Our agent, Mr. John Nigh, is now calling on our subscribers in the Maritime Provinces on our subscribers in the startaine Frontices with a view to make collections, and we trust our kind friends down by the sea will also aid him to increase the list of our readers in that section. We shall feel most grateful in that section. We shall feel most grateful for any courtesies extended to Mr. Nigh in his travels. He is fully authorized, as in former years, to transact all business for the CATHOLIC RECORD.

In Bohemia.

I'd rather live in Bohemia than in any other Idrather live in bouching than that the land;
For only there are the values true,
And the laurels gathered in all men's view.
The prizes of traffic and state are won
By shrewdness or force or by deeds undone;
But fame is sweeter without the fend,
And the wise of Bohemia are never shrewd,
Here, pligrins stream with a faith sublime
From every class and clime and time,
Aspiring only to be enrolled
With the names that are writ in the book of
gold:

Ite ploughman is crowned, and the fort is last!
Id rather fall in Bohemia than win in another land;
There are no titles inherited there.
No hoard or hope for the brainless heir;
No gilded dullard native born
To stare at his fellow with leaden scorn;
Bohemia has none but adopted sons;
Its limits, where Fancy's bright stream runs;
Its honers, not garnered for thrift or trade,
But for beauty and truth men's souls have made.

made.
To the empty heart in a jeweled breast
There is value, maybe, in a purchased crest;
Intr the thirsty of soul soon learn to know
The worker less from the soul soon searn to know
The worker less from the social show;
The valuer sham of the pompous feast
Where the heaviest purse is the highest priest;
The organized charity, scrimped and leed.
In the name of a cautious, statistical Christ;
The smile restrained, the respectable cant,
When a friend in need is a friend in want;
Where the only aim is to keep affoot,
And a bother may drown with a cry in his
throat,

throat.

Oh, I long for the glow of a kindly heart and the grasp of a friendly hand,
And I d rather live in Bohemia than in any other land. -John Boyle O'Rielly.

CATHOLIC PRESS.

Milwaukee Catholic Citizen.

"Thank God, I have a country to sell," said O'Grady, member of the Irish Parliament that passed the Act of Union. O'Grady was a practical man and had realized several thousand pounds for his vote. Was he going to allow a mere matter of sentiment to interfere with a profitable deal? There are hundreds of men who sell their votes for a consideration — a thousand, a five dollar bill, a glass of beer. In the aggregate these men sell their country. A time may come when supreme national interests depend upon the results of a close elec-tion. And the contest will go against the country because some men take

money for their votes. Buffalo Union and Times.

The Dark Ages when investigated turn out to be quite lightsome. One writer after another finds new things in them to admire. The latest is the fair treatment which Jews received from the Christians of those days; Jewish masters, and Christian sick were attended by Jewish physicians; and when Jewish treasure for greater safety was often housed in the parish buildings. Protestants make Christians of those times a species of ourangoutang.

London Universe The following is not at all bad from "missioner" of the name of Cook: Some warm woollen comforters, over alls for the face and neck, and gloves will serve to make them (the fishermen) more accessible to the Gospel." "Soup and blankets" in Ireland, and "warm woollen comforters" at Devon and Cornwall, and the "hard hearts will be softened and the Gospel rendered acceptable." As a matter of fact, Protestant conversions are generally an affair of "blankets and comforters."

Boston Republic.

Miss Cusick, formerly the Nun of Kenmare, is evangelizing in England. She is preaching against the Catholic Recently she was billed to the notorious Edith O'Gorman, now known as Mrs. Auffrey. The mayor refused the use of the Town Hall for the purpose, on the ground that it is against Christian charity to afford facilities to bigots for the purpose of reviling their neighbors.

The Tory government will be called upon to face a hot and deadly fusilade at the close of the Easter recess over the flight of William Henry Hurlbert. This ex-American editor won favor from Salisbury and his long-legged nephew, Balfour, by a treatise on Ireland, in which he abused and maligned the Irish technique. the Irish people. He got into an intrigue with an actress, whom he abandoned later on. She sued him for damages and breach of promise, and he perjured himself to escape the penalty of his crime. The jury disagreed,

land into slavery and poverty.

Catholic Columbian At the Methodist preachers' meeting in this city on Monday this resolution was adoped in a memorial to the General Conference: "That the Bishops of our church shall be elected for eight years, without the privilege of re-

methods! s training her son to be a criminal. all marshalled by him against the cruel She does not mean to do so, but her actions, which do not spring from her deliberate intentions but her un-regulated maternal affection, surely tend to ruin the boy. She means well, but she works ill. The lad, who is about fifteen years old and who will not go to school and cannot keep a situation, was arrested the other day "shooting craps"—playing a gambling them it was the English fashion. At game—on the street with a number of present they have a habit of handother boys. His mother heard that he was at the station house. She went to the prison, paid his fine of \$5.00, and, on his return home with her, set him tree to return to his bad companions without a rebuke. Moreover, she has not told her husband about the boy's crime or his arrest. She is unwilling to have the father punish him, and in order to save him a little pain, she deceives her husband about his conduct and practically encourages him at the outset of an evil career. She is one of a multitude of mothers who indulge their sons, who hide their misdemeanors, who shield them from correction, who help them out of scrapes, who make it easy for them to go the bed — and who awake at last, with wonder and grief, to find that their darlings are loafers and thieves and gamblers and sots.

Boston Pilot The Spectator, of Hamilton, Canada, says that the success of the American Revolution was due to "Englishmen resident in America." That is largely so. If there had not been Englishmen temporarily resident in America, there would have been nobody for the old Continentals to lick. Englishmen were as necessary to the success of the Revolution as a corpse is to a

The New York Sun says that there are not so many poets in that city as some people may suppose: "We doubt whether leaving out sonneteers, there are more than eight or ten thousand of them, all told, including epic poets, as well as lyric, dramatic, elegiac, cosmie, amatory, macaronie, bucolie, comic, idyllic, pastoral and orphic poets, besides dithyrambists." This is a rather poor showing for New York. There are at least twice that number of poets in Boston, and they all write unkind letters to the editor when he does not publish their "pieces" in the very first number of his miserable old

all God given means to undermine and destroy the Dublin Parliament. They are terrible fellows, those Orangemen. It was to a procession of them, over in Canada, during the Prince of Wales' visit, that Artemus Ward addressed the frank inquiry: "What particler Loonatic Asylum hev you and yure friends escaped frum, ef I may be so bold?" "Just then," continues he, "a sudden thawt struck me & I sed, 'Oh, yure the fellers who air worryin the prince so & givin the Juke of Noocastle cold sweats at nite, by yure infernal catawalins, air you? Wall take the advice of a Amerykin sitterzen, take orf them gownds & don't try to git up a religious fite, which is forty times wuss nor a prize fite.'" They did not take the advice, speak at Folkestone in conjunction with destroy the Dublin Parliament, especially by "God-given" means — they get their ammunition from the opposite quarter.

The Australian papers are filled with accounts of the murderer Deeming, who is supposed, and half confesses himself, to be the infamous "Jack the Ripper." The man is a monster of blood-thirstiness. Nobody but himself knows the number of his victims. He is not attractive in mind or body, yet he had no trouble, apparently, in winning the confidence and affection of half a score or more refined women, whom he murdered at his leisure, hiding the traces of his crime with devilish cunning. An innocent Australian girl of nineteen was on her way to meet and marry him, after a short acquaint-ance, when she heard the Melbourne newsboys crying out the story of his but the fact that gross perjury had been practised was soon known to the jewels of the murdered woman, a prespublic prosecutor. He was allowed to ent from her betrothed. A still more

To our Subscribers in the Maritime in their nefarious work of coercing Ire- their money simultaneously after very brief honeymoons. The Boston wife, who has had him prosecuted, married him on seven days' acquaintance, and her wedded life was exactly of the same duration. And this fascinator is sixty years old or more, has only one arm and is bald and almost toothless!

President Angell, of the Massachuselection." Think of Peter, and Paul etts S. P. C. T. A., is waging sharp and Timothy being limited to eight and righteous warfare on the heartless years as Bishops; but of course, they idiots who have imported into this were not Methodists, so that it is absurd to think of them as subject to its tails. Ridicule, argument, the opinions of veterinary surgeons, the pro-We heard yesterday of a mother who tests of humane men and women, are custom; but what good will it do? The creatures who follow the fashion do so simply because they have been told that it is an English fashion. They would dock their own ears, and they could do it easily, on the same authority. A few years ago they used to walk with their elbows at right angles to their bodies—somebody told them it was the English fashion. shaking with the arm held up and the hand about level with the nose. They learned it from English shop-boys who acquired it by reaching across high counters to greet their friends. The Anglomaniae has no more idea of cruelty in docking In fact, he has no ideas at all. He simply follows what he believes to be the fashion in England. The only way to protect the horse from ill treatment by the inferior animal to whom he belongs is, as we have already suggested, by inflicting a heavy penalty on the owner of a docked horse unless he can prove that the mutilation was performed before the passage of the law against it. Ridicule, censure, argument and other things, which appeal to persons gifted with intellect, have no effect on the Anglomaniac; but his pocket is as sensitive as that of a real

Englishman. Irish World. A cable despatch informs us that "a memorial from the Irish Baptists" has been sent to Mr. Gladstone, remonstrating "on religious grounds" against his policy of Home Rule for Ireland. This is another amusing fact of the small minority opposition to the just demand of the vast mass of the Irish We are not told that the memorial in question represents, or is put forward as representing, all the Baptists of Ireland ; but even supposing such to be the case, it amounts to very little indeed. The total number of Baptist clergymen in all Ireland is twenty-one, and the total number of Particle to the construction of the construction of the construction of the construction of the case of the university. The work of organization was immediately proceeded with, and the election Baptists-men, women and childrenloes not exceed 30,000, which means a total of about 6,000 adult male Baptists in the whole of Ireland. Fancy the mpudence and audacity of this numerically insignificant sect—not enough to fill a couple of good sized halls—ex-pecting and claiming that their opinion should weigh against the voice of the Irish nation. The famous three tailors

scandals," as they are termed, floating about as at present, and, judging by the newspapers, fashionable morals are at a very low ebb. From afar off, where "American colonies" exist, as well as at home, these unpleasant stories come and are related in the newspapers with minute and ugly Hardly anything is left untold, which is proof of what the readers of those journals demand, and no one seems to think or care for the young into whose hands these prurient disclosures must fall and upon whom they must inflict, in many instances, an irreparable injury. If society is irreparable injury. If society is ashamed of these scandals it has only itself to thank. What are they but the fast will not; but nobody need be circles? Perhaps one might not exdestroy the Dublin Populary. natural, legitimate and inevitable conat best be respect paid to the ordinary proprieties.

FROM TORONTO.

The dramatic entertainment given by the members of St. Paul's Catholic Literary Society on the 20th inst. was an unqualified success. The hall was filled to the doors by an intelligent appreciative audience. As the writer took part in the programme his innate modesty forbids him to give a detailed criticism, for it would be in bad taste and savoring of egotism for him to praise it, and a love of truth prevent him from saying anything unfavorable of it; so he contents himself with sending a clipping from Thursday's Globe:

A very successful and enjoyable entertainment was presented to a crowded house in St. Paul's Hall last night by the members of St. Paul's Literary societies. In fact it was found necessary to repeat the performance next Tnesday night. The sketch, "A Regular Fix," was put on in capital style by the following cast:

| Mr. John Larkin |

Mr. Larkin and Mr. McDermott may be said to have carried off the honors of the piece by their excellent acting, surprising even their warmest admirers by their dramatic skill. The second portion of the programme was the entertaining operates. Swiss Courtship, in which Miss Scanlan played Lizette, Miss Hallinan Louise, Miss M. Mallon Jeanette, Mr. P. J. Nevin Natz, and Mr. M. F. Niogan Max. The piece was very prettily costumed, well sung and cleverly acted. Mr. Nevin, Miss Scanlan and Mr. Morgan had the bulk of the work, and it was in very capable hands. The entertainment reflected the highest credit on the skill of Mrs. Belle Rose Emsile, who had the direction of the performance.

Mr. Larkin and Mr. McDermott may be piece by their dramatic station of the physically weak, the treatment of the afflicted, the possibilities of a single life, the beauty of charity. The cloister was also the numbery of great rulers, of the champions of popular rights, of spiritual genius, and it drew out and encourged the talents of women.

A STUDY FOR PROTESTANTS. Rev. Mr. Halsey Eaumerates Some Things They May Learn from the

and second lieutenants, respectively.

After Mass Rev. Father Redden, chaplain of St. Paul's commandery, spoke a few words of advice and kindly encouragement. They then reformed from the figure of the control of the

A LAW FACULTY FOR OTTAWA.

the institution being raised to the dignity of a Catholic university, with power to confer degrees in Theology and Philosophy. This was followed by the organization of faculties of Theology and Philosophy. Now comes the accomplishment of a more difficult and not Mr. Justice Fournier, of the Supreme Court of Canada; Hon. R. W. Scott, Q. C., LL. D.; M. O'Gara, Q. C.; J. J. Curran, Q. C., LL. D., M. P.; D. A. O'Sullivan, Q. C., LL. D.; and N. A. Belcourt, LL. M. They were joined by Rev. J. M. McGuichen, rector; Rev. J. J. Fillatre, Vice-Rector; and Rev. H. Constantineau, Secretary, representing the Senate of the university. The work of organization was immediately proceeded with, and the election was errected beneath a rude canopy. Mr. Justice Fournier, of the Supreme ately proceeded with, and the election of officers for the faculty of law re-

Scott; Secretary, N. A. Belcourt.

The faculty is now thoroughly organized and ready to grant degrees upon the examinations prescribed, if satis-factorily passed. The first examinathe examinations prescribed, it satisfactorily passed. The first examination will be held on the 7th of June next. Judging by the advantages the city of Ottawa offers to law students, and by the high personal character and eminent abilities of the officers and extension of the first scene in mute astonishment. miners, the Law Faculty of Ottawa University has before it a future of onor to the institution with which it is

of England.

The new Congregation of Missioners of St. Gregory the Great, the Apostle of England, which opened its first house in Chorlton, near Manchester, on Saturday last, the Feast of St. Gregory, has for its chief object the promo tion of prayer for the conversion of he had assisted would be offered. diocese, in order that the work should commencement should be laid in har-Father Jerome Vaughan, a professed of the first church still remain.—Don-religious of the Benedictine Order, and ahoe's Magazine. the Holy See has transferred obedience from his order to the Bishop, so that he may the more effectually labor under his direction and authority for the pro the diocese, began in a very small and humble way, with five subjects, in a rented house in Edge-lane, Chorlton, on the Feast of St. Gregory the Great. But on Saturday, the Feast of St. Joseph, a somewhat more than formal opening will take place. Though the Bishop has entrusted Father Jerome with the care of the Chorlton workhouse and of a small district, the parochial work will be quite the secondary

action the greater glory of God and the interest of religion. Having, at length, after years of disappointment Catholic Church. On Sunday last at 8.45 a. m. the length, after years of disappointment On Sunday last at 8.45 a. m. the Knights of St. John assembled at their hallon Adelaide street, formed in procession, headed by the I. C. B. U. band. They proceeded along Queen street, to St. Paul'schurch, wherethey heard Mass and received Holy Communion. The drill corpsturned out for the first time in their beautiful new uniforms, and truly made a fine and soldiery appearance. Mr. Geo. Kelz was captain, while Messrs. Jno. Hefring and P. Farley were first and second lieutenants, respectively.

couragement. They then reformed-and marched along King street, to the hall, where they dispersed. Natz. navigator, ambitious of winning new laurels in unknown seas; the roving It will be a pleasure for our readers to learn that the Catholic University of Ottawa has given another evidence of its remarkable progress and prosperity. A few years ago its powers and privileges as a civil university regived domain of religion, and to carry the leges as a civil university received their full complement in being recognized by His Holiness Leo XIII. and in ants of the regions that might be ex

As the last act of the pious navigator before leaving the port of Palos, in This was followed by the Spain, was to invoke the blessing of the old the spain, was to invoke the blessing of the old the spain was to invoke the blessing of the old the spain was to invoke the blessing of the old the spain was to invoke the blessing of the old act on setting foot upon the New World was an offering of thanksgiving plishment of a more difficult and not less important undertaking—the organization of a Faculty of Law. The following gentlemen, who had been specially invited to constitute the members and examiners of the faculty, met recently in the private parlor of the university: Hon. Sir J. S. D. Thompson, Q. C., LL. D., M. P.; Hon. Mr. Justice Fournier, of the Supreme Mr. Justice Fournier, of the Mr. Justice Fournier M

was erected beneath a rude canopy, and here, for the first time on J. rnompson; Vice-Dean, Hon. Mr. the vast continent, the priest of the Most High repeated the mystic Senate of the University, Hon. R. W. Scott; Secretary, N. A. Belcongt words of consecration, and broke the Bread of Life. There, amidst the beauties of nature, was laid the foundaion of Catholicity in the Western World.

Around this solitary altar, and at upon the scene in mute astonishment.
At the conclusion of the Holy Sacrifice,
the minister of God turned to impart a nonor to the institution with which it is solemn benediction to the venerable connected, and of benefit to the whole Columbus and his companions, who knelt before him. How solemn must A New Movement for the Conversion have been that hour! how pleasing to the heart of the great navigator, who sought in all his enterprises rather the conversion of the heathen, and the extension of religion, than honors or wealth! How would that pleasure have been increased could he foreseen the vast empire in which, in after times, the Holy Sacrifice at which.

England and the work of removing religious ignorance and deep-seated the Mass celebrated in all the promiprejudices, which continue to alienate nent places he discovered. At Havana the mass of the English people from one of the original chapels still exists the Catholic faith. The Bishop of the on the spot where the astonished naon the spot where the astonished na-tives witnessed the grand and imposdiocese, in order that the work should be vigorously carried on and that its ing ceremony—where, for the first be vigorously carried on and that its ing ceremony—where, for the first be vigorously appearance in the control of the c mony with the religious spirit, has confided the chief care of its foundation to Isabella, in the West Indies, the ruins

Monks and Monasticism.

A lecture delivered at Newcastle on Tyne the other day by Canon Talbot, posed end. The Congregation, which is purely diocesan, and has received the hearty approval of the Chapter of able proof of the growth of enlightened the proof of the growth of the proof of the growth of the proof of the growth of enlightened the proof of the growth of the growth of the proof of the growth of the proof of the growth of the proof of the growth of the able proof of the growth of enlightened

views on Catholic topics. The reverend gentleman's subject was, "The Monk; the Hero as an Educator," and no man could do more ample justice to the work of the Monas tic orders. The monks, he acknowl edged, were touched with the passion of true artists, and practiced for the love of the work. The monks in their scriptoria were the illuminators of man-uscripts. The monastery for centuries chial work will be quite the secondary work of the Congregation, in the sense that it will not be suffered to hinder the main object for which the Congregation is established. The Congregation is established. The Congregation itself will consist (1) of regular members whether priests or heatbors drawn, and we are indebted to the and a year after his appearance in court an indictment was secured against him for perjury. This information was cabled to him in time to allow of his flight to Mexico, and there he is safe from arrest or molestation. Thus do the Tory leaders protect and shield the criminals who help them three simple vows, and (2) of affiliated founding of towns, the origin of only decoration she wanted—at least members, that is of priests and laymen charities and the cultivation of the she hoped so—in another world. She

A congregation which filled Grand Avenue M. E. church Sunday night listened to the Rev. Mr. Halsey as he talked of "Some Things Which Pro-testants May Learn From Catholics." The Catholic Church, he said, was a mighty power in the world as a religious organization. The claim that it had been waning for many years was incorrect. It had never been so strong as now. In so far as its divinity and its polity were concerned, he said, there could be no doubt that it was the skeleton of the true Church of the Lord Jesus Christ, and all others were offshoots from it. Among the things which Protestants might learn from Catholics were the importance of a spirit of unity, reverence and loyalty adventurer, seeking novelty and excitement—but the Church, which had the Catholic Church was a unit the world over on all questions affecting its welfare. There was no such a thing as a division of its strength. When a policy regarding any movement was decided upon in that Church it was always a unit in its action and there was no grumbling. Every member did his duty to the Church. As an illustration of this fact Mr. Halsey called attention to the over-throw of the Bennet law and the cessation of Bible reading in the Public schools of this State.

The spirit of reverence which Catho-olics manifested for the Church chal lenged the admiration of all thought ful persons, he said. They regarded the sanctuary as the visible temple of the living God, while Protestants looked upon it merely as a place where people assembled. The liberality of Catholics in giving for the aid of the Church was worthy of consideration He had known Catholic girls—as good true sincere as ever lived—who earned 8104 a year and gave \$50 of it to help build a church, and did it gladly, while, he said, a Protestant earning \$101 would put \$103.99 in his pocket and give one cent to the church. Again Catholics built churches where the population was, while Protestants were given to building theirs out in the suburbs where there were a few aristocratic residences, leaving the masses entirely without the gospel, according to Protestant faith, unless a branch of the Salvation Army brought it to them. These, Mr. Halsey said. were a few suggestions of things which Protestants might profitably learn from Catholics. He admired these principles as manifested by Catholics They proved sincerity of which the Protestant Church of the world might well feel proud if possessed by its members.—Milwawkee Citizen.

CATHOLIC NOTES.

The Italian Catholics of Detroit Mich., are soon to form a congregation with Bishop Foley's acquiescence.

