting. With this end in view we deem it our duty to give you this intimation, and to say that we will appreciate your presence on the occasion. Yours fraternally,

JAS. D. O'CONNOR, Rec. Sec.

The Subsidized Apologist.

The Subsidized Apologist.

As in politics we find what is justly denominated the machine organ, ready at all times to excuse even the most glaring irregularity on the part of its patrons, in the C. M. B. A. we have the Detroit Weekly ever anxious to throw a roseate hue on the doings of the Supreme Council and the Supreme Trustees, no matter how distantly they may wander away from the straight path. For a few weeks it harely mentioned the action of the latter body in regard to increasing the reserve fund to a million and a half of dollars, but now that it is forced to declare itself—forced to do the work of its masters, stripped of even a shred of independent thought—it gives us the following explanation of the action of that body:

During the interval between the first and second parts of the programme Rev. Dean Cassidy addressed a few words to the audience, setting forth the aims and objects of the C. M. B. A. He was followed by Grand President MacCabe, who gave a brief out line of the position of the society throughout Canada and the United States. A very large and appreciative audience were in attendance, and Branch 49, C. M. B. A., is much to be congratulated on the success of the entertainment.

Yours ruly.

James Hanley, Rec. Sec.

To Bro. John Coughlin, President Branch 76:

Dear Sir.—Learning that you are about to remove from our midst and locate in Toronto, where a larger field is open to you in which to increase your business, and where we hope you will attain that degree of success and prosperity which you so richly deserve and to which you will attain that degree of success and prosperity which you so richly deserve and to which you so richly deserve and to which you will attain that degree of success and prosperity which you so richly deserve and to which you so had not been deep regret at your departure from amongst us, our appreciation of your worth and the high respect and esteem in which you are held by us. As a member of this Branch you have by your sterling qualities endeared yourself to us all, and have won our admiration by your zeal and energy in promoting its best interests. The Branch loses in you an efficient and worthy President, and the community and worthy President, and the community and worthy President, and the community and worthy in your new field, and hope that your expectations of advancement may be fully realized. Please accept the accompanying chain as a small token of our regard for you, and we assure you that our earnest prayer will always be that God's blessing may descend upon yourself and family and crown all your undertakings with success.

Signed on behalf of the Branch,
W. J. PATERSON, Chan.
F. FLYNN, First Vice-Pres.
James HANLEY, Rec. Sec.

in contained, and shall be accompanied by a certificate of the date of applicant's birth, if demanded.

The application shall be read at the first regular meeting after it is received and the proposition fee paid, entered on the record and referred to the Board of Trustees for investigation. The said Board of Trustees shall forthwith meet and enquire and report at the next regular meeting of the branch, if possible, as to the character and fitness of the applicant to become a member. If all reports be favorable, the applicant shall be balloted for by secret ball ballot, and, if, approved, be admitted. If the reports be unfavorable he shall be declared rejected by the presiding officer without debate. If upon a ballot being taken it shall appear that the balls are all white, or that not more than one-tenth of the legal ballots cast are black, the applicant shall be declared elected. Should the result of the first ballot be a rejection a second ballot shall be taken immediately. If he is again rejected he shall be declared finally rejected, and the said applicant cannot in such case he admitted to membership in any brauch until after the expiration of six months.

No applicant shall be balloted for until notice has been received from the Council Recorder of the approval of the medical report by the Medical Superviser.

Should an applicant be rejected the proposition fee shall be returned immediately to the applicant hy the Recorder, and this shall be deemed sufficient notice of rejection. When an applicant has been rejected notice of the same shall be immediately sent by the branch Recorder to the Recorder of the Recorder of the Recorder of the Recorder of the same shall be immediately sent by the branch Recorder to the Recorder of the same shall be immediately sent by the branch Recorder of the Recorder of the Recorder of the Recorder of the Same shall be immediately sent by the branch Recorder of the Recorder of the Recorder of the same shall be immediately sent by the branch Recorder of the Recorder of the Rec

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THE PLAGUE OF INTEMPERANCE. FATHER H. P. DOYLE, THE PAULIST, PREACHES AT ST. PATRICK'S, MONTREAL.

PATHER H. P. DOYLE, THE PAULIST, PREACHES AT ST. PATRICK'S,
MONTIEAL.

We quote the appended passages from a powerful sermon recently given at the young men's mission at St. Patrick's Church, Montreal, by the Rev. H. P. Boyle, of the Paulists, New York:

"Of all the evils that have cursed mankind, crushed woman's heart, sent youth to destruction, drove virtue to the resort of shame, and smoothed the pathway to hell, none can compare with the evil of intoxicating drink. Astonishing it is that more of our upright citizens do not attempt to wipe out this plague. It is pleasant to address the young and intelligent men of this vast city, the men who are to be the formers of public opinion for a next generation, and to lay before them the fearful havoc of this terrible enemy. If a disease—small-pox or fever—broke out, so that a hundred would be laid low, how medical aid would be called in, how every expedient would be tried, how the cases would be isolated; yet this disease is destroying daily thousands, and where are the citizens that seek the remedies? Were a mad dog abroad, you would raise a hue and cry, seize any weapon to stop him in his murderous career; yet worse than a hundred rabid dogs is the demon of drink, and you are not up in arms against the monster. Were a stagnant pool to appear in the centre of the city, and to offend the senses with its green impure films, and its noxious stenches spreading miasma and seeds of all manner of diseases, you would petition the corporation, hammer at the doors of the municipal authority and demand the removal of the deadly danger. And yet, worse than stagnant pool to appear in the centre of the city, and to offend the senses with its green impure films, and its noxious stenches spreading miasma and seeds of all manner of diseases, you would petition the corporation, hammer at the doors of the municipal authority and demand the removal of the deadly danger. And yet, worse than stagnant pool to invite the young men to destruction; and where are the men to stand up and dem

The state of the s

Dying.

"O bairn, when I am dead, How shall ye keep frae harm? What hand will gie ye bread? What fire will keep ye warm? How shall ye dwell on earth awa' frae me "O mither, dinna dee!"

"O bairn, by night or day "O baarn, by might or day
I hear nae sounds ava,"
But voices o' winds that blaw
And the voices o' ghaists that say
I must awa".
The Lord who made the wind, and made the sea
Is hard on my bairn and me,
And I melt in his breath like snaw."
"O mither dinna dee!"

"Obairn, it is but closing up the een,
And lying down never to rise again.
Many a strong man's sleeping hae I seen
—There is nae pain!
I'm weary, weary, and I kenna why;
My summer has gone by,
And sweet were sleep, but for the sake o' thee."
"O mither, dinna dee!"
"O mither, dinna dee!"

-Robert Buchanan.

WEDDINGS.

GOULD-M'CARTHY.

GOULD-M'CARTHY.

An interesting event took place at St.
Peter's Cathedral in this city on Thursday
last, when Mr. Thomas Gould, a native of
London, and son of M. Gould, Esq., was
united in the holy bonds of matrimony to
Miss Josephine McCarthy, daughter of the
late Denis McCarthy. Rev. Father McCarthy,
of St. Patrick's church, Toronto, consin of
the bride, performed the ceremony, assisted
by Rev. M. J. Tiernan, rector of the cathedral. We wish the young couple length of
years and every blessing in their new sphere
of life.

of life.

COFFEY-TATE.

Wooler, May 2, 1892.

A few days ago a very happy event occurred in this parish, being the marriage of Mr. Wm. Coffey, a very estimable young man of Brighton village, to Miss Lizzle Tate, a highly accomplished and much respected young lady of this locality. The marriage ceremony was performed in the church of St. Alphonsus, which was thronged by a large concourse of friends. Rev. Father McClosky, our esteemed and popular pastor, officiated. The bride was neatly attred in a handsome costume of fawn satin, with hat to match. Miss Sarah Tate, who was anilarly attred, performed the duties of bridesmand in a becoming manner, while Mr. James Tate gracefully assisted the groom. After the nuptial knot was tied the wedding party, together with the rev. clergy, repaired to the bride's former home, where an elegant repast was awaiting them. Justice having been done the good things, a few pleasant hours were spent in music and song. In the evening very may accompanied the happy couple to their the wedding tea was taken. As the procession passed through they were joined by the Town Band, which rendered a delightful air to gladden the hearts of that fair young couple and all who were present on this grand occasion. The presents were numerous and costly. The people of this locality wish Mr. and Mrs. Coffey a happy and prosperous career.

roller, 3.75 to 3.95; hay, (Timothy) ton, No. 1, 12.50 to 13.60; No. 2, 10 to 10.50; hogs (dressed), 6.00 to 6.75.

while no sales were reported above IIc, the market was strong at this figure.

TORONTO LIVE STOCK.

May 5.—CATLE—With a heavy run and only a fair demand the market for cattle was not in the best shape possible to-day. A number of loads were bought for Montreal at prices ranging from 3) 4c, some very the butchers cattle beling amounts those picture of the summer of the summer of loads were bought for Montreal at prices ranging from 3) 4c, some very the butchers cattle beling amounts those picture of the summer of th



VOLUME XIV.

WAITING FOR THE

For the CATHOLIC REF Father Russell, the Jesuit po-Irish Monthly, writes that if he Irish Monthly, writes that it is a collection of samples of Irish lowing "lyrical lyric" would be Denis Florence MacCarthy. "MacCarthy's Best." It first the Dublin University Mague 1848, and its charm has won the critics who cannot, like Fath

Ah! my heart is weary wai
Waiting for the Ma
Waiting for the pleasant ra
Where the fragrant hawtho
With the woodbine alte
Scent the dewy wa
Ah! my heart is weary wai
Waiting for the Ma

Ah! my heart is sick with Longing for the M Longing for the M Longing to escape from strothe voting face fair and And the thousand char To the summer's de Ah! my heart is sick with Longing for the M Ah! my heart is sore with
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When the summer beams a
Hopes and flowers that
All the winter lay.
Ah! my heart is sore with
Sighing for the M