There are 115 Catholic churches and chapels in New York, about 300 priests, 300 brothers, and 2,000 religious women constantly at work among the

Archbishop Ireland is giving a course of lectures to the students of the American College at Rome, while staving there.

Cardinal Gibbons is to confirm one hundred and twenty converts at St. Aloysius Church, Washington, as one of the results of the recent Jesuit

mission there.

Leo XIII. is becoming more and nore the Pope of the Holy Rosary. Prominent among the devotions recom mended in the devout practices, by which his Episcopal Jubilee may elebrated, is the recitation of the Rosary, privately, or in common, but especially in one's family. Plenary especially in one's family. Plenary and Partial Indulgences are granted to those who take part in these oractices.

The new Congregation of Missioners of St. Gregory the Great, which has just opened its first house in Charlton, England, has for its chief object the promotion of prayer for the conversion of England, and the work of removing religious ignorance and deep seated prejudices, which continue to alienate the mass of the English people from the Catholic faith.

The entire garrison of Cambrai re-cently turned out without orders to attend the funeral of the devoted nun of the Congregation of St. Paul of Chartres, whom the soldiers knew as Sister Borgia. She had served in Ton kin as a hospital nurse with such in-trepidity and meek self-sacrifice that the President wished to present her the local Dragon of Annam while waiting for the Cross of the Legion of Honor. But the humble nun only smiled and said the good God would give her the set no store by metallic dragons or

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OBJECTS OF THE

CHAPTER XIII. AUNT NANCY'S MILLENIUM.

"Ab'm! Ab'm! A-bra-him! Ab'm Potter! You A-bra-him Pot-ter!" In sharp staccato and ever-increase ing accelerando Aunt Nancy "South mead's "voice rang out upon the noon day air from her cabin door, calling lustily for the husband of her bosom, the partner of her life, the sharer of her woes. Aunt Nancy led a dual life and sustained a dual character. Let him who is without repreach in this respect cast the first stone at her To the family at the "big house" and this sparse white population of the neighborhood she was Aunt Nancy Southmead, the best cook and most reliable house servant in the country In the "quarters," and to the dense colored population of the lake bed, she was Mrs. Ab'm Potter, a lady of social importance, and a personage of market The facts of her husband, Abram Potter, being head of the big-gest "squad" and the best "crapper on the place, as well as first engineer during ginning time, established her supremacy beyond peradven-

Aunt Nancy had come to years of discretion during "reb times," and, having always been a favored and petted servitor, she bore about in her ample bosom nothing but loyal devotion for her "white folks." In the days of their fiery ordeal she was taunch and true. When the end In the staunch and true. When the end came, and Aunt Nancy was free as When the end the wind to go where she listed, she chose to remain with those who had been good friends to her in the days of her dependent slavery, and would be, she was wise enough to believe, her safest reliance until death did them But notwithstanding her loyalty to the big house and its patrician in-mates, she derived a full measure of satisfaction from being a free woman, and from the consciousness that the loyal service she still rendered was a matter of choice rather than compulsion. In her way she was a shre observer of human nature, and a philosopher of no mean pretensions. In her home she was absolutely autocratic, and seemed to expend upon Abram, the most humble and inoffensive of spouses, all the possibilities of her nature in the way of tartness, exasperation, and unreasonable exaction.

On the occasion in question Aun Nancy impatiently pushed aside the intrusive tendrils of a purple flowering bean that clambered luxuriantly over her cabin porch, and peered out in the direction of the field where Abram should have been at work, to ask im-patiently of space: "Whar am dat nigger?" Then, with the justice of Then, with the justice of human nature in general, and of her sex in particular, she relieved the pressure upon her moral system by emptying the vials of her wrath upon the nearest at hand. Lucklessly for them those nearest objects on this occasion Lucifer, her firstborn and only son, Victoria Meenervy, her last born and only daughter, and "Cap," Abram's yellow cur, which he prized above all earthly possessions, next to his wife and dusky olive branches.

"You Vic! yer good-fer-nuthin' bag er bones! take dat baskit an' gedder me a mess u' greens in three shakes of a sheep's tail. Yer reck'n I gwine house an' den come down here t' cook vittles fer you an' dat triffin' pappy er ium in de kingdom come. yo'n, an' him too owdacious lazy to "Wich were de lyin' done growd em' fer ye! Cl'ar out, fo' I slavs ver 'live !'

Vic and the basket were hurled out of the cabin gardenward with agility, and Mrs. Potter turned her attention to Lucifer, who had fled from the wrath to come and hidden himself behind the water-barrel under the front

"You Luce, I sees yer, yer skulkin scamp! Fotch me some chips, boy. Quick, too, ef yer knows wot's good fer En ef you don' have a fire lighted under de po'k pot by de time Vic gits back wid nem greens, why, all I'se go to say is, I'll be sorry fer you -- mouty sorry, boy.

Lucifer disappeared in Vic's wake, and Cap, with that subtle animal instinct which stands the brute creation in good stead of man's boasted reasoning faculties, slowly rose from his re-cumbent position under the bed, tucked his tail apologetically between his legs and, keeping one cautious eye upon the enemy, sidled judiciously toward the door.

"Yer'd better," Aunt Nancy said in recognition of this strategic move on Cap's part; then, having routed the entire garrison, she applied herself in silence to putting Abraham's pork on to boil, his corn cake in the covered skillet to bake, and to fishing out of the open molasses jug on the table some half-dozen or more flies, that had rashly courted death in its black and stickly depths.

This done, Aunt Nancy took down a cow's horn that hung over the low cabin door, and blew a blast that would have excited spasms of envy in Roderick Dhu's breast, could that immortal hero but have heard it.

"Wot in de name uv de nashun is yer makin' sech a sackit 'bout, ole woman? Yer's ben a yelpin' an' agwine on wuss den Cap do w'en he git in a bumbly bee nes.'"

The superior merit of Ayer's Cherry Pectoral as an anodyne expectorant i due to a skilful combination of the most powerful ingredients. Nothing been attempted in pharmacy, and its success in the cure of pulmonary complaints is un-

Abram's answer to this last summons was given in a low, mild voice, so immediately under her nose that Aunt Nancy was covered with that sudden sense of foolishness that overcomes us all when we find our exertions quite superfluous for the occasion. ropped the horn, and laughed aim-

Ef yer'd been civil 'nuff ter answer befo, 'twouldn't 'a' hurted you, nor sot me back enny," she said, hanging the horn up again by its twine string, and mopping her face with her apron.
"Den der would 'a' ben two fool niggers a yelpin' stead er one," said

Abram, with a grin, after which he sniffs toward the cabin very much as Cap might have done, to ask: "Is de vittles ready?' Dem triffin' young 'uns had'n so much as fotch me a pail uv

water w'en I got yere. But I made 'em hump deyseff, I did. An' it would'n' a' hurted you ter lef' me some vood cut up, dat it would'n'." Wot fur yer hustle me up so den? Abram asked, throwing himself for his noonday rest in a recumbent position on a carpenter's bench that stood under

the big gum tree shading his cabin. "Well, ole man, I laks fer ter have a chance to talk ter yer 'tween whiles,' says Aunt Nancy, with wifely cajolery "Yer's so sleepy-headed er nights dar ain' no satisfaction in tryin' to tell yer "Is yer got any thin' to tell me

Abram asks, practically. Aunt Nancy retreated to the interior of the cabin long enough to throw a lapful of greens, which she had stemmed in violent haste, into the pot where the family ration of pork was already bobbing and bubbing greasily, took a peep at the corn pone in the covered skillet, piled a few fresh coals on the lid of it, and came back to the

open doorway to say, with solemn posi-"Abram, ne mellenyium's done

"Wot you say, ole woman?" Abram sleepily opened his eyes at this remarkable assertion.

"De mellenyium done come !" Aunt Nancy repeats, in a voice of conviction. "Who done tole you so?" Abram asks, sitting bolt upright, with an eagerness in voice and eye which nothing short of news from the celestial kingdom could have evoked from his stolid soul. "Nobody didn't tole me. I done see

it myself wid dese ve'y eyes uv mine. De lyin and de lamb' a-layin' down Whar, Nancy?"

Abram sprang from the carpenter's bench and stood erect, giving a vigorous hitch to his suspenders, as if pre-paring on a moment's notice to take any part that might be assigned him in propagating the glad tidings.

"Leastways," says Aunt Nancy, with anti-climax composure, "ef I ain' see de lyin an' de lam' a-layin' down t'gedder, I'se seen de nex't thing to it. These is a "Wot't dat, Nancy?" falling inflection in Abram's voice.

"I see Mr. Major Denny, which he air a Yankee gen'l'man, yer knows, Ab'm, an' our Miss Sulie, which she air de widder uv a reb soldier which were killed by de Yankee gen'I'men, a ridin off t'gedder this mornin', him on dat black hoss which steps sorter proud, lak he was set up kase he's totin' uv de major about, an' Miss Sulie on a purty ep's tail. Yer reck'n I gwine my fingers t' de bones at big An' dey look jes' as happy as we'll all look in de golden hours uv de milleny.

"Wich were de lyin 'n' wich were leave me a stick er wood cut, en you de lamb', ole woman?" Abram asks, too triflin' ter pick de collards after I disgustedly preparing to piece out his done growd em' fer ye! Cl'ar out, broken nap—" de major's black hoss or broken nap-Miss Sulie's roan mar'?'

"An' I tell yer wot, ole man, Nancy continues, waiving this frivo-lous interruption. "I kin see through a hole in de grin'stone as well as de W'en de black hoss en bes' uv yer. dat roan gets to travelin' in company, somepun gwine to turn up."
"Dat ole black hoss was raised by

one uv de wuss en'mies Mars George Soufmead ever had," Abram says, reflectively and irrelevantly.

'Dat's wot I ben tellin' yer," say Aunt Nancy, in illogical triumph.
Den yer see de finger uv Provydince in it all, Ab'm, jes' es plain es de nose on er man's face? God bless our Miss She's wuff us all b'iled inter Sulie But won' dis nigger mek her a wedd'n' cake dat'll take de rag off'n de

"Go slow, ole woman, er yer mou run over yo'seff. Slow en sure. Nancy, which way did dey trav'l?" "Straight up de lake todes ole Squire Thorn's."

Thar's trubble at de Squire's.

Abram imparts this bit of news placidly "Trubble. En wot sort, old man? "Jim Doakes, he come a rowin' by so y'arly dis mornin', jes' as I wen' down t' lake t' look at my water mark for de fuss time sence las' night, an' I ups an' axed him wot his hurry was. En he tole me he was gwine fur de doctor fur de major's frien', which was

laid up wid a hurt at dey house."
"Wot sorter hurt?" Nancy asks.

anxiously "That's all I gott'n outer him. Ef Jim knowed enny mo' he wa'n' gwine

t'let on. Jim's one er yer close moufed niggers, any way yer tak' him." This hint of sorrow and pain so close at hand caused Aunt Nancy to suddenly revise her opinion concerning the clo proximity of the millennium.

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"Abram," she said, pensively fishing the collards dripping with hot grease from the pork pot, "these air tryin times. Wot wid de ribber er knockin" to depend upon. Fred, for instance at de do' lak it was boun' t' git in an swaller us all up wedder or no; an' de w'ite folks seemin' lak dey done los' der grip on ev'y thing dey used to own ; en strange w'ite folks gitt'n' knocked up musteerus lak es you tole me 'bout dis frien' uv de new man as Rossmere, dar's no knowin' wot evil days is in sto' fur us yet.

"Yer's right, ole woman, mouty right," Abram says, attacking the pork his wife has placed before him with coresponsive gravity, "but de Lord, He hol's us all in de holler uv His han's." "He do, praise be His name forever

en forever, amen? Dem pesky flies done got in de lasses gin. Hyer, you Vic, go bre'k a lim' off'n dat mulberry saplin' en come keep de flies off'n yo' pappy w'ile he eats his vittles." And while Vic kept the flies off her pappy, Aunt Nancy righted things up before returning to her house duties, and Abram made alarming inroads into the pork and greens which Cap and Luci-fer eyed hungrily from a distance. And Stirling Denny and Mrs. Ralston rode slowly through the cool and fragrant woods, utterly unconscious of the wild speculations this ride of theirs had given rise to down at the "quarters.

> CHAPTER XIV. A MORNING RIDE.

A morning of serene loveliness had ucceeded to the bluster and gloom of the previous night. It was as if nature smiled apologetically for her naughty raging of the night just gone. The ntense blue of the sky overhead was

reflected on the broad expanse of the glittering lake, which, though high enough to send the crest of a wave slopping over any depression in the surface of the levee, now lay as calm and seemingly harmless as a sleeping child 'Do you know," said Ursula, as the bridle-path turned abruptly away from the lake to plunge into the shadowy

depths of the forest, "it is a relief to me to lose sight of that lake. There is a horrible fascination about the water in its present threatening aspect that keeps one's nerves in a painfully tens condition. But in here "-she waved her riding whip comprehensively around - "one becomes oblivious o watery perils, past or probable. is something so restful, so peaceful, in the fragrant stillness of these woods.

'Many such seasons of anxiety as the present would place us all in a position to appreciate the excellence hills. If we can only of the eternal hold out for a few days longer, relief will come. The rivers above are all falling, and the fall certainly must have reached Memphis by this time. "'If we can only hold out.' Then we are not secure now? You do not

feel quite sure of the levee?' Sula turned an anxious face toward her companion. He had borne such a brave front, had seemed at times so absolutely free from care, that she had taken his outward bearing as an indication of perfect inward security. The major flushed with annoyance at having carelessly aroused her ready fears. He turned toward her with

re-assuring smile. "My dear Mrs. Ralston, there is wise old saw that advises against hal-looing before one is out of the woods. of this last, the entire contents of his We are not yet quite out of the woods, that is all. Literally speaking, it is so delightful in them this morning that one does not feel like hurrying through them, even for the privilege of hallooing. Listen! was there ever a sweeter, more varied, or more inimitable songster than that mocking-

"I love our mocking-birds," Sula says, warmly, "they are so peculiarly and entirely our own. "Then a thing must of necessity be

racy of the soil before it can hope to rank high in your estimation,' ling says, energetically decapitating some tall coffee weeds with his ridingwhip.

"Things, perhaps, but not people, Sula answers, with a bright, sidewise look at him. "I like to think we have some few distinctive features not open to censure; something that we can love loyally and exclusively, without endangering our reputation for loyalty to the best government the world even saw. Having no institutions that can give us a desirable individuality, I am taking refuge in our birds and flowers A sort of harmless boastfulness makes me think we shall always retain our supremacy there.'

'The day is not far distant when the South will be able to boast a healthy supremacy in very many more import ant respects. The fact that she is get ting into position to realize some bene fit from her hitherto unsuspected re sources is matter for fraternal rejoic

ing to all right-thinking men."
"I sometimes think," says 'Sula,
despondently, "that more than one
generation will have to pass away before there will be any appreciable im-provement in matters. Our men cling o tenaciously to traditionary ways o doing every thing. They must have a precedent for every move. The majority of our precedents are not worth the preserving. There seems to prevail a universal tendency to let well enough alone, which virtually consists in letting ill enough alone I don't like to feel so dissatisfied with my own people; but the happy-golucky way of doing things carried our planters safely enough over the smooth waters of antebellum time

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his prospects for success or usefulness in the world are slender indeed."

I have wished very much to have the boy more with me. I think I could be of some little service to him. He is too dreamy, too given to brooding rather than resolving. major hesitated, "I doubt his mother's cordial approval. Listen!" With an entire change of voice, he uttered this word, drawing rein so suddenly that the Black Prince was thrown on his haunches.

A low, soft, gurgling sound, as of water percolating through an obstruc tion, came to their ears through the strip of woodland that hid the levee from their sight. To 'Sula's exper-ienced ears the sound was full of men ace. Major Denny suddenly dis mounted, and secured his horse to the

nearest tree branch.

"One moment, please; I must ex amine into this." Then he wen Then he went crashing through the briers and under brush toward the sound, leaving Sula rembling with apprehension, but out wardly composed. She would gladly have followed him through the brush and briers, for waiting in suspense i the hardest of all burdens to bear, but by remaining in the saddle she would, if it proved necessary, be in position to summon aid all the quicker. A lusty halloo came to her presently in Major Denny's voice. "Shall I come to you?" she called

back, nervously. You cannot ride through the bushes. Dismount. Lose

Quickly and unhesitatingly sho obeyed his directions, first securing her horse to a limb, then gliding to he ground with the ease of a practiced horsewoman. Gathering her long, cumbersome skirts closely in both ands, she ran rather than walked in the direction of his voice. When she came in sight of him her heart bounded When she with tumultuous alarm. Only his head and shoulders were visible above the briery brink of a ditch known locally as the Thorndale Big Ditch. were now on Squire Thorn' This ditch, which under normal land. conditions drained his place into the lake, had been leveed over at its mouth, as soon as the lake had reached the danger line. Through this freshly made levee the water was now running

in a stream which, insignificant at

present, was fraught with peril to the

entire bed of the lake if not immedi

ately checked. With difficulty Sula made her way to the edge of the ditch. bles on the thick-growing dew-berry bushes caught her heavy woolen riding skirt in thorny clutches, which sh loosened with fierce impatience, reckless as to the preservation of a garment in which heretofore she had taken no small amount of pride. feet, in their thin-soled shoes, carried her unsatisfactorily over the rough and rubbish-strewn ground. she reached the point of danger it was to find that Stirling Denny had forced an opening for himself in the weed-choked bottom of the ditch, and was now standing ankle deep in the rain-water that had fallen the night before and had no outlet. On the bank lay pockets, among them a heavy gold watch and chain that glittered in the sunlight. He looked up at her with

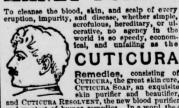
nxious eves, but jesting compelled to "After all, I was halloo before I was out of the woods was sorry to call you to me, but dared not lose sight of this for a second. Nothing short of crimina neglect on the part of Thorn and Cray craft would have left such a point ur watched. I wanted you to report the danger accurately, else I should not have called you to me. here and ward off the peril if I can. You must send me aid as quickly as possible from Thorndale. three miles from the house yet. ditches are so much alike you must not mistake.'

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BY JAMES M. O'LEARY, OF OFTAWA.

CONTINUED FROM OUR LAST.

The sickness and mortality of the captains, mates and seamen of emigrant vessels were pro-portionally great. Few of those who had fever among their passengers escaped an attack of the disease, and many died.

The great demand for passages to America induced many owners of vessels to fit them out, whose captains were ignorant of the trade and of the means to be adopted to preserve the health of their passengers. When fever once broke out, they became alarmed for their own safety, and would not go down into the hold, which from neglect of cleanliness soon became one vast recking pest-house, the vitiated and contaminated air of which soon enfeebled those who were of necessity obliged to breathe it, even when not struck down with fever, and rendered them indifferent to all exertion, even to the preservation of life itself. In some vessels where great morality prevailed, this apathy was so great, as we have seen, that difficulty was experienced by the captains in inducing the passengers or sailors to remove the dead.

But the end was not yet.

On the 30th October the "Lord Ashburton," from Liverpool, reached Grosse Isle. She left with 481 passengers, of whom 107 died at sea. So deplorable was the condition of those on board that, as the quarantine station was closed, five of the passengers had to remain to work the ship.

The steamer "Alliance" was sent from Quebec to the island to bring the sick and the healthy, the tottering and the dying direct to Montreal. From Grosse Isle to Quebec there were five deaths on board the steamer. As for the passengers, they were in a most wretched state.

At length the end came. On Sunday morning, the 7th November, the Sailed from

"Richard Watson," from Sligo, arrived at Quebec with 165 passengers. They were tenants of Lord Palmerston, sent out by his agent, Smith. One-fourth were males, and the balance, women and children. A more destitute and helpless set had not landed in Canada that year, penniless, and in rags, without shoes or steaking the control of the con and in rags, without shoes or stockings, and lying upon bare boards, without even straw under

When the health officer at Quebec, Dr. Parent, visited them, he saw, among other visible instances of destitution, three poor children, the youngest about two years of age, sitting on the bare deck, perfectly naked, huddled together shivering, for winter had now set in. The only covering for the three was a scant piece of blanket thrown over the group. The mother was a widow, and in rags, not possessed of a farthing, and not knowing where to get one.

One poor girl was so naked that she had to be supplied with a garment made from a biscuit pag, and this appeared to be her only clothing. Some of the men's attire bore no semblance to tailor's work, their shreds being tied with cord. Not a passenger on board owned even a box.

About the very same time, 420 emigrants, in a similar condition, and also from Lord Palmerston's estates, arrived at St. John, N. B.

Upwards of 2,000 persons were driven from topwards of 2,000 persons were driven from the control of the cont Liddell," "Lady Sale," "Richard Watson, and the Acolus". Of these the "Transit" "Spring-hill," "Marquis of Breadalbane," and "Richard Watson," were bound for Quebec; the others, with the exception of the "Carrick," which was lost at Cape Rosier, and 129 of her passengers drowned, sailed for St. John, N. B.

In every section of the British North American provinces repeated remonstrances were published against the iniquitous system of transferring to their shores the needy, the helpless and the aged of Ireland. It was an act of heartless, inhuman, brutal expediency on the part of the Irish landlords to relieve themselves of an unfortunate burthensome peasantry and to stave of those obligations which the proprietors of the soil owed to their

What was the character of the emigration? The emptying of poor-houses and hospitals, the shipment of the starving, the penniless and the fever-stricken, not in small numbers but in multitudes, crammed on board of ship, as if they were beasts, uncared for as to food and medicine, and their prospects upon landing in Canada altogether left to that chance assistance which Government aid or private benevolence could supply And what was the result? Four thousand and And what was the result? Four thousand and ninety-two died at sea; 1,190 died on board of ship at Grosse Isle; 3,389 died in Grosse Isle; 712 died in the Marine hospital at Quebec; 3,330 died at Point St. Charles, Montreal; 71 died in St. John, N. B.; 130 died at Lachine; 863 died in Teyente, and 3,048 in other places in Creation in Toronto, and 3,048 in other places in Ontariosixteen thousand eight hundred and twenty-fiv out of an emigration of 97,953, though I feel con fident the mortality was far greater. However,

have given official figures. In their temporary sojourn in Canada the Irish emigrant, fresh from the fever sheds of Grosse Isle, scattered pestilence and death far and wide, depriving society of some of its best, its most valuable and its most cherished members.

Such conduct on the part of the landlords of Ireland, in sending them out, was most cruel to the emigrants themselves, rendering most bitter the last sorrows of a shortened life, by casting them out from their native soil to die at sea or in a distant land.

Quebec and Ontario were not alone in the infliction of indigent and diseased emigration, so recklessly forced upon them, for each and all of the colonies suffered more or less from those

In New Brunswick, for example, upwards of 15,000 emigrants landed at St. John. They comprised aged and worn out people, widows and orphans, sent off at the expense of their former landlords to relieve their estates from supporting

According to official returns the number of pas rs that sailed for Quebec was as follows:

3	ngers that sailed for Quebec was as	606	
	Cabin	97,953 172	98,82
	Jied on the passage and at quarantine Died in quarantine	5.282	8,67
	Landed in Quebec in 1847		90,15

Now, for the countries from which they sailed.

Steerage Passengers. No. Chi'dren from 1 to 14 years of age. Sailed Adults. Infant Male Female. Male Female.

442 696 35.827 27.728 14.891 13.897 5.697 RECAPITULATION. Steerage passengers-

SAILED FROM IRISH PORTS.

It was estimated that of the 26,483 who sailed from Liverpool, upwards of 20,000 were Irish. DIED ON THE PASSAGE OR ON BOARD AT QUARANTINE.

Sailed from.	Adults.		Children from 1 to 14 years of age.		Infants.	
	Male.	Female.	Male.	Female.		
England Ireland Scotland Germany	556 741 14 18	397 500 7 1)	667 516 17 23	541 492 15 21	351 356 16 24	
	1,329	914	1,223	1,069	747	

DEATHS IN QUARANTINE. Children from 1 to 14 years of age. Adults. Male. Female. Male. Female.

1,388 948 453

439 1

RECAPITULATION. Adults......2,336 Children.....892 Infants.....161—3,389 BIRTHS ON BOARD AND IN QUARANTINE.

It has been acknowledged that the money left by emigrants who died without relatives in Grosse Isle from the 16th May to the 21st October, 1847, amounted to upwards of £829 sterling, varying in sums from 2½d to £129. In some cases the money was returned to their relatives in Ireland, or in different parts of Canada. In other cases it

was used for the orphans of the deceased.

There also remained unclaimed two hundred and four boxes and trunks, a large number of feather beds, and a great quantity of wearing ap-

We come now to the number of clergymen, doctors, hospital attendants and others who con-tracted fever and died in 1847 while in attend ance on the sick emigrants at Grosse Isle.

•	Number who tended the h pitals.	Numb'r who c	No. who die
	42	19	4
Catholic Clergy Church of England Clergy.	17	7	4 2 4 3 3 22
Doctors	26	22	4
	29	21	3
Hospital Stewards Police Nurses, Orderlies and Cooks Nurses, Orderlies and Cooks	10	8	3
Vonces Order lies and Cooks	• 183	76	22
	6	5	2
dying and the dead No. No. Par	0	0	1 -
Clerks, bakers and servants of Mr. May	1	1 15	1 3
Suttler Of Mr. G	1000	10	1 "
		4	1
		i	1
Deputy Emigrant Agent	1	1	1
Clerk to Deputy Emigrant Agent Custom House officers employed to ex	-		1
		1	
servants of Catholic Clergy		1 1	1 1

*Many of the hospital orderlies nurses and cooks were emigrants, who were employed after their convalescence from fever; otherwise the proportion of sick would have been greater, as nearly all those who came from Montreal and Quebec to be engaged contracted fever either at Grosse Isle or soon after leaving it.

COST OF QUARANTINE.			
Cost of Comme	Amount.		
*Establishment at Grosse Isle£ Medical redef of the sick. Support and inland transport of destitute.	31,950 83,591 48,681	18 18	602
4	167,226	2	8
*The expenses at Grosse Isle were made lowing items: Hospital buildings. Hospital expenses.	£10,682 21,919	19 14	11
Hospital expenses. Provisions to destitute healthy emigrants In detention Expenses of medical commission.	3,117 130	9	-
Expenses of incured	£34,950	3	

All of which was paid by the British Government. On the 1st December, 1847, Earl Grey ad

dressed a letter from Downing street, to Lord Elgin, the Governor General of Canada, in which he stated that he purposely deferred answering his despatches of the 28th June and 13th July, on the subject of the immigration into Canada in that year, until the termination of the season for emigration had enabled him carefully to review all that had taken place during its

progress. "I need scarcely assure Your Lordship that the calamities as described in your despatches, and in the public journals of the colony, have caused to us most sincere and lively sorrow, but upon looking back at the melancholy history of these sufferings, it is at least some consolation to us to reflect that they do not appear to have been produced or aggravated by our measures or by our having neglected any precautions that

it was in our power to adopt.
"It is no slight gratification to us now to remember that strongly as we were urged in the beginning of the present year to take measures for carrying emigration from Ireland to a much greater extent than that to which it could naturally attain, and to increase the multi-tudes who flocked unaided to America, by providing at the public expense for the conveyance across the Atlantic of a large additional number of those who were auxious thus to fly from distress in Ireland, we steadily refused to do this and abstained from giving any artificial stimulus to

the tide of emigration, while at the same time we took such precautions as were in our power to investigate as far possible the sufferings to epithets at whatever arouses his frenzied zeal which we to resaw that even this spontaneous emigration would most probably give rise to. heedless of their meaning and propriety. With the aid of her whom Catholics have always In alluding to a report from the Colonial Land

and Emigration Commissioners, he says:

"In this very able document your Lordship
will find it to be shown that it would have been practically impossible, and that, if possible, it would have been inhuman and unjust, to have interfered by an exercise of the authority of the Legislature or of the Executive Government to detain at home the multitudes who, during the past year, have endeavored to escape from misery and starvation by emigrating from Ireland to America; and, also, that the emigration of so large a number of persons who had previously suf-fered so severely from the consequences of that visitation with which it pleased Providence to afflict us, inevitably led to the breaking out of disease which could not be prevented from spread ing itself, from the emigrants to the inhabitants of the colonies to which they flocked. The latter have, however, in this respect only suffered in common with Liverpool and various other places in Great Britain, to which the natives of Ireland have brought the fever which raged in that coun-

"It has been beyond the power of either the Executive Government or of Parliament to prevent the effects of the calamity by which Ireland has been visited from being severely felt in other parts of the British Empire on both sides of the Atlantic."

He then alluded to the measures which from the experience of '47 might be considered best adapted to improving the mode of conducting

emigration for the future, and continued:
"I observe it is stated in the reports now before me, that there have arrived both in Canada and in New Brunswick during the present season a large number of persons totally destitute, and at the same time incapable of labor, and that a considerable burthen is likely to be thrown upon both provinces by the maintenance of emigrants of this description, consisting of women and children, and of the aged and infirm.

"I am of opinion that it would form a very proper provision in any law to be enacted by the provincial legislature, that in every case in which the local authorities of the port at which an emigrant ship arrived, saw reason to apprehend that any of the emigrants might become a burthen upon the colony, they should be empowered to require from the captain, before the powered to require from the captain, before the vessel should be permitted to clear out on her return voyage, security for the repayment of any expense which might thus become necessary, on account of such emigrants, within one year after their arrival."

their arrival."

In the same letter he reminds the Governor General that should the Parliament of Canada pass a law respecting immigration, "the regulations should not, by their severity, throw needless obstructions in the way of intercouse between the Omeral's Parlinians on this and on the concentration." the Queen's Dominions on this and on the oppo-site side of the Atlantic, which is of the utmost importance to both.

"With regard, therefore, to any bill for the reg ulation of emigrant ships which may be tendered for your acceptance by the other branches of the Provincial Legislature it will be your duty to carefully consider its provisions, before you assent to it and to decline doing so if you should judge that it is of too injurious a character.

And thus closed the year '47. A word or two about Grosse Isle. It is nearly three miles long, by one mile broad at its widest part and is situated about thirty miles below Que-bec in the open channel of the St. Lawrence. Its surface is generally rocky, and picturesque, nicely wooded, with patches of arable land here

and there. All that is left to-day to mark the fever of '47 at that is left to-day to hard the feel of distance is the cemetery, a dreary waste fringed by trees, without a cross or headboard and with only a marble monument, on the hillside bearing the

a marble monument, on the hillside bearing the following inscription:

"To the memery of Dr. Benson, of Dublin, Who died in this hospital May 27th, 1817.

Dr. Alexr. Pinet, of Varennes, Died July 24, 1817.

Dr. Alfred Mallnot, of Verchere, Died July 22, 1817.

Dr. John Jameson, of Montreal, Died August 2nd, 1817.

Aged thirty-four years.

"These gentlemen were assistant medical officers of this hospital, and all died of typhus fever, contracted in the faithful discharge of their duty upon the sick."

On one of the sides of this monument the following inscription appears length-wise:

on one of the sides of this monthlener the following inscription appears length-wise:

"In this secluded spot lie the mortal remains of 5,424 persons, who, flying from postilence and tamine in Ireland in the year 1847, found in America but a grave."

Peace to their ashes.

Grosse Isle.

Far from their own beloved isle
Those Irish exiles sleep,
And dream not of historic past
Nor o'er its memories weep:
Down where the blue St. Lawrence tide Sweeps onward wave on wave, They lie—old Ireland's exiled dead, In cross-crown'd lonely grave.

Sleep on O, hearts of Erin,
From earthly travail free!
Our freighted souls still greet you
Beyond life's troubl'd sea:
In every Irish heart and home,
Where prayer and love abound,
Is built an altar to your faith—
A cross above each mound.

No more the patriot's words will cheer Your humble toil and care— No more your Irish hearts will tell The beads of evening prayer; The mirth that scoff'd at direst want Lies buried in your grave, Down where the blue St. Lawrence tide Sweeps onward wave on wave.

O, toilers in the harvest field,
Who gather golden grain!
O, pilgrims by the wayside,
Who succor grief and pain!
And ye, who know that liberty
Oft wields a shining blade,
Pour forth your souls in requiem prayer
Where Irish hearts are laid!

Far from their own beloved land
Those Irish exiles sleep,
Where dreams not faith-crown'd shamrock
Nor ivies o'er them creep;
But fragrant breath of maple
Success on with freedom's tide, Sweeps on with freedom's tide, And consecrates the lonely isle Where Irish exiles died! -Thomas O'Hagan.

THE MOTHER OF GOD.

Antigonish Casket,

In a late issue of the *Presbyterian Witness* a writer who signs himself D. B. Blair uses such language as the following in reference to the title, "Mother of God," under which the Catholic Church invokes the Blessed Virgin Mary:

"It is a grevious and a fatal error to designate

her by that heathenish, idolatrous and blasphem-

ous title. These are the words of a fanatic who hurls

honored as the Mother of God, we shall show that they are the words of one who knows not whereof he writes. Mr. Blair does not, indeed, content himself with mere assertion in denying that Mary is the Mother of God. He makes an attempt at argument, the reasons he alleges in disproof of the Catholic doctrine being these three: (1) The Blessed Virgin could communicate only the nature which she herself possessed not having a divine nature, she could not be the Mother of God, by giving to Him that which she had not, and could not confer: (2) There is no warrant in Scripture for this doctrine, since warrants. since nowhere in Scripture for this doctrine, since nowhere in Scripture is Mary called the "Mother of God:" (3) The title, "Mother of God," was never given to Mary by the Christians of the first three centuries; it was only in the fourth century that this title was bestowed upon her. It is worthy of note that the first two of these objections were urged by the heresiarch Nestorius himself against the Catholic doctrine Nestorius, as regards the former of the two, Nestorius, starting from a false principle, was logically led into error, while Mr. Blair, as we shall see, falls into the same error by fallacious reasoning, while professing to hold the true principle. Let us now examine these objections one by one. In the first objection it is admitted that the Son of God took human nature from the Virgin Mary. Now the human nature of Christ, the Son of God, did not constitute a human person; it had no personality of its own, but subsisted in the Person of the Word. This is the Presbyterian teaching as well as the Catholic, for Mr. Blair quotes the Shorter Catechism as affirming that Jesus Christ "was, and continueth to be, God and man in two distinct natures and one Person for ever." And here the question arises, Of whom was Mary the Mother? "Of the Man Christ Jesus," answers the writer in Witness. And the Man Christ Jesus, who was He? Was He a human person, really distinct from the Deity that dwelt within Him? If so, then indeed Mary was not and is not the Mother of God, but the mother of a man, a merely human being, perfect if you will, yet still only a man. But this is Nestorianism pure and simple. If Mr. Blair chooses to hold with Nestorius, his position on the question at issue will be logically unassailable, but theologically indefensible. ally unassailable, but theologically inderensible. Loth as he is to give Mary her true title, we think he is searcely prepared to reject the doctrine taught in his catechism, and embrace Nestorianism. Since then, according to the doctrine of Scripture, Jesus Christ truly is and is called man, not because He is a human person, but because He, who is by nature the Son of God. but because He, who is by nature the Son of God, has a human nature like ours; and since, according to Scripture also, Mary is the Mother of Jesus Christ, she is therefore the Mother of the Son of God, and therefore the Mother God—the word "God" here standing for the second Person of the Blessed Trinity subsisting in two distinct pathers. distinct natures, the divine and the human. The term son is correlative to mother, and like it denotes, not a nature, but a person. It is false and absurd to say that Mary is the mother of the human nature of Christ: she is the mother of Christ, and Christ is God, not solely, but God

Now a word about the fallacy which underlies this objection. We are told that as Mary had not a divine nature, she could not communicate it to her offspring, and could not therefore be the Mother of God. This is to confound nature the Mother of God. This is to confound nature with person, and, in effect, maker with mother. The writer forgets that every mother is the mother of a person, and that she is such, not because her offspring derives from her its whole nature and being and personality, but because she conceives and brings it forth into the world. In bringing this new being into existence the human parent plays but a very subordinate part. It is God who creates the soul, God who unites the soul with the body taken from the mother, God who forms of the two one nature and one person. In the case of all other children the union of soul and body results in one human nature and one human personality; in the case of the Child that was born of Mary, the union of soul and body resulted indeed in one human nature, but this nature had never for a moment a human personality; it subsisted from the first in the Person of the Word, who thus became the Word made flesh, of whom Mary was the Mother. Either she was not at all a mother, or she was Mother of the Incarnate God. If the principle on which this objection is based were pushed to its logical conclusion, no woman could be called a mother; for no woman does more than contribute the material organism, which, strictly speaking, is not human at much less a child or rational creature, until it is vivified by a rational soul. "But," insists Mr. vivified by a rational soul. "But," insists Mr. Blair, "God, who brought Mary into being, existed before her. "How then can Mary be His mother?" True, the Son of God was from eternity, but not as the Word made flesh. When we affirm that Mary is the Mother of God, we always mean that she is the Mother of Jesus

Christ, the God made man. Every orthodox Presbyterian — and no doubt Mr. Blair is one — holds firmly to the doctrine of the Atonement, and adheres to the teaching of the Larger Catechism touching the mediatorial office of Christ, as set forth in the following pas-

It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be ac-cepted of God for us, and relied on by us, as the works of the whole person."

To put this same doctrine in other words, it

was necessary that the Mediator should have a divine and human nature, and yet be one and only one Person, and that, too, Divine, in order that the sufferings and death He endured in His human nature should be in very truth the sufferings and death of a God, and thus possess divine efficacy and infinite merit. He denies the Atonement and contradicts the plain teaching of Scripture who denies that God the Son redeemed mankind by His sufferings and death on the cross. But if Mary is not the Mother of God the Son, then God the Son has not shed His blood to redeem mankind, the world's ransom has not been paid; for the Gospel vouches for no fact distinctly than that it was Jesus, the Son of Mary, who died upon the cross. If we hold that the sufferings of Christ in the flesh were the sufferings of a Divine Person, to whom "the proper works of each nature" are to be attributed, how can we deny that the birth of Christ in the flesh was the birth of a Divine Person, and that she who gave Him birth was the Mother of that Divine Person? Clearly there is no alter-

CONTINUED ON PAGE EIGHT.

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London, Saturday, April 30, 1892.

A MIRACLE AT LOURDES, AND ITS LESSON.

The holy shrine of Our, Lady of Lourdes has been remarkable ever since its establishment for the number of miraculous cures which are constantly effected there by prayer and contact with the water of the miraculous piscina. A new event of this kind which took place on Sunday, the 13th of March, is attested by such evidences as cannot be questioned amonest which may be mentioned the written declaration of an English Protestant doctor who was present when the cure took place. He states that the girl who was cured was "blind and a helpless cripple," and that her cure was "utterly beyond medical power. but that immediately after contac with the water "her legs and arms dropped into their natural positions, while her eyes became bright and clear."

Full particulars of the event are published in the London Tablet of 9th April, over the signature of another witness, Mr. Edward Wesley. He saw the girl at the grotto on the 13th of March, carried on a bed by four men. She was white like a corpse. Her limbs were twisted, and she was blind. She had been attended by the best doctors of Paris, and had used also the baths of Geneva without benefit, after which she came to Lourdes by the advice of friends and relatives who ac companied her and joined her in mak ing a novena.

On the day the novena was concluded. March 13th, the cure was not effected. and her friends telegraphed to her from Bordeaux to return home next day. Before her departure she made a final visit to the shrine, and as soon as she entered the piscine and bathed in the water, the witness says: "she suddenly and instantly became well. Her contorted limbs were restored to their right position, and her evesight was completely restored."

Mr. Wesley was not actually preent when the cure took place, but he saw the girl as described, when she was afflicted, and afterwards when she s cured, before her departure from Lourdes. In his presence she gave expression to her gratitude, saying : 'Thanks to our Blessed Lady of Lourdes, I am completely cured.'

The doctor who had attended the patient in Geneva also attested all the facts as here mentioned, though he was not present when the cure took place The particulars were related to Mr Wesley by the girl's mother and others of the family who had come to Lourdes with her.

Such miracles as this are of frequen occurrence at several sacred shrines in Europe, as well as at St. Anne de Beaupre in Canada. They are sometimes referred to by the non Catholic press and often in a sneering manner, as if they were a proof of Catholic "superstition." We deem it proper to remark here that the terms "superstition" and " superstitious practices " imply either the rendering of an unbecoming form of worship to the true God, or the giving to demons or creatures some degree of homage which is not due to them. The consulting of witches or fortunetellers, the use of charms and spells, observations of omens, are all superstitious practices, and Catholics who are instructed in their religion know that these follies are sinful and strictly forbidden by the first commandment of God, inasmuch as this is clearly laid down in the children's catechism from which they have been taught from their childhood. We know point, and we do not hesitate to say that superstitions are much more prevalent among Protestants than among Michael," whose evil deeds have rewho persuaded his dupes that he is the Christ, come again to earth, found his recruits for his harem among the members of different Protestant sects.

dict that the Holy Father has solved derive less glory from Chiniquy's confoundation by taking stringent measurement of the productions, the version than she has already merited ures on this critical occasion. It says:

on account of these many millions of the present her children whom she has guided to shall have before it five years of strife.

Very different personage from the piece.

On occount of these many millions of the members of every her children whom she has guided to shall have before it five years of strife.

Very different personage from the piece.

On occount of these many millions of the members of every her children whom she has guided to shall have before it five years of strife.

Schweinfurth, of Illinois, had the same experience, and it is well known that the Spiritualists and Mormons, with their disgusting superstitions, found believers and adherents only from the riots which took place in Paris on among Protestants. We therefore fling back the charge of superstition which some Protestants are so fond of naking against Catholics.

It is no superstition to believe a well ttested historic fact which is miracuous. If it were so, we should not believe the miracles recorded in Holy Writ. Yet we must state in reference o such miracles as the one of which we have given the details in this article, Catholics are under no obligation to believe them, unless they have been formally pronounced by the Supreme Head of the Church to be genuine, which very rarely happens. We have only to judge of them by the ordinary modes of judging the truth of historical statements. If they are credibly attested, however, it would be as absurd to reject them as to reject other statements which are similarly attested. We may add that many miracles occurring at the shrines we have referred to are confirmed by irrefragable evidence, o that even the journals which speak most glibly of Catholic superstition have been compelled to acknowledge with astonishment that the testimony to their truth is adequate and undeni-

Genuine miracles come from God, and are God's sanction to truth. We infer, therefore, that the frequent miracles wrought at shrines of the Blessed Virgin in our own days are a constant divine testimony that the honor paid by Catholics to the mother of Jesus is pleasing to God.

M. RENAN AND THE PRIEST-HOOD OF FRANCE

Monsieur Renan, the author of the blasphemous work which he calls the 'Life of Jesus," has been interviewed by a correspondent of the London Morning Post on the present situation of ecclesiastical matters in France.

We are told that in the interview M Renan "blamed the clergy for making the pulpit a political platform, thus inciting the recent Church riots." He adds:

"The clergy ought to set an example of respect for and obedience to the laws. The Church is an indispensable necessity to satisfy the religous ideal. Preachers should confin themselves to the sufficiently vast subects of faith, hope and charity. Pos sibly the Pope's encyclical is the source of the excited zeal of the clergy, especially as the Pope is an overrated man. He is not a great Pope or diplomatist, merely an Italian vet he is the busy-body of the Catholic nierarchy, compelling the clergy to interfere in what does not concern He produces upon me the effect of an old beau, in a rose-colored cravat, promonading with Dejazet in one of her youthful roles.

his great work on the Divinity of Christ that Mons. Renan is incapable of giving utterance to an original thought of any worth, inasmuch as his entire book, which was lauded to the skies by the infidel world, is simply borrowed from the really original work of Strauss. o that the celebrated Jesuit did not deem it necessary to answer the arguments of Renan at all. Renan was fully answered when Strauss was refuted, and therefore Father Perrone considered it necessary only to refute the latter with but a few passing references to Renan.

When to this fact we add that Pere Didon's work on the Life of Jesus leaves none of Renan's blasphemies unrefuted, we can readily understand that the latter is very angry at these Catholic priests who have shown the fallacy of the pompous infidel's plagiarized productions which were sent out with such a flourish of trumpets. Father Didon's antidote to Renan's poisons gained popularity so rapidly on its publication, that it has left Mons. Renan in the obscurity he deserves Hence he is all the more embittered against the priesthood of every degree, from Pope Leo XIII. to the humblest among the clergy of France.

His vindictive description of Pope Leo XIII. will be estimated as the cackling of the jackdaw strutting in peacock's plumage that comparatively few Protestants have deserves. We are surprised only at been so definitely instructed on this the fact that the Morning Post should give so much prominence to M. Renan's opinions, as if they possessed any actual value. The world has already Catholics. It is for this reason that pronounced its opinion on the great such impostors as the so-called "Prince encyclicals of Leo XIII. on Liberty and the Labor Question, and nothing which cently come to light in Detroit, and M. Renan may say will change the ver-

signed to oblivion. M. Renan attributes to the wrong-

ful intermeddling of priests in politics

the occasion of Father Lemoigne's sermon in the Church of St. Merri, Paris, and that of the Abbe Bresson at St. Etienne, Rouen. These riots are acknowledged to have been the work of the Socialists who have been indoctrinated with M. Renan's teachings, and those of others of the same school of thought. These are the men who are now engaged in disturbing Germany, France, Spain, England God and making a mockery of Him. and the United States with dynamite outrages, either threatened or actually perpetrated. The blame of these deeds should be placed on the proper shoulders, namely, those of M. Renan and his coworkers in propagating infidelity. But, of course, in making the charge against the priesthood of France, M.

We explained in our columns before now that M. Loubet was without justification in his attack upon Father Lemoigne. This venerable Jesuit did no more than criticise and condemn the unjust legislation of the French Government against the Church. In festo; and as he has lost his own faith thus doing he did what every Frenchman had a perfect right to do, and M. Loubet cannot prevent the French priesthood from calling a glaring injustice by its proper name.

Renan is simply borrowing the

opinions of M. Loubet, the French

Strauss when he issued his "Life of

Of course the Government would be glad to gag the priesthood, as they fear that the Catholic people of France will rise in their power to overthrow the present regime. In view of the inexplicable apathy they have hitherto displayed, it is difficult to prognosticate what they will really do, but we can at least express the hope that they will rise up with energy and sweep away the infidel rulers who have brought disgrace upon the country by their un-Christian legislation. We are convinced that neither the protests of M Loubet nor those of M. Renan will prevent this consummation.

THE APOSTATE CHINIQUY.

C. Chiniquy, the notorious apostate priest, recently underwent a dangerous surgical operation, from the effects of which he is said to be recovering. Before the operation was performed, foreseeing that it might possibly prove fatal instead of resulting in the restoration of his health, he thought proper to publish an address to the Protestant public, repudiating any supposed wish on his part to be reconciled with the 'superstitions and idolatry of the Church of Rome." He says he takes this step because he believes that the priests will invent a story that before It was shown by Father Perrone in death he made his peace with the Church. This assertion he declares to be a calumny, and he appeals to his French countrymen especially, and to all Catholics, "to break the heavy and shameful yoke" which they endure as "miserable slaves at the feet of the Church's idols."

He also expresses his thanks to God that his eyes were opened to the errors and idolatry of the Catholic Church, and expresses gratitude to the Church (the Presbyterian) which received him into its bosom in 1858.

Allthisis pure vindictiveness Chiniquy did not leave the Catholic Church because he was convinced of its errors, but because he was found to be unfit to fulfil his duties as a priest. For this reason he was suspended from the priesthood on September 28th, 1851. and was afterwards excommunicated.

While he was in the priesthood, he was at first very zealous, and did good work in making his people temperate : but the praises given bim and the honors lavished on him made him foolishly proud, and he neglected his sacred duties. The sentence of suspension was again inflicted on him on Nov. 20, 1856, by the Bishop of Chi-

cago, on account of new delinquencies.

The apostate has no need of fearing least he will be claimed as a great prize recovered by the Church before his death. It is true that the Church is a benign mother, and like the parent of the erring son mentioned in the gospel, she receives kindly the penitent prodigal who comes to her saying "I have sinned against heaven and against thee, I am not worthy to be called thy son ;" but she by no means regards such a one as a more worthy child than her millions of children who have been faithful, and she would

reconverted, the gain will be for him-self and not for the Church. But we self and not for the Church. But we know how difficult it is for an apostate to return to penance. This difficulty is so great the Apostle St. Paul says : 'It is impossible for those who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come, and are fallen away, to be renewed again unto penance, crucify ing again to themselves the Son of

Heb. vi., 4, 6. Judas was an Apostle : nevertheless he did not return to penance, even on the benign appeal made to him by his Lord and Master. We cannot be much surprised should the more modern Judas also die impenitent for his many blasphemies.

We notice that even the Montreal Witness disapproves of his use of such Premier, just as he pirated those of opprobrious terms as he applies to Catholics: "Idolaters and slaves." The Witness says such words are "ill calculated to reach the hearts and consciences of those whom it is his dearest wish to enfranchise." We must say we have no faith in Chiniquy's wish to enfranchise us. He exhibits rather his diabolical spleen in his precious mani in the doctrines of salvation, he wishes to draw others into the same pit into which he himself has fallen

A QUANDARY.

The Presbyterian press exhibit considerable anxiety as regards the result of the Briggs controversy, which is to be brought up again in a new phase at the next meeting of the United States General Assembly. The Chicago Interior, one of the ablest of the Presbyterian organs, expresses its alarm at the prospect before the Church on account of the knotty

problem. It will be remembered by our eaders that the last Assembly, as a mark of disapproval of the Rationalistic views openly advocated by Dr. Briggs, vetoed his appointment to the chair of Biblical Theology in the Union Theological Seminary of New York, in which students for the Presbyterian ministry are trained : and it is reasonably argued that if the Professors hold Rationalistic views, the coming generation of ministers will hold views even more decidedly objectionable in the same direction.

Dr. Briggs is sustained almost unanimously by the faculty of the institution, notwithstanding the very mild rebuke administered by the last Assembly, which deemed it prudent not to condemn positively his doctrine, but only to prohibit his appointment to a position in which he would wield so great an influence in moulding the future creed of the Presbyterian clergy, and consequently of the Church. The ecclesiastical Court which tried him on the positive charge of heresy, dismissed the charge; but probably this was rather for the sake of not stirring up strife than from any sympathy with his heretical teaching. W believe, indeed, that the Court is so staunchly Calvinistic that the members do not really approve of the Professor's rationalism; but the results will be the same, practically, as if they had fully approved of it. The Professor will continue to teach that portions of the Scripture are not the work of the authors through whom their author ity as inspired books is established, and thus at first some books, and fin ally others, will be rejected, until the whole Bible may be regarded as a spurious work. The rising generation of ministers will be thus indoctrinated, and Presbyterianism will be transmitted into Rationalism, unless the next General Assembly step in to restore 'purity of doctrine."

This is evidently the fear of the Interior also, for it says: "Cherishing as we do the historic faith of the Church, convinced as we are that any of the assertions of modern criticism which contravene the Confessional doc trine of Holy Scripture must be modi fied, what we believe, we believe so profoundly that we can afford not to make haste."

It does sound strangely that after thus asserting the absolute necessity of orthodox faith in the authenticity and inspiration of scripture, the Interior should nevertheless counsel a compromise with Dr. Briggs as to his overt attacks upon these doctrines. It does so avowedly because it fears that Presbyterianism will be shaken to its

when M. Renan's book will be con- heaven. Should Chiniquy ever be and litigation, or as many of patient pends, under God, upon the personal character of the men sent to the coming Assembly.

> From this language it is clear that the Interior is aware that loose views on the subject of inspiration of the Bible are widely prevalent among the Presbyterian body. We were quite aware before that this is the case, but Presbyterians are generally anxious the doctrine, he hath both the Father to conceal the fact, and last summer and the Son. If any man come to you we were very harshly brought to task by a Canadian organ of that body for having stated that a large proportion of both clergy and laity do not now believe in the Confession of Faith, which is still their standard creed. We have now the admission of the Interior that what we stated is quite correct. Where would be the fear of continued demnation of Dr. Briggs, if the Presbyterian body were faithful to the Confession?

The Interior, seeing the danger which will arise from energetic action, much against its real will, advises Presbyteries to elect men of nondescript views, or at least of compromising disposition as delegates to the next assembly. No other meaning can be attached to the following words of ad-

"He who brings to this assembly the spirit which ruled the first Council at Jerusalem, when, without sacrificing truth, Jew and Gentile mutually con ceded custom and practice, will man blessed of God and honored of the Church. Difficult as it will be to retire the champions of opinion, and to put forward the men of irenic disposition, this is just what must be done unless we are about to enter upon a new era of internecine strife. John, the beloved disciple, to be found in every Presbytery, is the man upon whom the choice of each Presbytery should today fall.

This is perfectly intelligible, notwithstanding the very cautious words amid which the sentiment is clouded. The Rationalism of Dr. Briggs is so widespread that it must be tolerated if Presbyterianism is to survive the shock without receiving a mortal blow. Hence even so resolute a defender of the Confession in its integrity, as the Chicago Interior professes to be, advises toleration of the lax views of the Briggs school.

So well received is this counsel, even by the most ultra Calvinists, that it is not at all unlikely that it will prevail, and that the coming assembly will not be so ready to suppress Briggsism as the last one declared itself to be

It is not for us to advise the Presby eries as to the course they ought to follow, and we shall not proffer any advice, but we cannot refrain from pointing out the fact that the Church is in a quandary. If Dr. Briggs be leniently treated, and he be allowed to go on in the course he is determined it in some passage of Serieture, not pursue, the Presbyterians may as well put away the Confession of Faith altogether as a useless relic of bygone superstitions, instead of bothering themselves about revising it as they are now doing. But if he be con demned, it is acknowledged that there will be a strife which may end in disruption.

Surely the disciples of John Knox are in the sad condition described by St. Paul in his Epistle to the Ephes ians, iv. 14: they are "children, tossed to and fro by every wind of doctrine."

But the Apostle tells us that the Church of Christ was instituted with a ministry of Apostles, prophets, Evangelists, pastors and teachers, precisely to prevent this from being the case that is to say, "for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ: till we all meet in the unity of faith, and of the knowledge of the Son of God. . . . That we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive."

Being in this woebegone condition by what reasoning can Presbyterian ism claim to be the true Church of Christ, the pillar and ground of truth?

Its present position is very different from that which it maintained in 1638 and 1639, when the General Assembly of Scotland issued its command to all true believers to believe in their hearts and to subscribe and affirm that "this (Confession of Faith) only is the true Christian faith and religion, pleasing God, and bringing salvation to man."

We must here remark that John. the beloved disciple of our Lord, was a

next Assembly to be composed of Johns who will treat lightly the denial of the most fundamental truths of Christian. ity : but the Apostle John declares that he that knoweth God heareth us. He that is not of God heareth us not: by this we know the Spirit of truth and the Spirit of error. (1 Jno. iv., 6.

Again, the same Apostle tells us: "Whosoever recedeth and continueth not in the doctrine of Christ hath not God: he that continueth in and bring not this doctrine, receive him not into the house, nor say to him, God save you.'" (2 Jno. 1; 9, 10

BY ACT OF PARLIAMENT ESTABLISHED.

The late Lord Lytton's fertile imagintion did not carry him to the length of attributing to his highwayman Paul strife arising out of the prompt con- Clifford the right to wear a mitre and lawn sleeves because he had robbed a Bishop. But the Right Reverend Bishop Hamilton, of Hamilton, considers it a satisfactory proof of the identity of the Anglican Church with the Catholic Church of England of pre-Reformation times, that the former has robbed the latter of her ancient proprietary rights, the robbery being authorized by Act of Parliament. We read in the Hamilton Times of

the 11th inst. that the Bishop, while

giving confirmation at St. George's Church, proved that the modern Church established by Henry VIII. and Queen Elizabeth is identical with the ancient Catholic Church because an English Court has recently rendered "a decision where a nine hundred and ninety-nine years' lease had lately expired, and the condition in the lease that the property should revert to the Catholic Church of England had been interpreted to mean the present Church of England." No such recent judicial decision was needed to make the public aware that the Anglican Church robbed the Catholic Church of all her temporal possessions by Act of Parliament. There is not a single grand old church in England or Ireland which was not thus stolen, unless we except St. Paul's, London, in which case the ancient cathedral was destroyed by fire and the present one erected, but even in this instance the land was stolen. If the decision to which His Lordship refers is a fact, it is only another example of the wholesale highway robbery which took place, especially in Elizabeth's reign, whereby the proprietary rights of the Catholic Church were stolen. But it is simply preposterous to maintain that such a robbery is the one characteristic by which the true Church of Christ is to be known. This is not given in either the Apostles' or the Nicene Creed as a mark of the Church. it in some passage of Scripture, not yet explored by the rest of the world. It is a matter of doctrine, such as the Book of Common Prayer declares should not be accepted unless proved by certain warrant of Scripture. It is a pity the Bishop did not disclose where he made the discovery of a text confirming his new and rather startling doctrine.

As we so recently as two weeks ago exploded in our columns this theory of identity, it is not necessary we should now treat the question at length. We shall only remark that the statement of the Bishop in regard to the legal decision may or may not be true. It is scarcely worth enquiring into; but at all events his Lordship does not seem to have great confidence in the truth of his statement, since he gives no details as to when or in what Court the decision was rendered. For our own part we believe it to be a fiction. One thing is sure: this story, which is not now related for the first time, is getting new additions as it is being retold. It was first pretended that the property in question belonged to "the Church of England." Bishop Hamilton now tells us that it belongs to "the Catholic Church of England." As a merely local Church cannot be Catholic or Universal, Bishop Hamilton's version of the story sufficiently refutes itself. It is evident that the local Church of England is not the Catholic Church to which the property would have reverted if there had been only honest people at hand to deal with the matter.

NEW BOOKS.

We have received from the publishing house of Messrs. Benziger Bres., 36 and 38 Barclay street, New York, the following volumes of Our Young Folk's Library:
"Gertrude's Experience." From the French by Mrs. Mary C. Monroe. 12mo. cloth, inked side and back, with a frontispiece.

THE MUDDLE The Rev. J. H. Hunter,

tor of Parkhill, in a kindly manly manner calls our certain remarks which appear RECORD of 9th April in r the call made upon Rev. D Presbyterian clergyman of be pastor of the congrega late Mr. Spurgeon, of Lond

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are always proclain It is a muddle, he may be fixed.

Glasgow Univers honorary degree of Grace the Archbish Eyre. The grad take place on April

THE MUDDLE.

The Rev. J. H. Hunter, Baptist pastor of Parkhill, in a kindly and gentlemanly manner calls our attention to this issue of the RECORD. It is a tale certain remarks which appeared in the RECORD of 9th April in reference to the call made upon Rev. Dr. Pierson, Presbyterian clergyman of Detroit, to be paster of the congregation of the late Mr. Spurgeon, of London, Eng.

Mr. Hunter thinks we have done an injustice to Baptists by our remark that they are in a "muddle" in their present situation.

It should be understood that we mean nothing offensive to Baptists or Protestants of other denominations individually, when we take notice of absurdities which will from time to time arise from the erroneous system which leaves every one free to shape his faith according to his own fanciful interpretation of Scripture. We must maintain that there is "one faith" which was "once delivered to the saints," and while we show the intrinsic inconsistency of any doctrine contrary to this which is the faith of the Catholic Church, we have the best wishes for our Protestant fellow-citizens, whom we would gladly see coming to the knowledge of the truth

Rev. Mr. Hunter says we stated that the Baptists ever insist upon immersion in order to salvation. I do think, Mr. Editor, you have mistaken Baptist teaching.

To prove that we have made an erroneous statement, he says:

"Baptists hold tenaciously as a fundamental principle of the New Testament, that immersion is meaningless and useless to a man who does not love the Lord Jesus."

With all respect for Mr Hunter's courtesy, we must point out that this does not show an error in the statement he attributes to us. Baptism might be necessary to salvation, and yet not be sufficient to save the evildoer "who does not love the Lord Jesus." Surely there is something wrong in Rev. Mr. Hunter's logic.

But we did not say that "Baptists insist upon immersion in order to salvation." We said: "Baptists have been very tenacious of (their tradition) that a man is not a Christian at all until he has been 'dipped' or immersed."

That we were correct in our state ment of the case is clear from Mr. Hunter's letter. He says:

"Baptists ever hold that immersion is the answer of a good conscience toward God.

What does this mean, if not that to obey God, and therefore to have a good conscience, we must be immersed?

We may add the testimony of Dr McArthur, the well known Baptist clergyman of New York, that Dr. Pierson "has so long neglected this

plain duty" (immersion). The only other point in our article which Rev. Mr. Hunter animadverts is our use of the term "muddle." The muddle consists in this, that Dr Pierson is invited, while still unbaptized and an unbeliever in immersion, to become a Baptist minister. He will probably be immersed, thus showing his readiness, for the sake of an increased salary, to preach as a duty the practice of immersion, which he has hitherto certainly held not to be a duty, and which probably he has held to be an unscriptural practice; for this is the common belief of Presbyterians.

That we have truly described the sit uation is evident even from Mr. Hunter's letter, for this gentleman says:

"Should the members thereof invite Dr. Pierson to become Mr. S's successor, and Dr. P. still remain unimmersed, such organization (the London congregation) would cease to be Scriptural and Baptistic. I am inclined to think if the facts were known, that the organization mentioned will remain true to New Testament teach ng, and if Dr. P. is prospecting the pastorate of this organization, he must conform to New Testament principles.

Exactly. But is not this a muddle? There is, of course, a possibility that the Baptist congregation will receive Dr. Pierson without requiring that he bulk of the emigrants was disposed of. be rebaptized after their fashion. In They then employed small boats to this case, Mr. Hunter tells us they will cease to be Scriptural and Baptistic." Or it may happen that the contracting parties may not agree on the mode of compromise, and that thus the whole bargain may be broken up. In this case, where are the boasted intercommunion and rights of individual liberty which Protestants

are always proclaiming? It is a muddle, however the matter may be fixed.

Glasgow University will confer the honorary degree of LL. D., on His Grace the Archbishop of Glasgow, Dr. Eyre. The graduation ceremonies take place on April 20.

GROSSE ISLE, 1847.

The relation of this melancholy period in Irish history is completed in of woe for the Irish people, and they have reason to hope that there is no possibility that such a dire misfortune will ever again occur. The conditions of life are now very different, and modern civilization would not tolerate such heartlessness and such gross injustice. The power of the brutal and exacting landlords is shattered. The craving for power, idleness and debauchery still holds place in the breasts of many of them, but their fangs have been clipped, and a reign of peace, plenty, and evenhanded justice to all the children of Ireland is now about to dawn. The gratitude of Irishmen, both at home and abroad, is due Mr. James M. O'Leary for his noble and self-sacrificing devotion, in thus placing upon record a full and correct narration of the sufferings of the emigrants of 1847. As we go to press the following addendum has reached us from the author:

I am in receipt of two letters from a Scotch Presbyterian gentleman in Quebec, John Wilson, Esq., who, I may add, is hale and hearty at eighty-one years of age. He is one of the few living witnesses of what took place in and about Grosse Isle, and between Grosse Isle and Montreal in 1847, and his letters are therefore interesting The first letter was addressed to Francis Gunn, Esq., of Quebec, who kindly forwarded it to me; and the second was sent to me direct.

In his letter to Mr. Gunn, dated 13th

April, he says: "I return the Record you kindly left for me at Mr. Borland's. I am fully acquainted with all the details of the Irish emigration of 1847, having been the principal agent in forward ing some eighty thousand suffering people from Grosse Isle to Point St. Charles, Montreal.

The thirty-five vessels mentioned in the paper were all anchored near the on the 1st of June. Some of them had been there for two or three weeks, our Government doing nothing to remove the horrid scenes being enacted there. At last Doctor Campbell, of Montreal, was sent to confer with Mr. Buchanan, Emigrant Agent, on the They sent for me, and took my advice, to send three large steamers the "Quebec," "Queen" and "Alli-I went with them to Gross ance. Isle, and broke the blockade by taking out of the ships all of the people who were fit to travel. In a week those vessels were cleaned up and came to Quebec. All the vessels that arrived afterwards were easily managed, as the steamers could readily carry from one thousand to fourteen hundred people, as there was no baggage of any ac-count. Being fast steamers, in twelve to fourteen hours they reached Mon-treal. Not being allowed to carry either freight or passengers, they re-turned at once to Quebec to coal up, and

started without delay for Grosse Isle. "Dr. Douglas and Mr. Buchanan being laid up with the fever, I was left pretty much to my own resources, in handling such a mass of sick human-

ity. "You may imagine to what straits we were put when we ran those large steamers with only five or six men, when eighteen or twenty was the

usual complement. Five thousand eight hundred were buried on the island that year, and I can never forget the awful scenes enacted there. Doctors were of no use. Bread, meat, clothes and cleanliness were what was wanted, and we cured more of them on the boats than the Government gang put together.

'I was never sick, and had no fear in walking among and handling the dead and dying, while nearly all the fat office-holders, who should have been helping, were absent.

Tenders asked for, as mentioned in the RECORD, were for a small boat to make a trip once a week from Quebec to the island; but those kind of boats were of no use in '47.

"As you are a good Irishman, I have given you here the first written account of my experience in that awful year, which may add to your knowledge of the terrible sufferings of your countrymen.

In his letter to me, dated the 20th inst., Mr. Wilson says:

"Eighteen hundred and forty-sever was one of the most cruel years I ever passed. The sufferings of the poor people, and the day and night work, without adequate help, caused by the sickness of some and the cowardice of others, left me no rest.

"The miserable Government in 1847 had a fit of economy as soon as the carry the emigrants from Grosse direct to Kingston, without stopping at Montreal. The result was, as I told Mr. Buchanan it would be, a heavy loss of life, owing to the emigrants being confined for days in passing through the canals, whereas changing them into clean boats and at short intervals was their very life. I do not remember losing any in my boats between Grosse Isle and Montreal, as sinuation. Is public money devoted we gave them all the conveniences for cooking, washing and cleaning up that large passenger steamers afforded, and a wonderful improvement showed itself on the run from the Island. But at Point St. Charles, as at quarantine, no suitable preparation had been made for the reception of so many people, and numbers of deaths occurred that were a disgrace to the Government.

"Grosse Isle is a pretty place in summer, and Dr. Douglas kept every-thing in fine order, but there was no accommodation or attendance for one-tenth of the emigrants. The removal of all those fit to travel became a dire necessity; and many, many deaths were occasioned by the long delay of the Government in giving the necessary As Dr. Douglas was worn out trying to do impossibilities he was compelled to instruct me and the captains of the steamers to pas the emigrants by the color of their

tongues, but in spite of every precau-tion many rushed aboard, leaving the dying and the dead behind them, all ties of relationship being completely lost in their determination to get out of the ship.

I had no time to be much on the island, but a few devoted clergymen and others were doing everything possible for the sick. As for the dead. they were piled like cordwood until such time as they could be carried away and buried. I have no doubt

resigned people than the emigrants "Dr. Douglas, who had long been superintendent on the island, kept, as I have said, everything in fine order. He made a nice little farm at the east end of the island, had some fine cows, and sold milk to the sick. For this good work, jealous people got up a cry against him, and persecuted him death. I am sorry that all the boats' books were lost, or I might give you a

but some disorders took place among

the class of persons who were hired, but I never saw a quieter and more

good many details I now forget.
"I have read your narrative in the two numbers of the CATHOLIC RECORD you were kind enough to send me, and I see nothing but what is a true description of what happened. The emigrants were simply starved to death, as the barrels of meal I saw on the ships was unfit for human food."

EDITORIAL NOTES.

WE ARE delighted to know that the Canada, much improved in health. We hope the hon. gentleman will be position he now holds in the councils of unless the meddling preachers decide to the Province as well as in the esteem of mind their own business and tell the its people.

WE are pleased to notice that Mr. Nicholas J. Power has been named as successor of the late Mr. Edgar, as General Passenger agent of the Grand Trunk Railway. By sterling personal worth, close application to every detail of business, and faithful devotion to the interests of the Company, Mr. Power has forged his way to the front rank, and this fitting recognition the company shows that they place due value on that excellent principle of putting the right man in the right place. His many friends in Hamilton and other places in Western Ontario will be delighted to hear of responsible position.

Do First the hypnotist, is giving exhibitions throughout the country. We are informed by the Free Press of

this city that this city that

"One young fellow employed at the McClary works has entirely changed in his nature, and cannot be prevailed upon to attend his duties properly. On Friday evening some of his fellow-boarders locked him in his room, in an endeavor to prevent him from appearing at the mesmeric show, when he went into convulsions, and was speedily released. Saturday afternoon his employer threatened to dismiss him if his work was not done in better order, but the unfortunate fellow seemed to have lost all control of himself, And then one of the class, a young son of a resident of Bruce street, was secured in a hen-coop by his indignant father, but managed to make his escape."

If there is not now on our statute

If there is not now on our statute books a law to bear on such a case as this, one should, we think, be enacted without delay.

INCONSISTENCY and unfairness towards the Catholic Church is a striking characteristic of the average preacher, while Christian charity, both in lost sight of altogether. At the Presbyterian Synod lately held in Stratford, the same tiresome speech in regard to Romanism was once again given to the world. Abuse of Pope and Popery seems to be the pepper and salt of all gatherings of the sects in their little Parliaments. Let us see what our separated brethren think of us:

"See the universal desire of parties

to pander to Roman Catholicism. We cannot see it. Where is your proof of the pandering? Do our Bishops and priests receive money bribes from the public purse? You to the erection of our churches or our schools? Certainly not. If our institutions are exempt from taxation, are not those of all other denominations treated likewise? Of course they are. If grants from the public treasury are made to our charitable institu- German Reichstag are indignant with ions, is it not a fact that all similar the Government for their abandonment

establishments are placed on the same level? Undoubtedly. Do the Catholic people receive more than their share of public offices and public patronage? No, they do not. It would be but the simple truth to state that in this regard they are not treated justly by either the Reformers or the Conservatives If pandering there has been, where then, is the evidence?

"We as a people, through our repre sentatives in parliament, are made to recognize nearly all the saints' days in the Romish calendar.

This is an exaggeration. Every day in the year is the feast-day of a saint, while the number of official holidays is only about a dozen; besides, you are not made to recognize and sanction them. You are only anxious to prevent Catholics from doing so.

"By all means let the members of that Church have full liberty to pre serve their saints' days, but why should we allow ourselves, through our representatives, to be made partakers of theirs evil deeds."

"Evil deeds" is rather severe, dear friends. While it would be considered perfectly correct, we think, by Presby terians, to cease work for a day and contemplate with loving admiration the career of John Knox, it is an "evil deed " on our part to observe the feasts of the birth of Christ and those of all the grand heroes of the Church He established upon earth. Catholics do not ask you to observe these feasts: they merely wish themsevles to observe them. When you say you desire that we should have full liberty in this respect, you are not sincere. You know that you would take it from us if you

THERE is certainly great danger to the State because of the dishonesty of many of our public men ; but we can-Hon. C. F. Fraser has returned to not help reaching the conclusion that there is likewise a prospect that the peace and harmony of our Canadian given length of days to retain the high people will be seriously disturbed truth about their neighbors.

WHEN the parsons of Ontario were engaged in stirring up the anti-Jesuit agitation, the principal plea on which they demanded the expulsion of the Jesuits from Canada was that they (the Jesuits) were plotting by means of political intrigues to secure political ascendancy in the land. It is of course well known that there are no meddlers more persistent in the display of politiof his merit on the part of cal partisanship than the parsons of Ontario, among whom the Methodists are perhaps the most meddlesome of all, just as they were also the loudest in reprobation of the imaginary plottings of the Jesuits. It appears that in Boston political wire-pulling is also Mr. Power's advancement, and will practiced by the Methodists to a diswish him many years of health and graceful extent. The Rev. Dr. Townstrength to perform the duties of his send, of Boston University, made strong appeal recently at a meeting of Boston preachers, in which he declared that this practice is carried on to an enormous degree by preachers seeking for secular offices. Another minister in replying to Dr. Townsend declared that such things did occur indeed, but that Dr. Townsend had exaggerated. Dr. Townsend replied with proofs that his statements were literally true. It appears that the Boston preachers match very well with those of Ontario on this point.

THE French Government has awakened to the danger of Anarchical associations, and has decided, in consequence, to expel all foreign Anarchists from the country, even though they be not guilty of overt crimes. French Anarchists will be dealt with according to the ordinary course of law, but as most of the Anarchists are believed to be foreigners, it is thought that the expulsion of these men will reduce greatly the number of crimes thought and expression, seems to be with explosives whereby the country is now being terrorized. The Government should strike at the root of the evil by re-establishing religious education, the abolition of which in State schools has undoubtedly been the immediate cause of so large an amount of murders and other outrages. Besides using dynamite and other explosives, the Anarchists are also employing poison. Their purpose is, as expressed by Louise Michel, the notorious, to "kill without remorse the enemies of liberty," that is to say, of liberty as Anarchists understand the term. In their vocabulary liberty means license to commit the worst of crimes. It is a liberty which would restore all the horrors of the Paris Commune and the Reign of Terrorliberty for themselves, death to all who disagree with them.

THE Centrist or Catholic party in the

of the Prussian Education Bill. The Bill proposed to make religious educa tion the standard mode of education in all Prussia, and Catholics as well as Jews, and the principal Protestant denominations, were authorized to establish the teaching of their doc trines to children, according as any of these religious beliefs might be selected by the parents. The opposition to the Bill was inaugurated by the infide party, but the Protestant ministers generally joined in it because they thought too much was conceded to Catholics by the authorization of Cath olic teaching. The Government yielded to the pressure thus brought to bear, and withdrew the bill. It was on this account that the Catholic party withdrew the generous support which they had hitherto given to the Government, and in consequence of this withdrawal an appropriation which was asked for the erection of a new man of war was defeated. The withdrawal of the Catholic vote was a serious blow to the Government, as there are 117 members of the Centre party in the chamber. They demand liberty of education and the repeal of the Act expelling the Jesuits from Germany. The Emperor was strongly in favor of the education bill, as he is aware of the danger of Godless education, but he yielded to the strong opposition which was organized against it. The Catholies still expect to secure their purpose, and they declare that

Cardinal Manning's Successor.

they will not abate a jot of their very

reasonable demands. We heartily

wish them success.

Elaborate preparations are in progress for the enthronment of Bishop Vaughan as Archbishop of Westminster, to succeed the late Cardinal Manning. The ceremonies will take place on May The scenes of pomp and splen-Sth. dor on that occasion will probably exceed any of the kind since England became a Protestant country. The annual meeting of the Catholic Bishops in England would in the ordinary course have taken place in London on the 25th, but had been postponed until the above date, to enable all the higher clergymen to assist in the great cereof installing the Archbishop, which will take place in the pro-cathe dral in Kensington. On May 10th Archbishop Vaughan will hold a reception in honor of the Bishops and clergy and lay delegates who will be as sembled at the annual meeting.

In the South there are 21 churches et apart for the use of colored Catho-In 1890 there lics, with 34 priests. vere 5,000 baptisms of children, 700 of adult negroes, with 8,280 children in attendance at 115 schools. This does not include the Catholic negro children who attend the Public schools. The number of the Catholic negroes is supposed to be about 160,000.

A PRIZE PICTURE PUZZLE.



person who can make out the three laughters faces to the recoma will be given a pair of genuine Diamond Fire-Rings; to the third a handscolor; to the fourth a Coin filter Watch, and many other prices in order of meet. dictinguish the three girs interest by finar-ing action with lead panel on each, and enclose same with ten three cent Canadian or fifteen two cent United States stamps for one box of FORTYS PRICE PILLS, addressed to TRE FORTY PLCOMFANY, whilingten St. Worth Toronto, Oan, before May 10th, 1932. The person whose envelope is postmarked forty will be awarded the first price, and the others in order of merit. To the person order the forty price, and the others in order of merit. To the person order the forty prices transver will be given an ling the last correct answer will be given; and Gold Watch, of fine workmanshipm och so the last to the last of genuine Diamond Bay-Rings; second to the last a handsome Stik Dre Pattern, 16 yards in any color; to the to the last a Coln Silver Watch, and other prizes in order of merit counting from the that, WE SMALL GIVE AWAY
100 VALUABLE PREMIUMS (should 100 VALCABLE PREMIUMS (should these be so many sending in correct enswers). No charge is made for bosing and packing of premiums. The names of the leading prize winners will be published in connection with our advertisement in leading newspapers next month. Extra premiums will be given to those who are willing to assist in introducing our medicine. Nothing is charged for the premiums in any way, they are absolutely given away to introduce and advertise Ford. Prize Fills, when are purely vegetable and act gently yet promptly on the Liver, Kitneys and Bowels, dispelling Headache, Fevers and Colds, cleansing the system thoroughly and cure habitust constipation. They are aliquet-content do not gripe, very small, easy to take, one pill a dose, and are purely vegetable. Perfect digestion follows their use. As to the reliability of our company, we refer you to any leading wholesale druggist or business house in Toronto. All premiums will be awarded strictly in order of merit and with perfect satisfaction to the public. Pills are sent by mail post paid. When you answer this picture purely kindly mention which newspaper you saw it in. Address The FORD PILL COMPANY, Weilington St., Toronto, Can.

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Is Nature's effort to expel foreign substances from the bronchial passages. Frequently, this causes inflammation and the need of an anodyne. No other expectorant or anodyne is equal to Ayer's Cherry Pectoral. It assists Nature in ejecting the mucus, allays irritation, induces repose, and is the

irritation, induces repose, and is the most popular of all cough cures.

"Of the many preparations before the public for the cure of colds, coughs, broughtis, and kindred diseases, there is none, within the range of my experience, so reliable as Ayer's Cherry Pectoral. For years I was subject to colds, followed by terrible conglis. About four years ago, when so afflicted, I was advised to try Ayer's Cherry Pectoral and to lay all other remedies aside I did so, and within a week was well of my cold and cough. Since then I have always kept this preparation in the house, and feel comparatively secure."

— Mrs. L. L. Brown, Denmark, Miss.

"A few years ago I took a severe cold."

- Mrs. L. L. Brown, Denmark, Miss.
 "A few years ago I took a severe cold which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried Ayer's Cherry Pectoral, which relieved my lungs, induced sleep, and afforded the rest necessary for the recovery of my strength. By the continual use of the Pectoral, a permanent cure was effected."—Horace Fairbrother, Rockingham, Vt.

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HATS CAPS

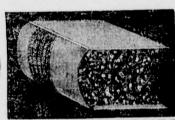
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on THURSDAY, May 26th, 1892, at One



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dard size, containing dard size, containing the soft printed surface, and is bound in cloth.

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Given To God.

God called—and when the boy before us all Spoke out in answer to that Inward call, Our very prayers seemed lost in our great lov They never could have reached the Thro Above

Above

But that the angels caught them ere they died,
And bore them up to Heaven at eventide.

A lonely cell—a lengthy life and good
And all sweet pleasures of the Brotherhood;
These thing are wished him with a little sigh,
As he seemed slowly, slowly passing by.
And leaving us alone who let him go.
What if the years should prove it was not so?
What if the veli being very thin between
Ht. soul and the great world of souls unseen,
He heard the Voice that ruleth us and though!
It called, and throwing all things downwards
sought

To follow? Twould be pain but little sin
To learn that It called others and not him—
He could step down into ower air
To follow his less high vocation there.
Unharmed by all our blessin s of past years,
Too many byhools have been blurred with that they could harm him. So with One question or the shadow of a doubt, We yield the boy to God; and so, and so With a supreme contentment let him go

THE NEW ANGLICAN THEORY OF "CONTINUITY."

In a former letter I spoke of the Pres ent Position of Dissenters in England. It may be fitting that I now say a word as to the Present Position of the new High Church party or Ritualists.

To any one who has not been born and bred in England the complex position which I must describe must seem untenable. As a mere matter of fact it is bewildering; but as a reasonable or even sane Christian theory, it must strike a Catholic as the very ultimate of the absurd. We all know the sense which was attached by Euclid to the word "absurd;" how he intended an obvious negation or contradiction; and the Anglican Theory in the present day is most absurd; indeed it is, rationally speaking, preposterous. Let me trace three steps of the High Church process. First, it was seen, forty years ago, that Protestantism was a merc negation of Catholicity; and it was therefore felt that some Positive must be added to this Negative, so as to con vert it into a Definite kind of creed It was therefore asserted that the Teaching of the National Church was harmonious with the Teaching of the Early Church, while the Teaching of the Roman Catholic Church was diver-

ent inconsistency." The Protestant mind is essentially a disputing mind it is not, like the Catholic, an accept To this theory the objection was soon made: "Then what is to become of your Catholicity; since if we are not now in communion with the Early Church (which is dead) and not now in ing mind. Nor is it any blame to the born Protestant that, having taught from his childhood that it is his duty to reject Authority, he should hold fast to the duty of being his own communion with the Roman Church?' The answer was-and it was the second Teacher. So that, to the Protestant, the gigantic task of judging the censtep—"We have recently made our doctrines so very like those of the Roman Church, that practically we may be said to be in communion with turies ; of Judging the Early Church, the Middle Ages, the Church of to-day of judging the councils, the Saints Rome, though visibly or confessedly we Doctors, and spiritual writers; of judg-The objection quickly ing the mind, spirit, and inspiration o are not so." The objection quickly aross: "But if you have abandoned all Catholic teaching, seems as easy and as perfectly rational as the test o the old Protestantism, and 'reformed your Church back again to the Catho-lie Idea, where is your communion with your own Church which, being judging a question in politics, which are to him not more "opinionable" than is "religion." "He was born to than is "religion." cut off by excommunication from the Roman Church, was left without father a Supreme Pontiff, he takes it for granted he must have the personal gift of infallibility. With the more modest class, perhaps, there is less the claim of infallibility than the conviction that or mother at the Reformation? You seem to confine your Catholicity to your own selves ; since neither with the Early Church, with the Roman Church, nor with your own Church, can you so that, either as Pontiff or an Latituestablish any tangible relationship. dinarian, the born Protestant lives quite happy in the continual judicial And then came the third step; and it is the present one; and it may be expressed in some such language as the following: "Oh, the Continuity of the Church of England with the Catholic Church has never been broken for a Church as the Early Church (in Great Britain); the same Church with the Mediaval English Church; the same brought up with the conviction that it is for him to judge what is divine Church, necessarily, with Queen Eliza-beth's Church, that is, the Church of the Reformers and of the sixteenth cen-In short, the Continuity is abso lutely perfect, though doubtless a little varied in its outward phases." Now it would be superfluous to waste the time of your readers in enumerating the thousand "absurdities" of this reasoning. Let us trace out the whole question of the Early Church, and of the Middle Ages and keep to the one point of the last three centuries. It would be outrageous to fill your columns with volumes of proofs that the Catholic Church in Great Britain (as everywhere else) was always in com-munion with the Holy See; that the judge any man's conscience; and therefore let us only say that "Con-tinuity," while being the wildest absurdity of irrationalism, and the Supreme Pontiff was the one fountain of authority, of jurisdiction, of Christian doctrine, of ecclesiastical rule, harmony or unity. I will only touch on such "common-sense" demonstra-tion as must commend itself to the intelligence of even a child.

Now there is nothing like persona experience in these matters. was a boy, say in the year 1840, the whole of England was Protestant to the very core. The heart of all England was bitterly hostile to the Holy See, to the Mass, to five sacraments out of the seven, to the powers of Priesthood, to even the symbols of Catholic worship while, positively, the Anglicar churches and chapels, in their construc tion and in their ritual, were ordered primarily with a view to "protesting" against everything that could be su posed to indicate Anglican belief in Catholic doctrine. This attitude was universal. In towns as in country villages, nay, in cathedrals as in chapels of ease, the one positive idea was the banishment of Popery, not the assertion of definite doctrine in its We went to church to protest against Romanism; and the preaching, like the huge pews and the Commun-ion table, like the Font which was stuck away in some dark corner, like the kid gloves of the parson, or like the mel-ancholy intonation of the parish clerk, was primarily directed to enforce the postulate, that the Church of England was not Catholic, but protesting. Such was the Church of England fifty years ago, and such had it ever been since the Reformation.

LEO XIII.

The Pontiff of Modern and Democra-

"Continuity"! bosh, no Anglican who died in the year 1840, could be

come to life again in the year 1892, would recognize his old religion, in so

much as one parish church, not even in any one Cathedral of Great Britian.

He would now see (take one example in St. Paul's Cathedral in London, the

clergy turning their backs on the

people while reading what used to be called the Communion Service; he would see vestments copied closely from Catholic vestments; and when

the preacher mounted the pulpit, the

chances are that he would hear of doc

trines so astutely formulated after Catholic pattern of intention that for

a moment he would almost fancy they must be "Roman." And this too in

While in the lesser churches the ex

preaching of downright Catholic do

London Cathedral of St. Paul.

high character and of sound sense, can

have to remember how this paradox has been generated, and by what steps the

It is very difficult for anyone who

has been born a Catholic, and who has

been nurtured and divinely schooled in

the Catholic spirit, to understand with

what facility a born Protestant can sur-

render himself to a "perfectly consistent inconsistency." The Protestant

" And so, as every Protestant is born

'doctrinal differences do not matter;'

authority. His theory of "Continuity

s His own creation ; and for the very

reason that it is his own creation it has

a charm for his naturally born Protest-

ing mind. The Ritualist theory may be the purest Protestantism in its mental attitude; it may be mere

electicism as opposed to faith and to

obedience; but in this very fact that it is not faith and not obedience—nay,

that it dispenses every Ritualist from

real obedience-it presents a charm to

the naturally protesting turn of mind.

Catholics may find it difficult to under-stand this; but had they been born

Protestants they would have under-stood it. God forbid that we should

most fatal destruction of Catholic

principles, is nevertheless, to the Anglican mind, only a possibly sincere effort to reconcile the "is not" with the

"should be." - .B A. Oxon in N. Y

Man judges from a partial view.
None ever yet his brother knew:
The Eternal Eye that sees the whole
May better read the darkened soul,
And find, to outward sense denied,
The flower upon its inmost side!

—John Greenleaf Whittier.

Doctors may differ in opinion as to

he cause of that feeling of languo

and fatigue so prevalent in the spring

but all agree as to what is the best

remedy for it, namely, Ayer's Sarsapa

rilla; it makes the weak strong, and

effectually removes that tired feeling

DR. LOW'S WORM SYRUP has re ape worms from 15 to 30 feet long, estroys all other kinds of worms.

Ask for Minard's and take no other.

Catholic Review.

ustify his inconsistent

ultimate fallacy has been reached.

while reading what used to be

The special correspondence of the Association Press has the following: Rome, March 28.—Archbishop Ireland, of St. Paul, speaks as follows in regard to Pope Leo XIII:—
"The letter of Leo. XIII. to the

president of the European Commission of the Chicago Exhibition is an unusua document and has surprised church-men of the old school who are tenacious of traditions and forms. The Pope is onstantly giving new proofs that he is really the Pontiff of his age, under standing thoroughly its aspiration and methods, while repressing its evils, encouraging its healthful throbbings, blessing its achievements and opening travagences of the Ritual, the daring up new vistas to its hopes. A few weeks ago he broke through time trines, with the commendation of the best known Catholic practices, would honored customs which, under plea of seem to one who had come back from the dead as meaning that the Church of England had "turned Catholic," guarding his dignity, confined his guarding his dignity, connied his power, and, in an interview with a Parisian journalist, addressed himself to the public press and to the people of France upon gravest political and religious questions. To-day he opens his mind in a most cordial letter to a non-Catholic gentleman, and through him and was only rehearsing for a national Submission to the Holy See.

Continuity! Dr. Johnson, had he written his dictionary in these days, Catholic gentleman, and through him to a nation largely non-Catholic, bidwould have had to define continuity as "the state of believing and doing the ding God-speed to the gigantic enter-prise which, on the shores of Lake Michigan, is to bring together as never before in the universe the fruits exact opposite of what was always be-lieved and done." In the same way Euclid, had he written postulates for modern Anglicans, would have had to affirm: "Let it be granted that things of the earth and the work of the genius and industry of man.
"Leo finds words of soulful greeting which are contrary are identical; and that the two extremes of nego and credo are one faith." To a Catholic it

for all men, whether they be without or within the fold, nor is he mindfu seems bewildering that rational, educated Christians, men and women of only of the world to come; all that tends to the betterment of the present life interest him and wins his approval.
All this is true religion, of which Leo abandon themselves to so impossible a paradox as the asserting that English Protestantism is Catholicity. But we is the truest Pontiff.

"The letter to the representative of our exhibition is another manifestation of his high esteem and warm love for the United States. When he promised to give the letter, in the audience accorded to Mr. Thomas B. Bryan, he said that he wished it to be aken as a token of his most friendly

sentiments toward our country. "I could quote numerous instances continued Archbishop Ireland, "among which are expressions which I had th honor of listening to myself, as proofs that there is no other European person-age of note so American in his thoughts and sympathies as Leo XIII. He sees in the United States the perfect blossoming of this rational liberty which he so ardently desired for all nations, and the fullest stature of this modern democracy which he under-stands so well and to which he knows the future of Christian civilization must assuredly belong. Indeed, I venture without fear of being mistaken the assertion that the Pope has derived from the United States, if not a good share of the democratic inspirations which he has been sending out over the world from the Vatican, at least a solid encouragement for them. In this we can well take honor to ourselves. American influences are reaching out over all lands. What-ever be the precise outward form it may wear, the government of all countries henceforth will be a government of the people, by the people, and for the people, and America will have attitude of freethinking.

If it be answered, "Yes, but for the Ritualist, who does believe in divine authority, such kind excuses cannot itself, big inconsistency," we must be always worthy of our in the world and of the deep interest emember that the Ritualist has been

which is taken in us. The Roman Pontificate to-day is embodied in the greatest intellectual figure of Europe. One cannot be long in contact with the person of Leo of One cannot be long have pursued with any care his Ency-clicals without being struck with the acuteness of his mind, the depth and universality of his knowledge. He is impatient if made to listen to verbi verbi age or lengthy discourses. Put before him ideas in a few short and concise sentences, he grasps at once the cise and pregnant with meaning. He embraces at a glance all the aspects of the case. He knows not in himself what narrowness of view is and he detests it in others.

"What was the secret of Led-

ochowski's appointment?' "I appointed," he said to me "Cardinal Ledochowski Prefect of th Propaganda because he is a man of large views." His information is most extensive. Bishops and diplomats coming to the Pope from all parts of the world, each one speaking of his own special business, go away, each one believing that the Pope has made a special study of the matter which had been under discussion. A French writer has lately remarked that Leo knows the social and political world of to-day as well as does the manager of a great newspaper in New York, Paris or London. He has all the qualities to be the Pontiff of his age, and he puts them to profit. His name will go down to history as that of a Pope who understood his age, and had both the intelligence and courage to put himself at the helm and guide it amidst its tormiest seas. Ours effectually removes that tired feeling.

Monthly Prizes for Boys and Girls.
The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 18, residing in the Province of Ontarlo, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 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 29th of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first Saturday in each month.

CONSTIPATION CLAIMS many victims. is a remarkable period, such a one as appears only at rare intervals in the life of humanity. It is the birthtime of a new order of things, social and political. A new spirit permeates the world. The world of to morrow will be very different from that of yester nay in each month.

CONSTIPATION CLAIMS many victims.

Vard off this dread disease by the use of
small Sugar-Coated Burdock Pills when
seeded.

ARCHBISHOP IRELAND ON POPE time of crisis the watchman on the tower is Leo. He sees across the dark-ening ocean spread out before him, and

he speaks. "His Encyclicals have dealt with the pressing questions of the age, and each one comes out from the Vatican each one comes out from the Vatican more significant in tone than the preceding. Leo's historic personality has been from the beginning of his Pontifiate constantly growing in amplitude and in intellectual meaning, until to day he is saluted by all, whether adhe ents of the faith or mere observers of thought, as the first thinker and teacher in the world.

"Despoiled of territorial domination, his physical orbit reduced to the wallof his palace grounds, he is the premier sovereign, reigning by the power of intellect. He has lifted the Church high above all the shifting scenes o the movable and the contingent, freed her from all hurtful alliances with political parties and transitory social formations, and landed Peter's barque upon the most advanced waters of all legitimate progress in modern times. His Pontificate will be historic, marking one of the brightest pages in the annals of the Church, projecting its luminous rays far beyond its own years. Indeed, he is the Pope of the future even more than of the present time in this sense, that his work to day is the drawing out of large lines, the sowing of fruitful germinal ideas, the full growth of which cannot be seen for years to come. The future alone can judge Leo in plenary justice.

"His last Encyclical, addressed to the people of France, reveals him most luridly in the characteristic features am ascribing to him. Many Catholics in France, the Bishops and priests par ticularly, were blinded by the shadows of the old monarchy. To their minds a contract made long ago by their forefathers with Hugh Capet was indis soluble, and, moreover, the monarchy and religion were wedded in closest ties. A school of theologians were on

hand to unearth from musty tomes principles upon which to support those notions, and from the summit of which to throw shells against the Republic and all modern political forms. The result was discord in France and war between the Church and the Republic Leo speaks. Empires, monarchies, republics and all of them, and each one of them good, if they provide duly for society and respond to the present needs of the nation. Catholics have the fullest right to prefer one form of government to the other. Indeed, the Church has dealt during her long his-tory with all forms, and it is a ques-tion which she could best answer which one has brought her the great est comfort or the deepest sorrow. Where the Republic is the established form, Catholics are bound in conscience to recognize it and serve it loyally Leo teaches the great prin ciple which underlies all modern politi al transformations—that no one form of government among a people can be onsidered so definitive as to be imitable for all time, even if in the be ginning the nation had declared it to The Encyclical will e such. peace and union to France. In their hearts the French people are Republi-cans, and it angered them to see Church officials separated from the country's chosen government through an alliance with monarchists. latter rejoiced in the alliance, which gave them power and adhesiveness.

"Leo has put the Church totally above political parties. A few years ago he did as much for Spain, and mor recently yet for Brazil. But the effect of an Encyclical of this kind reaches out far beyond the confines of France. Americans cannot fail to see in it the official confirmation of their own institutions by the highest schools

of thought in Christendom.
"In the same line of popular and democratic ideas was the Encyclical on labor published last year. While teaching in the plainest manner the rights of property and of capital the the full weight of his mighty word into the scale in favor of the toiling masses and gives notice to the guardians of nations and the possessors of wealth that the hour of reckoning is nigh unless justice be done. He deals in no vague declamations, but goes at once to the root of the question, declaring that the work man is entitled to a recompense for his labor which shall permit him to live in frugal comfort, in keeping with his dignity as a man and a child of God, and that organized society must see that his rights to life, health and salutary surroundings be protected. Leo has been called the workingman's Pope, and few appellations more nobl and more Christian could be thought of. He has had pity on the multitude, and in this single fact there is more grandeur and glory by far than to have been hailed by monarchs and served by the rich and powerful of the

earth. "Leo bids fair to direct for several years yet the onward movements of the age. He has just entered upon his eighty-third year, and while appearently most frail in body he is healthy and capable of much labor. His mind is as clear and vigorous as it ever was, his memory most reten-tive. The hours of the day are occupied in receiving visitors and the several heads of the different congrega tions or departments among which the business of the Church is divided. The evenings are for his own personal

day. During the years of transition clouds hang above the horizen, and only the most acute mind foresees what is coming. The break, too, with the old traditions is painful to many, and courage is required in him who with the Master's voice must announce that change. It is fortunate for the Church and for the whole world that in this

labors and long toward midnight he retains his seat at the desk. His nediate secretaries are never left idle. The aid which they give, however, for his Encyclicals and other very important documents is largely that of copyists. He dictates, corrects, revises so much that what goes to the world under his signature is indeed his mind and his word. "I saw him at his best a few weeks

ago on the eve of the anniversary of his coronation. He was surrounded by all his Cardinals, the prelates of his court, and numerous Archbishops and Bishops from various countries. The Dean of the Sacred College read to him an address of congratulation. The Pope, while listening, showed signs of restlessness and fatigue. Then he replied, speaking at first from his seat and in a calm unimpassioned manner. Soon, however, he was in the heart of his subject, his eyes gleamed, his cheeks flushed, he arose, and his eloquence of thought and word transfixed his hearers. No one hear-ing him would have believed the end of his Pontificate to be near. When i does come what a void will there be When it made. Let us hope that Providence has in its keeping the man able to fill it. It is a difficult task to point him

Mother and Wife.

Two windows faced the highway, Two faces guard the panes, For a loved one's swift-home-coming; And the rainy daylight wanes.

The hour has struck; he comes not;
They softly talk awhile,
But silence falls between them;
Again they watch the stile;

The wife with poet's fancy. Waiting her lord's returning, In her eyes the love lights beam.

The mother, wrinkled and white-haired,

Which pair of eyes is keener?
On whom does the vision burst!
One murmurs: "Now he's coming
The mother sees him first!

Ah, yearning heart of a mother ! Tender as summer skies. Can wealth of wife's devotion Surpass thy sacrifice ?

O wife! thy dear gift cherish! The mother yields to thee Her treasure, joy and comfort; Crown thou his destiny.

Blood Will Tell

Blood Will Tell.

Good blood will show its quality. So will bad blood, the one in a healthy body and ruddy complexion, the other in ill health, blotches, pimples boiles and sores, and frequently in intenser forms as ulcers, abscesses, erysipelas, scrofulous disease, salt rheum, etc. Every organ of the body depends upon the blood for force and vitality, and is but scantily served when the blood is impure. No potent as a blood purifier or more rapidly produces new and healthy blood than Burdock Blood Bitters, which neutralizes the various poisons and restores the vitalizing power of this all important fluid. As an instance of this read what Mr. J. S. Neff, of Algoma Mills, Ont., says in a recent letter:

SIRS.—A year ago I was troubled with spots breaking out all over my body, the effect of bad blood. I consulted three different doctors, who gave me medicine but did not cure me. I was advised to try B. B. B., and after using two bottles I noticed the spots getting less. I continued the use of B. B. B., which entirely cured me, giving me also a splendid appetite. Since then I would use no other medicine.

no other medicine.

Do you feel as though your triends had all deserted you, business calamities overwhelmed you, your body refusing to perform its duties, and even the sun had taken refuge behind a cloud? Then use Northrop & Lyman's Vegetable Discovery, and hope will return and despondency disappear. Mr. R. H. Baker, Ingoldsby, writes: "I am completely cured of Dyspepsia that caused me great suffering for three years. Northrop & Lyman's VegetableDiscovery is the medicine that effected the cure after trying many other medicines."

removed ten corns from one pair of feet with-out any pain. What it has done once it will do again.

Nothing creates more disease, discomfort and distress than constipation of the bowels, in B. B. B., we have a remedy sure to remove

m B. B. B., we have a remery sure breader and cure it.

"Was troubled with continual headache and loss of appetite but before I had taken many doses of B. B. appetite and health returned." J. B. THOMPSON, Bethesda, Ont.

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age. Minard's Liniment, Lumberman's

August Flower"

Mrs. Sarah M. Black of Seneca, Mo., during the past two years has been affected with Neuralgia of the Head, Stomach and Womb, and writes: "My food did not seem to strengthen me at all and my appe-tite was very variable. My face was yellow, my head dull, and I had such pains in my left side. In the morning when I got up I would have a flow of mucus in the mouth, and a bad, bitter taste. Sometimes my breath became short, and I had such queer, tumbling, palpitating sensations around the heart. I ached all day under the shoulder blades in the left side, and down the back of my limbs. It seemed to be worse in the wet, cold weather of Winter and Spring; and whenever the spells came on, my feet and hands would turn cold, and I could get no sleep at all. I tried everywhere, and got no relief before using August Flower Then the change came. It has done me a wonderful deal of good during the time I have taken it and is working a complete cure."

G. G. GREEN, Sole Man'fr, Woodbury, N.J.

SATISFACTION Is guaranteed to every consumer of MOOD'S Sarsaparilla. One hundred doses in every bottle. No other does this.

AN EASY WINNER



After a trial, nothing wins a woman's

confidence so easily as "Sunlight" Soap. Her own good judgment tells her that it is a different soap and a better one than any she ever tried before, and that its cleansing yet mild properties are far superior to any thing she ever used before. "Sunlight" Soap will never disappoint anyone who gives it a fair trial and the beauty of it is, that it can be used for every purpose for which soap is used.



We will send half a pound of Nestle's Food to any mother sending us her address. THOMAS LEEMING & CO., MONTREAL, SEND FOR A COPY OF

Mary the Mother of Christ In Prophecy and its Fulfilment

By R. F. QUIGLEY, LL.B. (Harvard and Boston Universities), Ph. D. (Leo XIII.), D.LIT. (Laval), Barrister-at-Lav Saint John, N. B.

PRICE, . The (Montreal) True Witness. Before us to-day is a volume that we think is of great importance, at this present juncture, and that certainly shall eventually be productive of much good. It would be well that such a book should be found in the hands of every catholic and that the table in every Catholic and that the table in every Catholic household should have upon it Mr. Richard F. Quirgley's work. Mr. Quirgley is not a clergy, may he is a Bachelor of Laws, a graduate of Harvard and Boston Universities; he is a Barister at-law, in St. John, New Brunswick, this legal training has seemingly developed his faculties, and to that or judgment he adds the other of reason. We have few Catholic layers who are capable, or willing, to defend he true doctrines of the "Aucient Faith," when they are attacked by hundred and seventy odd pages. are attacked by prejudice or bigoto volume of four hundred and seven that tells in language (lear, bu forcible, the story of the dogma of late Conception. Mr. Quigley's w. Pustet & Co. of New York and Gi complete and entire refutation of that certain people hold with rethe sublimest and yet most in dogmas of our Church. The press volume are innumerable, but eathose that comment upon it are the seal of sincerity and they all in their praise of Mr. Quigley's in their praise of Mr. Quigley's Mr. Quigley and Mr. Quigley and

The (Boston) Republic.

Mr. Quicky and his opponent fought a good fight and a long one. It was no box's play. It was a struggle between men of intellect and intelligence, men well versed in the use of language and logic. The Fathers of the Charchwere searched, and authority after authority brought to bear testimony on one side or another. The result was a complete victory for Mr. Quigley. The book is the domain of the Immaculate Conception of the Immaculate Conception on the Cour Protestant brethren to make light of, any Catholic who reads Mr. to lightly shook will find arguments that will stand him in good stead on all occasions, and the Protestant reader ean but be convinced that the dogma stands on logical, on reasonable grounds.

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MORIGAGES purchased. G. A. SOMERVILLE

For you were as sheep going ast are now converted to the pastor at your souls. (1 St. Peter, il., 25.)

APRIL 30, 1892.

FIVE-MINUTE SERM

Second Sunday after Ed

THE GOOD SHEPHER

To day is the Sunday of Shepherd, and the Church si strains: "The Good who laid down His life for yea, who was contented eve His flock, the Good Shephe again-Allelulia!" It is in loving, and, to us, most win acter that our Lord presen in the Gospel of to-day-Snepherd, who knoweth His acknowledges them as His tender care for them is so is willing even to lay He is willing the life for their sake, yet with to take it again for His ow to take it again good. for their eternal good. V He rose again, for they truest sense His sheep who His name, and are gather one fold, the holy Catholic But it is not enough to must also hear His voice. we done this in the pas hearkened to His voice as us through the offices of through the words of through the still, small v science? Alas! we have going astray. We have His voice, as it has so ofte us, bidding us follow Him ing strayed away from o we have refused to listen tones of that same sweet us back to our place in thave wandered still furth the pleasant pastures of s seemed delight for a tir the wolf, the great enem was lurking, waiting for

> into what danger have w wandering from the righ now, during the holy s that is passed, the Chu appealing to us through es, and through the spoken by her ministe our evil ways, to leav pleasures of sin, and re we can alone find pastu to the sacraments of the in the Good Shepherd g Many hav His sheep. Many hav the call of the Saviour have come during this green pastures and t where the Good Shep flock, and, with souls newed, are prepared a to walk hereafter in th eousness, where He Even when at last th through the Valley of Death they will fear will be with them, staff shall comfort ther But there are also many, who have not voice of Jesus, as He o blessed Easter-tide. sheep, they still wa their own choosing, lead them into dange O foolish, wandering ere it is too late to the

seize us as his prey for

sin-stained, and you washed in the stream your Shepherd's sid Blood shed for you w His life for your sa penance which He and be made clean in your cleansing. Your gone astray; be n herd, the Bishop of have been famishing need for your spir Come, then, to Him and tenderly invite which he has prepar nigh with joy to the of His Sacred Bod overflowing cup of that your souls may life eternal. Then in the presence of mercy will follow your life, and you house of the Lord f house of many mar prepared for those "I give th and they shall not no man shall snat hand. And rementise of His: "He and drinketh My I life, and I will rai day." Yes, poor we have been, i

calls you. Your sou

our wayward pat and follow Him, h the last day, and favored sheep upo be glad for ever The Beau The standard

varies greatly in and with indiv prefer the plum some admire the s and some the tall But among all pe race, one point o mired-a pure, o plexion-whether olond, brunette, This first great can be assured o the blood, active and digestion, a by the use of Di cal Discovery. money refunded cruptions, mot

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Second Sunday after Easter.

THE GOOD SHEPHERD. For you were as sheep going astray: but you are now converted to the pastor and bishop of your souls. (1 St. Peter, il., 25.)

Today is the Sunday of the Good epherd, and the Church sings in joy-Shepherd, and the Good Shepherd, ful strains: "The Good Shepherd, who laid down His life for His sheep, yea, who was contented even to die for His flock, the Good Shepherd is risen again-Allelulia!" It is in this tender, loving, and, to us, most winning character that our Lord presents Himself in the Gospel of to-day—the Good Shepherd, who knoweth His sheep, and acknowledges them as His own, whose tender care for them is so great that He is willing even to lay down His He is wining even to lay down His life for their sake, yet with the power to take it again for His own glory and for their eternal good. We are those sheep for whom He died, and for whom He rose again, for they are in the truest sense His sheep who believe in His name, and are gathered into His one fold, the holy Catholic Church.

But it is not enough to believe; we must also hear His voice. How have we done this in the past? Have we hearkened to His voice as He spake to us through the offices of the Church, through the words of our pastors, through the still, small voice of conscience? Alas! we have been as sheep science astray. We have been deaf to going astray. We have been deaf to His voice, as it has so often spoken to us, bidding us follow Him. And, having strayed away from our Shepherd, we have refused to listen to the loving tones of that same sweet voice, calling us back to our place in the flock, but have wandered still further away into the pleasant pastures of sin, where all seemed delight for a time, but where the wolf, the great enemy of our souls, was lurking, waiting for his chance to seize us as his prey for ever. Oh! into what danger have we run by thus wandering from the right path! But now, during the holy season of Lent passed, the Church has been appealing to us through her solemn es, and through the earnest words spoken by her ministers, to forsake our evil ways, to leave the deceitful pleasures of sin, and return to where we can alone find pasture for our souls, to the sacraments of the Church, wherein the Good Shepherd gives Himself to Many have hearkened to His sheep. Many have hearkened to the call of the Saviour's voice, many have come during this holy time to the green pastures and the still waters, the Good Shepherd feeds His flock, and, with souls restored and renewed, are prepared and determined to walk hereafter in the paths of right eousness, where He leads the way Even when at last they shall walk through the Valley of the Shadow of Death they will fear no evil, for He will be with them, His rod and His

staff shall comfort them. But there are also many, far too many, who have not listened to the voice of Jesus, as He calls them in this Poor, wayward blessed Easter-tide. sheep, they still wander in paths of their own choosing, which can only lead them into danger and into death. O foolish, wandering ones! take heed ere it is too late to the gentle voice that calls you. Your souls are soiled and sin-stained, and you have need to be washed in the stream which flows from your Shepherd's side, His Precious Blood shed for you when He laid down His life for your sake. Come, wash and be made clean in the sacrament of penance which He has ordained for your cleansing. You were as sheep herd, the Bishop of your souls. You have been famishing for the food you need for your spiritual sustenance. Come, then, to Him who so graciously and tenderly invites you to the table which he has prepared for you. Draw nigh with joy to the heavenly banquet of His Sacred Body and the goodly, overflowing cup of His Precious Blood, that your souls may be fed and have life eternal. Then will you be strong in the presence of your enemies, His mercy will follow you all the days of your life, and you will dwell in the house of the Lord for ever, even in the house of many mansions which He has prepared for those who love and follow "I give them life everlasting, and they shall not perish forever, and no man shall snatch them out of My hand. And remember that other promise of His: "He that eateth My Flesh and drinketh My Blood has everlasting life, and I will raise him up at the last day." Yes, poor, lost sheep though we have been, if we now turn from our wayward paths to hear His voice and follow Him, he will raise us up at the last day, and place us among his favored sheep upon His right hand, to be glad for ever in the light of His

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The Beauty Standard.

The standard of female loveliness varies greatly in different countries and with individual tastes. Some prefer the plump and buxom type; some admire the slender and sylph-like, and some the tall and queenly maiden. But among all people of the Caucasian race, one point of beauty is always admired-a pure, clear and spotless plexion-whether the female be of the blond, brunette, or hazel-eyed type. can be assured only by a pure state of the blood, active liver, good appetite and digestion, all of which are secured by the use of Dr. Pierce's Golden Medical Discovery. It is guaranteed to accomplish all that is claimed for it, or money refunded. If you would have a clear, lovely complexion, free from the Mother of God, but I never fail to other the Mother of God, but I never fail to clear, lovely complexion, free from eruptions, moth patches, spots and blemishes, use the "Golden Medical Discours,"

OUR BOYS AND GIRLS. A PRAYER AND ITS CONSE-QUENCE.

The morning sun, after playing or the crystal peaks of the Tyrolese Alps, peeped over their snowy heights into one of those pretty, tranquil yales, folds of the majesty cloaks in which Tyrol is wrapped, and which one can find only there. Warm and cheering it shone in through the polished windows of the little house of Frantzel and Rosa Reosi. As if enamored of the neat little cottage, it seemed to pour forth with more than wonted profusion its treasures of light, and to rollick with glee on the white sand spread about the floor. In the midst of the apartment bathed by its rays, stood a small table, proud of its dainty cloth and dazzling set of china.

A kindly, but sad-looking young woman busied herself about the room. Ever and anon her eyes turned as if unconsciously toward a cradle out of whose downy depths peered a pair of Some care, evidently, rosy cheeks. rosy cheeks. Some care, evidency, weighed heavily on the young mother's heart, for a sigh would frequently escape her. Was her husband unworthy of her love and tenderness? No Frantzel was as true and loyal a husband as ever honored the conjugal

state. The little home was comfortable, in factit was a model menage. To all appearance, then, the cause of the mother's anxiety was centered in the little sleeping figure at her side, and with reason, for this, her first-born, was blind. The child was already six months old, with golden curls, a pretty round month, finely formed member -a beautiful babe in all other respects, but he was blind, hopelessly blind, according to the village physician. A thick whitish film shut out every ray of light. In vain did she smile to him ;

her smiles were lost to the little one. She sought in vain the pleasure, so dear to a mother's heart, of seeing herself mir-rored in her's child's eyes. How bitter the thought that little Bua was ever to be a burden to herself and to others, and how fervent the supplications that rose up from the little Tyrolese home to the throne of God. One morning, while she leaned over the cradle of th blind baby boy, a thought flashed through the mother's mind. Since all human hope seemed lost, there remained but to turn with entire confidence to the mother of God and ask her to effect a miracle. "Our Lady of Good Counsel has helped so many, she surely will help me." She communicated her design to her husband, who approved of it, and a pilgrimage was resolved upon. Impatiently did the anxious mother look forward to the next Sun-It dawned at last, and having day. received Communion in their village church, the young couple set out for their long trudge across the mountains, accompanied by the good wishes of their simple neighbors. Frantzel, in his gray coat and velvet trousers, and carrying ostensibly his rosary, was a fine figue of vigorous and simple-hearted manhood, while his wife, in her picturesque Tyrolese costume,

of Our Lady the sun was already high in the heavens. Truly the picture of Our Lady was beautiful, and it was little to be marvelled at that it should your cleansing. You were as sheep gone astray; be now converted and return to Jesus, the Pastor, the Shep-You Our Lady. wife entered the church it was almost deserted. Conspicuous among the few that still remained, a tall, finely-built him in this particular engraving congentleman stood examining very closely the picture itself and the decorations of the little Alpine shrine. According to the custom of the country Frantzel and his wife, kneeling on the payment, regired the reserve then the little Typelesa village, and as it pavement, recited the rosary;

seemed like the angel of his home. For

When they reached the shrine

Rosa, taking her child in her arms, and holding it up to the miraculous picture, implored in a loud voice, and with the deepest confidence, the mother of God to give sight to the little suf-ferer. As she uttered the last words of prayer the gentleman mentioned rose and left the church. The young mother folded her child to her bosom—alas! he was still blind—and together the pilgrims withdrew. As they issued forth from the sanctuary the tall gentleman, who, to the wondering couple, seemed to have something mysterious about his person, approached Rosa and

"I know by your prayer, which I overheard, that your child is blind. May I see him?"

The mother held the little fellow up to the stranger, who examined him carefully.

'Have you consulted any doctor?" "Yes, sir; but he to whom we have applied says he can do nothing for the child, so we have recourse to Our Lady

"And will she help you?" inquired the stranger, with a smile of incredul-

ity. "She has helped thousands before

"Your confidence is great indeed, madam; come with me to yonder hotel and I will examine the little one's eyes

more thoroughly."
"The Blessed Virgin has heard my

the Mother of God, but I never fail to

Minard's Liniment is used by Physi-

power to do so. I have been touched by your child-like confidence." Accompanied by the young couple officious attendants, he asked a room a great miracle in answer to your for a quarter of an hour. The mother was in a state of feverish excitement. Had not Providence sent this man to cure her child? But he believed to the beautiful engraving the believed to the beautiful engraving the believed to the but as a remembrance of one of the blessed to the but as a remembrance of one of the blessed to the but as a remembrance of the blessed to the but as a remembrance of the but as a but neither in God nor in the Blessed the most important days of his life Virgin! She could not understand him. They were at once shown to a room. The stranger took the blind prayer.—Annals of the Sacred Heart. child in his arms and held him up to After a careful examinathe light. he turned to the parents and tion

"The eyeball," he said, "is per-

assured them that in a few weeks the

rupted the stranger; "the operation I career. It is the most truthful and am about to perform is a delicate and graphic picture of the kind that has "No weakness now, madam," inter-

"No weakness now, maken," approached the stranger; "the operation I may about to perform is a delicate and very serious one. Take the little one on your knees and hold his head."

Rosa obeyed, though not without violent efforts to overcome her emotion. The stranger, a professor of one of the leading universities in Italy, an eminent oculist whom many had to thank for their sight, seized a sharp probe and ran it with wonderful quickness over the right and then over the left eye. Frantzel had difficulty in obeying the brief and rapid commands of the physician. At length the latter rose, aud, adressing the mother:

"Allow me to congratulate you, madam," he said; "the operation has been completely successful; your child of the stranger; the properties of the kind that has graphic picture of the kind that has been printed:

A stands for Alcohol; deathlike its grip;

A stands for Alcohol; deathlike its grip;

B for Beginner, who takes just a sip;
C for Companion who urges him on;
E for Endeavor he makes to resist;
F for the dunit that he afterward feels:
H for the Horrors that hang at his heels;
I his Intention to drink not at all.
K for his Kinewledge that he is a slave.

K for his Kinewledge that he sprip;
B for Endeavor he makes to resist;
F for the deavor he makes to resist;
H for the Horrors that hang at his heels;
I his Intention to drink not at all.
K for his Kinewledge that he is a slave.

K for his Kinewledge that he sprip;
B for Endeavor he makes to resist;
F for the Guilt that he afterward feels:
I his Intention to drink not at all.
K for his Kinewledge that he is a slave.

K for his Kinewledge that he is a slave.

S tands for Yeinds who applied that he is a slave.

S tands for Yeinds who a loudy insist;
G for the Quarrels that nightly abound.
S tands for Sights that his vision beding the price of the physician in the slave of the physician in the sum of the physician in the stranger of the physician in the stranger of the driver of the physician in the stranger of the driver of the physician in the strang

will soon see as well as we do Rosa would have thanked him if she could have found words, but her happiness was too great to allow her to speak. Frantzel seized the stranger's hand and kissed it repeatedly.

"I have come just in the right time. have I not?" said the latter, and after Purification, as required by giving a few directions as to the prethat the stranger had retired to his mony is not obligatory, but most laud-room and would not see anybody. A able. It dates back to the very be mysterious personage had gone for a beautiful and Christian ceremony. trip to the Tyrolese Alps.

ness of the little home in the Tyrolese While the young mother sat by plucked at the sweet-smelling flowers four hours they traveled over beautiful mountains, and through fresh, smiling

of their piety were everywhere een; the walls of the little sancwere literally covered with figures, tributes of gratitude to ady. When Frantzel and his tered the church it was almost d. Conspicuous among the few ll remained, a tall, finely-built limit in this particular engraving continuous. In this particular engraving continuous the latter of the church is were everywhere. This he wished to be churched, to receive this blessing; some through false modesty, others through carelessness or lack of piety. They who possess strong faith, siminately acquired some reputation in his particular engraving continuous among the few limit in this particular engraving continuous.

then the little Tyrolese village, and, as it arms, stopped before the house of the wood engraver, a tall gentleman alighted. It was the professor whom we have last seen at the shrine of Our Lady of Good Counsel.

Good Counsel.
"Well, my good friends," he exclaimed, on entering the house, and without appearing to notice the look of bewilderment on the young parents faces, "did not my words prove true?"
"Look, sir," cried the mother, seiz-

ing little Bua and holding him up to the stranger, "his eyes are as deep as yonder lake."

"How glad I am of it!" replied the professor. "But do you know what brought me from Italy to Tyrol again? I have just come to see you and express to you my warmest, my sincerest thanks." The young parents could not understand this. "I owe you more than you think," continued the professor. "It is true I have given to professor. "It is true I have given to your child the use of his eyes, but you, by your confidence in God, have given the light of faith, which is infinitely me the light of faith, which is infinitely On the Sunday which more precious. you went to the shrine of Our Lady, I, too, went there, but to while away a few weary hours. I had long lost the faith of my childhood, but when I heard

render a service when it is in my you pray, I felt, I must confess it, power to do so. I have been touched rather strange impressions. That was by your child like confidence." the first of a long chain of graces, and to-day I believe in God and in Mary he directed his steps to the village inn, too; and, after God, I thank you for where, in answer to the many offers of it. The Almighty has indeed wrought

Alphabetical Stages of Alcoholism.

Dr. Cyrus Edson contributed a paper child would have the perfect use of his to the North American Review on question, "Is Drunkenness Curable?" and ended the article by reciting an fectly sound. A thin layer of skin alphabetic rhyme, describing all the stages of alchoism from the first nip to now shuts out every ray of light, but stages of alchoism from the first mp to a touch of the knife will cure the a drunkard's grave, which he learned hild."

The mother uttered a wild cry of ability and fine moral perceptions, who oy, then falling on her knees, "I was an incurable inchriate. The docjoy, then falling on her knees, "I was an incurable incurable. I was an incurable incu verses, describing his own case and

The Churching of Mothers.

The Blessed Virgin Mary went up to Jerusalem forty days after the birth of her Child, our Lord Jesus Christ, in order to comply with the ceremony of cautions to be taken before the child is celebrated on the Feast of the Puricould be taken into the light of the sun, he withdrew, leaving Frantzel Church has ordained a similar cere sun, ne withdrew, leaving Frantzel and Rosa happy and bewildered; for the had not even given them time to thank him. Later in the day, when Frantzel sought him out, he was told mother after child-birth. This ceremother was told to be a sun of the blessing of the Church on the mother after child-birth. This ceremother was told to be a sun of the blessing of the Church on the mother after child-birth.

short time after he learned that the ginning of the Church, and is truly a it the mother makes her very first visit to our Lord in the Temple -she imi tates the Blessed Lady she goes up Two months had passed. No cloud to thank the Lord for His favor and over-shadowed now the joy and quietand the prayer of the Church, who implores the Lord that, though the in the open window, looking with a light tereession of the Blessed Virgin Mary, heart into the sunshine, little Bua and the merits of her Son Jesus, the romped boisterously about the room or mother of the child may obtain the plucked at the sweet-smelling flowers grace of God and be united even in the at her breast, for the child had been kingdom of Heaven. The mother has entirely cured. The marvel was known throughout the whole country; in educating her children, in moulding known throughout the whole country; it was told in deep valleys and on windbeaten peaks, and a thousand thanks character. On the mother particularly were returned to God by those honest and pious mountaineers. For some time Frantzel had been the child, and she should be anxious to busily engaged in carving on wood a representation of "The Last Scene," by Leonardo da Vinci. (By trade he was an engraver.) This he wished to dens of life. Many mothers neglect to

Never permit the system to become run down, as then it is almost impossible to withstand the ravages of disease. Dr. Williams' Pink Pills stand at the head of all medicines as a blood builder and nerve tonic, correcting irregularities, restoring lost energies, and building up the system. Good for men and women, young and old. Sold by druggists, or sent on receipt of price 50 cents by addressing The Dr. Williams Med. Co., Brockville, Ont.

Inflammation of the Eyes Cured.
Mr. Jacob D. Miller, Newbury, writes; "Marges and the property of the price of the price

Inflammation of the Eyes Curent.

Mr. Jacob D. Miller, Newbury, writes; "I was troubled with Inflammation of the Eyes, o that during nearly the whole of the sumples of 1882 I could not work; I took several sottles of Northrop & Lyman's Vegetable Discovery, and it gives me great pleasure nform you that it cured me of my affliction, it is an excellent medicine for Costiveness."

John Hays, Credit P. O., says: "His shoulder was so lame for nine months that he could not raise his hand to his head, but by the use of Dr. Thomas' Eelectric Oil the pain and lameness disappeared, and although three months has elapsed, he has not had an attack of it since."

of it since."

Mr. Parpetus Boileau, Ottawa, says: 'I was radically cured of piles, from which I had been suffering for over two months, by the use of Thomas' Eelectric Oil. I used it both internally and externally, taking it in small doses before meals and on retiring to bed. In one week I was cured, and have had no trouble since. I believe it saved my life." trouble since. I believe it saved my life."

UNSIGHTLY PIMPLES, BLOTCHES, TAN, and all itching humors of the skin are removed by using Dr. Low's Sulphur Soap.

THE MOST AGREEABLE, restorative tonic and mild stimulant is Milburn's Beef Iron and Wine.

Mrs. Jane Vansickle, Alberton, Ont., was cared of liver complaint, after years of suffering, by using five bottles of B. B. She recommends it.

THIRTY YEARS. Johnston, N. B., March 11, 1889. "I was troubled for thirty years with pains in my side, which increased and

became very bad. I used ST. JACOBS OIL and it completely cured. I give it all praise.

MRS. WM. RYDER. "ALL RIGHT! ST. JACOBS OIL DID IT."

1st. Commence by dipping one of the articles to be washed in a tub of luke-warm water. Draw it out and rub on the "SURPRISE" lightly, not missing any soiled pieces. Then roll in a tight roll, put back in the tub under the water and let it stay there half an hour. Do all the wash this way.

2d. After soaking for this time, rub lightly on the washboard; the dirt will drop out.

3d. Then wash lightly through a luke-warm rinse water, which will take out the suds.

Next rinse through a blue water. (Use scarcely bluing. SURPRISE takes the place of bluing). Wring them; hang up to dry without boiling or scalding or any more rubbing. The wash will come out sweet, clean, white.

B-11-21-21-4

Survival of the Fittest. J. J. H. GREGORY & SON, Marbiche

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Next Bi-Monthly Drawings in 1892—March 2nd and 16th and April 6th and 20th.

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LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and redors to health Debilitated Constitutions, and are invaluable in all Compilable incidental to Females of all ages. Bor Children and the aged they are priceism. Ompilable remedy for Bad Legs, Rad Breazie, Old Wounds, Sores and Ulcers. It is no failible remedy for Bad Legs, Rad Breazie, Old Wounds, Bores and Ulcers. It is femous for Gert and Rheumstism. For disorders of the Chest it has no equal. FOR BORE THROATS, BRONCHITIS, COUGHS, COUGHS, Coughts and all skin Diseases it has no rival; and for contracted and stiff joints it nots like a charm.

Manufactured only at Professor HOLLOWAY's Establishment.

78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDONAnd are sold at is. 14d _ 25s Sd., 4s. 6d., 11s., 22s. and 33s. each Box or Pot, and may be had
of all Medicine Vendor, throughout the world.

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

For Sale Cheap, or to Rent. WILSON & RANAHAN GROCERS.

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. G. Tp. London, 50 acres, more or less; about 45 acres in grass; house, barn, etc. FOR SALE.

Lot 17, Con. 14, Tp. of McGilliv-ray: 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, cic., and Grist Mill with good water privileges. Mill and site will be sold separately.

P. O. Drawer 478, London.

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ndertaker and Importer of Fine Fun-eral Furnishings. Funerals furnished at their real and proper value. 355 RICHMOND STREET. Residence – 112 Elmwood avenue, London South.

COMMERCIAL HOTEL, 5t and 58 Jarvis street, Toronto. This hotel has been refitted and furnished throughout. Home comforts. Terms \$1.00 per day.

M. DONNELLY, Proprietor,

CONTINUED FROM PAGE THREE. native between Nestorianism, with its out and out denial of Mary's Divine Maternity and the Divinity of her Son, and the Catholic doctrine which affirms both. But enough for one issue. We must defer till next week our answer to the other objections. Our readers will not, we are sure, find fault with us for giving so much space to the vindication of a doctrine which is the compendious expression of the mystery of the Incar-nation; without which the atonement is emptied of its meaning and reality and which is withal so glorious to Mary and so dear to the heart of every Catholic. And now, in closing, we openly challenge Mr. Blair, or any other Protestant, to show how he can hold that God the Son died on the cross to save mankind and at the same time deny that Mary is the Mother of God the Son. If he holds the former he needs must old the latter; in denying the latter he denies the former also.

Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, Albion Block, Richmond Street. J. Forrestall, Pres. Wm. Coreoran, Recording Secretary.

C. M. B. A.

It is a habit of a few editors to write letters as coming from other quarters, endorsing atterances already made in editorial shape. We hope our friend of the C. M. B. A. Weekly has not adopted this procedure in his sanctum. Appearances would, however, lead us to the supposition that such is the case. As we remarked last week, our Canadian brothers are well aware that there has ceased to be a Canadian trouble, in so far, at least, as discussion is concerned. No branch, no Canadian paper, no individual member, so far as we are aware, has for a length of time referred to the matter as being a live topic. Yet week after week appears something in editorial or letter shape in the Weekly (the latter nearly always in the form of a no-name and no date epistle) referring in most uncharitable terms to those who hold that C. M. B. A. Home Rule would be a good thing for Canada. The persistent discussion of this topic in the Weekly leads us to the conviction that there is a settled purpose on foot, on the part of that section of the American membership which is and always has been in financial deep 'water, to break up the existing status of the organization, and transform it into what would virtually amount to a regular insurance corporation, with headquarters at Buffalo. The Weekly is but the mouthpiece of this wing of the society. And that the New York combine will be able to carry out its objects there is little doubt, as it now has a controlling voice in the Supreme Council. That the anonymous letter in the Weekly was written with the view of breaking up the Grand Councils and forwarding the movement for centralization, will be seen from the following extract:

'My very best, sincerest and constant thoughts are of the C. M. B. A. as a whole.

tion, will be seen from the following extract:

"My very best, sincerest and constant thoughts are of the C. M. B. A. ns a whole, not thinking of this Grand Council or that one, but on the contrary I would work might and main to abolish them and allow each branch or district to transact their business direct with the Supreme Council."

Fancy a movement on fact to abolish all the State Legislatures of the American union and have all business transacted in Washington; fancy, too, the Canadians wiping out all their Provincial Parliaments and allowing Ottawa to absorb the whole system of government. We would advise our Canadian brothers to watch closely the course of events. At present their voice in the Supreme Council is scarcely audible. In the new regime we would be simply a cipher.

The Reserve Fund.

Another circumstance has occurred which will have a tendency to weaken the confidence of our Canadian brothers in the supreme governing body. On giving the matter full consideration we doubt not they will consider it a most extraordinary course for the Supreme Board of Trustees to make application to the Legislature of the State of New York for power to increase our reserve fund to a million and a half of dollars. Who authorized them to take this step? and where is the necessity for such a procedure? are questions which may well be asked. It also seems strange that such an important move should be made so near the time of the meeting of the Supreme body. It is a debatable question whether they have the power to do so, and we think the negative

seems strange that such an important move should be made so near the time of the meeting of the Supreme body. It is a debatable question whether they have the power to do so, and we think the negative side would have the best of the argument. When the time arrives that the reserve fund will amount to a mullion and a half (about fifty years) nearly all of those who are now members will have passed away. The injustice of this move is quite apparent. The fund should, as far as possible be divided amongst those who contributed to its creation. Leaving it for those who will become members long after most of us have died, forces us to ask, with Sir Boyle Roach, a member of the Irish Parliament, "What has posterity ever done for us?"

The bill granting the powers asked for passed the Legislature, but the Governor vetoed it, on the ground that the Supreme Council has already the power, under the common law, to create such a fund. Supreme Trustee Hynes, of New York, thereupon declared that the trustees would take the Governor at his word, and go on reserving until they reach a million and a half. Those who would oppose the creation of such a large fund should not take comfort from the thought that the Supreme Council in session will step in to protect us. This is just what they will not do, for it is likely that those who have made this move have beforehand studied well their chances of carrying it out. We may now perceive the reason for such a wholesale creation of unrepresentative votes at the last session in Niagara Falls. It will be remembered that all Supreme Chancellors, and all members of the first Supreme Council were given a voice and a vote at every meeting of that body as long as they lived. The New York Brothers, by this move, may well laugh at the efforts of the actual representatives to oppose their schemes. All the more will we of Canada feel our weakness when we reflect that we never had a Supreme Chancellor nor a member of the first Council; and it is a fact that the unrepresentative members of the Supr

Grand Council of Canada. MEETING OF THE BOARD OF TRUSTEES.

A meeting of the Board of Trustees of the
Grand Council of Canada was held in the
Rossin House, Toronto, 20th April, 1892, at
10:30 a m

Rossin House, Toronto, 20th April, 1832, at 10:30 a. m.

The following members were present: Grand President, Dr. John A. MacCabe: Trustees Rev. P. M. Bardon, Rev. M. J. Tiernan; E. J. Reilly, O. K. Fraser, T. P. Tansey and Grand Secretary S. R. Brown. There were also present Rev. H. J. Me-Phillips, D. J. O'Connor and John Roman. The Grand President addressed the meet-

ing on the work done in Canada since last Convention, the progress made being very satisfactory—an increase of 34 new Branches and about 2,000 members. At the date of the Montreal Convention there were 140 Branches in Canada, with a membership of 5,600; at present there are 174 Branches, with a membership of about 7,500.

The Grand Secretary read communications from Branches as follows:
Branch 143, Montreal—"At the last meeting of Branch 143, held on the 6th inst., a resolution was passed that the Secretary of Branch 143 should write to the Grand Secretary, asking him to draw the attention of the Grand Council of Canada on what follows:
On assessments 1 and 2, No. 334. Brother Owen O'Brien died at the age of seventy two years. He was admitted in the C. M. B. A. on the 16th September, 1876, and died on the 28th December, 1891. He was at that rate fifty six years of age when he was admitted in the C. M. B. A.
On assessments 3 and 4, No. 57. Brother Patrick Davy died at the age of sixty eight years. He was admitted on the 18th October, 1877, and died on the 5th February, 1892. He was fifty three years of age when he was admitted in the C. M. B. A.

The constitution specified that a man cannot be a member of the C. M. B. A. if he is over fifty years of age at date of initiation; and yet we find members initiated over that age.
Brother Michael Ryan—assessment 3 and 4,

age.
Brother Michael Ryan—assessment 3 and 4,

age.
Brother Michael Ryan—assessment 3 and 4, No. 25—died at eighteen years of age. He was admitted a member on the 22nd of June, 1891, and died on the 18th of November, last. Cause of death phthisis pulmonaris. The case of Brother Ryan being under investigation, will you please tell us why we have to pay for that death, before the investigation decides the matter?

Secretary Brown stated that when the C. M. B. A. was instituted, and for the first year or two of its existence, applicants were admitted up to sixty years of age. This accounts for the ages of the deceased members referred to in the communication. Regarding the collecting of money for such cases as Michael Ryan it was decided to refer the matter to Supreme Recorder Hickey for answer.

Michael Ryan it was decided to refer the matter to Supreme Recorder Hickey for answer.

From the Secretary of Branch 1, Windsor, asking "Whether, on the death of a member of a branch, his advance beneficiary should be refunded, said member having paid all assessments for which he was liable," the Council decided to refer this question to Supreme Solicitor J. T. Keena, of Detroit. From the Secretary of Branch 86, Deseronto, "Asking if the Council would advance to a member of said branch, the necessary funds, amounting to about \$1500, to purchase a hotel property, and accept a mortgage and said member's beneficiary certificate as security, the member being willing to pay a fair interest," the board decided to not lend money on said security.

On motion of Mr. Fraser, seconded by Mr. Reilly, Mr. T. P. Tansey was appointed, in conjunction with the committee of the Hamilton branches, to make all necessary arrangements with the railroad companies to carry delegates to and from the Hamilton Convention.

Moved by Mr. Fraser, seconded by Rey.

delegates to and from the maintent convention.

Moved by Mr. Fraser, seconded by Rev. M. J. Tiernan, that the next regular convention of the Grand Council of Canada be held on the 30th August, E-12, unless arrangements can be made for a single fare on September 6th, for the round trip. Carried. On motion of Rev. P. M. Bardou, seconded by Mr. Fraser, the Grand Secretary was authorized to have a foot-note printed on the Representatives Credentials, to the effect that no per diem allowance would be paid delegates who did not attend every session of the convention.

no per diem allowance would be paid delegates who did not attend every session of the convention.

Moved by Rev. P. M. Bardou, seconded by O. K. Fraser, that the interests of this association will be better served by not having a banquet in connection with our conventions, and no other entertainment, until after the business of the convention is completed. Carried.

The Board recommended a number of amendments to the constitution, and instructed the Grand Secretary to send said recommendations to the chairman of the Committee on Laws in order that they may be properly discussed by the branches before the date of the convention.

1. That the fees of Branch Medical Examiners be increased to at least \$2.00 for each examination, as it is the sense of this Board that more careful examination would be made if the examining physicians were paid a higher fee.

express understanding that such Branches, it organized, shall not send a representative to organized, shall not send a representative to said Convention. Carried.

The Grand Secretary was requested to endeavor to have the financial statement (which is required by the constitution to be distributed among the representatives immediately after the opening of the Convention) printed one month before the date of the Convention, and one copy thereof mailed to each Branch Secretary and each representative.

The Grand Secretary and each representative.

The Grand Secretary was instructed to notify each Branch to not neglect, under pain of suspension, the sending to the Chairman of the Grand Council Finance Committee the statement of the financial transactions of the Branch with the Grand Secretary, required by Section 12, Article xi., Supreme Constitution.

Branch with the Grand Secretary, required by Section 12, Article xi., Supreme Constitution.

On motion of Mr. Fraser, seconded by Rev. P. M. Bardou, the Grand President and Grand Secretary were appointed to interview J. H. Hunter, Esq., Inspector of Insurance, regarding the Insurance Corporations Act of Ontario, and to ascertain if it be absolutely necessary for the Grand Conneil of Canada to become registered under said Act; and if so, said officers be hereby authorized to have the council registered without delay. Moved by Mr. Tansey, seconded by Mr. Fraser, that the Grand Council of Canada join the Canadian Fraternal Association.

It was also moved, and seconded, that Mr. O. K. Fraser be a representative from the Grand Council of Canada to said association. The last two motions were withdrawn in order to give the Board time to ascertain whether there be anything in the Constitution or Ritual of said Canadian Fraternal Association that might hinder the C. M. B. A. from joining it, and to also ascertain how many representatives the C. M. B. A. Grand Conneil of Canada would be entitled to.

Mr. Tansey addressed the Board on the advisability of having a uniform draft for the payment of money to the Council used by all the Branches, similar to what is used by the Catholic Benevolent Legion.

It was shown that this plan was not workable in the C. M. B. A. here, on account of the large number of branches in locations where there are not any banks.

After one of the most successful meetings the Board has yet held an adjournment took place, to meet again at the call of the Grand President.

Resolution of Condolence.

At the regular meeting of Branch No. 2, St. Thomas, held on the evening of March 37, the following resolutions of condolence were unani-Thomas, held on the evening of March 3%, the following resolutions of condolence were unanimously adopted:

Whereas—The Almighty has, in His infinite wisdom, been pleased to take from our esteemed Brother, Edward O'Mara, his beloved wife, Resolved—That we tender our Brother and her relatives our deepest sympathy in this the hour of their sad bereavement.

Resolved—That our Brother sustains the loss of a devoted wife, and his two children a faithful and Christian mother, and the Church a devoted attendant. Bet further

Resolved—That we send a copy of the above resolutions to our official organ, the CATHOLIC RECORD.

Signed by the committee,

JOSEPH DUEFY,

DIOCESE OF HAMILTON.

HOLY WEEK AT ARTHUR. The devotional services at St.John's Church here during Holy Week, conducted by the Rev. Father Dube, were largely attended. On Holy Thursday the ceremonies were commenced at 10 o'clock, the church being well filled. Rev. Father Dube was celebrant of the Mass. A procession was forared in the sanctuary, and moved slowly tewards the repository, which had been suitably prepared for the occasion by the Sisters of St. Joseph. The deep-seated pisty of those present was clearly manifested by the large number who partook of Holy Communion. During the entire afternoon many members of the congregation visited the church to make adoration at the Repository. On Good Friday the Mass of the Presanctified was celebrated at 10 o'clock by Rev. Father Dube. During the afternoon there was no cessation of the continued throng visiting the church for the purpose of making the Stations of the Cross. On Holy Saturday took place the ceremony of blessing the fire, the Pascal candle, the Easter and Baptismal water, followed by High Mass, celebrated by Father Dube. Notwith-standing the unabating zeal on the part of both the Rev. Fathers, and the fatigue produced from the continuous strain upon them physically, owing to the unprecedented number engaging them at the confessional, they were found active and ready to enter upon the protracted and sacred services appertaining to Easter Sunday, with renewed vigor: on which day two Masses were celebrated by Rev. Father Dube.—One at 8, when again a large number received Holy Communion, and the other at half past ten. Rev. Father Duberty preached a most eloquent sermon, logical, practical and impressive, going minutely over the different ceremonies performed and sanctioned by the Church during Holy Week, and explaining the sacred practices essential for reaping the benefits promised by the Church to those performing them with proper earnestness and devotion. At both Masses the Easter Collections were taken up, the people marking their high appreciation of Father Doherty and his flook, who are alw

EASTER SUNDAY AT MOUNT FOREST.
There was a large congregation present at the morning service in St. Mary's church, and an attractive display of flowers adorned the altar. High Mass was celebrated at 10:20 o'clock by Rev. Father Haley. The singing by the choir, under the leadership of Miss K. C. Strong, was good, and added much to the success of the impressive service, the rendering in the evening of "O Salutaris" by Miss Strong and Mrs. D. Murphy being worthy of special mention. Although the Lenten season did not call for much self-denial this year, Easter was apparently none the less gladly welcomed by the Catholics, with whom this day is always one of special joy.

Blessed le God for sleep, and sleep for dreams.
And blessed be dreams that warm is when a cold;
Set weary feet in springtime's vanished ways.
And grant to age youth's very heart of gold!

For in our dreams is knowledge banished quite. No sorrow hangs above us, like a cloud To hide the sun, or chill its rapturous warmth Dreams are the miracles God hath allowed

To set at naught the laws of time and change, And to restore the lost, estranged and dead, To touch our hands with hands that are in more,
To mingle hearts with hearts whose palse ha

To shrivel up the utmost length of space.
The utmost span of time to annihilate.
In dreams 'tis but a step across the world,
A year is but a vanished throb of tate.
— Margaret H. Lawless in Boston Pilot.

E. B. A.

The convention of the Emerald Beneficial Association will open on Tuesday, May 3, in the

The convention of the Emerald Heneficial Association will open on Tue-day, May 3, in the city of London; at which delegates will attend from the works of the amendments to the consideration that have been discussed in the subordinate branches during the past three months. There is every reason to believe that at the close of their deliberations the E. B. A. will be in a position to compete with the very prosperous societies of our Protestant neighbors, thereby inducing our young men to Join a Catholic association in preference to others.

Low SUNDAY IN TORONTO.

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Low SUNDAY is TORONTO.

Low SUNDAY is their Easter obligation, the Toronto branches assembled in the hall of St. Patrick's Brauch, No. 7, and marched to St. Mary's church in the following order: The O'Connell band, Grand Branch officers D. A. Carey, W. Lane and P. J. Crotty, officers of the different branches in the city, and a very large number of members. Holy Mass was celebrated by the Grand Chaplain, the Very Rev. F. P. Rooney, V. G., after which the Very Rev. F. P. Rooney, V. G., after which the Very Rev. F. P. Rooney, V. G., after which the Very Rev. chaplain gave a short but eloquent address, congratulating the members upon the large number that was present, and expressed the great pleasure it gave him to see so large a body of men receiving holy Communion, and so setting a good example in the parish. He informed the congregation that at the very first introduction of the association into the city it had received the full approval of His Grace the Archbishop, of happy memory. The Very Rev. Father also said that he considered it a great honor to have been chosen for their first Grand Chaplain—an honor that had been renewed for a number of years—and was proud to say that he had ever found them worthy of his approval. He recommended the members of the congregation to join this association, which was culculated to do so much good, concluding his remarks by

A GOLDEN JUBILEE.

AN AGED AND HAPPY COUPLE CELE-BRATE THE FIFTIETH ANNIVERSARY OF THEIR WEDDING DAY.

AN AGED AND HAPPY COUPLE CELEBRATE THE FIFIETH ANNIVERSARY OF THEIR WEDDING DAY.

At St. Antoine, in the county of Huntington, on the 11th inst., Mr. an't Mrs. Phillip Brady had the happiness of celebrating the fiftieth anniversary of their wedding day.

Mr. Brady was born in Cavan, Ireland, raised in the city of Dublin, and came to Canada when he was sixteen years old. He is now seventy-three years of age. Mrs. Brady—formerly Miss Mary Murphy—was born in Canada and is sixty-eight years old. Both enjoy splendid health after their many years of hard work to build up a comfortable home. They were blessed with a large family—eight sons and three daughters. One of the latter died when an infant; and this year the venerable couple had to mourn over the loss of their eldest son, Col. John T. Brady, who died on the 4th of March last, in Virginia City, Nevada.

Mr. Brady got a good education as a boy in Dublin. He was appointed magistrate many years ago, and has held many positions of trust during his busy life. He made almost heroic efforts for the welfare of his family, and many sacrifices for their education. Besides educating his daughter, he kept four sons in the College of St. Teresa until each one completed his eight years' classics. One of these is a prosperous lawyer in the Western States; another took his M. D. in Victoria University, Montreal, and stands high in his profession. The other two gladdened the hearts of their parents in a special manner by becoming priests. One is parish priest of Vankleek Hill, Ont., and the other, although ordained only four years, was recently placed in charge of the important parish of St. Lawrence, in the City of Hamilton. The other members of the family are doing well in their respective avocations in different parts of Canada and the United States. All the children intend to meet next year in Chicago for the World's Fair, and adjourn to the old homestend for a worthy celebration of the golden jubilee, which was postponed this year on account of the death of Col. Brady. The

THE LATE FATHER DEHARBE, S. J.

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The Rev. Joseph Deharbe, S. J., author of the Catechism which bears his name, was born in Strasburg, Germany, on April I, 1800, and died at Maria-Laach on November 8, 1871. He commenced his studies at the Royal Lyceum of Strasburg, and on September 20, 1817, entered the noviitate of the Society of Jesus in Southern Switzerland. He was a model religious and a true son of St. Ignatius. He was for many years Professor of Rhetoric and afterwards a most zealous and successful missionary. He was chosen to fill many responsible offices, being for some time Superior of the Jesuit college at Lucerne.

Father Deharbe's zeal for the greater glory of God principally showed itself in his catechieal instructions. Being long engaged in this work he saw the necessity of a good catechien. When his superiors urged him to undertake the task of writing a catechism, his humility moved him to decline. One day he told his superior he would undertake the work if commanded to do so in holy obedience. The Superior took him at his word and at once commanded him to prepare a catechism. From that moment all the objections on the side of Father Deharbe ceased. For thirty years, when his other many duties allowed it, did he labor in writing the Catechism, together with the Explanation, which covers several volumes. This latter is invaluable toteachers. The fact that this Catechism. Those who knew Father Deharbe's Catechism. Those who knew Father Deharbe's Catechism. Those who knew Father Deharbe's Latechism, the work, but he confessed to his superiors that it was his heaviest cross. It was only obedience which lightened his burden. During the time he wrote he suffered almost uninterruptedly from a severe headache. He was offen heard to say langhingly that all his books were brought forth in pain, "Allemence Bucher sind Schmerzens kinder."

This brief-sketch will doubtless be of interest to those who are unacquainted with the life of Father Deharbe, and also be a small tribute to the memory of him who in his li

Southampton, on Lake Huron, is one of the healthiest as well as most attractive summer resorts in Ontario. Those who spend a vacation there always want to return the following season. This has, too, been our experience. One of the principal attractions there at the present time is the mineral bath from which invalids have derived very material and permanent benefit. We are glad to notice that one of our respected coreligionists—one of the most stirling Catholics in the Huron district—Conductor Carey, has become proprietor of the baths. The Southampton Beacon of the 7th April makes the following reference to the matter:

the following reference to the matter:

"Our respected citizen Conductor Carey has about completed arrangements with the Southampton Mineral Bath House Co. for the sole possession of the establishment, and it will in future be conducted by himself, assisted by his sons. We are pleased to hear of this desirable change. Mr. Carey will no doubt use every means of making known the merits of the famous Southampton mineral water, and under his able management we believe these baths will soon become more popular than ever before. He is the right man in the right place and we hope he may have the success he deserves in his enterprising undertaking."

"Mary, Queen of May," and other Ave Maria Essays, by Brother Azarius, of the Brothers of the Christian Schools. Published by the Ave Maria, Notre Dame, Indiana.

Lecture and Concert in Teeswater.

Lecture and Concert in Teeswater.

Last Tuesday evening an entertainment of a high order of merit was given in this town, for the purpose of liquidating the debt on Father Corcoran's new parochial residence. By 8 o'clock not only was the seating capacity of the town hall taxed to its utmost, but all the available standing room was occupied by a throng of citizens eager to enjoy the rara treat which the promised programme held in store. Postnaster H. B. O'Comnor occupied the chair, and discharged its duties in his usual highly acceptable and genial manner. There could be no heart in the audience not touched and stirred by the varied sentiment of humor and pathos which in succession pervaded song, recitation and speech. Miss K. C. Strong, of Mount Forest, one of the most popular and accomplished of concert singers in Ontario, and a prime favorite with a Teeswater audience, added new gems to her crown of song by her delightful rendition of the "Irish Emigrant," for which she received a well-merited encore. The vocal duet by Miss Strong and Miss Murphy — the latter young lady being also one of Mount Forest's gifted singers—was sung with great expression and power. Miss Corigau, of Holyrood, fairly captivated the hearts of the audience in "The Song that Reached my Heart;" while Miss Spencer's vocal solo from "The Magic Flute" was deserving of great praise. The vocal contributions of Miss Groff and Mr. McKenzie were also highly acceptable. The address on Irish Character, by Dr. Thomas O'Hagan, was excellent in every particular,

now moving by pathos, now convulsing by wit. The doctor closed his eloquent and brilliant lecture by an appeal to all young Canadians to be ever faithful to this our land, holding that loyalty to Canada is paramount to all others, for Whether from England's fields of bloom, Or Erin's vale of Emerald green; Whether from Scotland's hills of broom, Or France's vine-clad cape, serene, United on St. Lawrence brink Stand we together man to man, And all those foreign titles sink Into one name—Canadian.

MARKET REPORTS.

MARKET REPORTS.

London, April 28. — GRAIN (per cental)—Red winter, 1.35; white, 1.35; spring, 1.35; corn, 85 to 95; rye, 1.29 to 1.25; barley, malt, 20 to 1.00; barley, feed, 85; oats, 88 to 92; peas, 95 to 1.05; beans, bush., 75 to 99; buck heat, ental, 90 to 93; eggs, store lots, 9; butter, best roll, 15 to 15; core, 8 basket, 19; cggs, store lots, 9; butter, large roll, 16 to 16; butter, ty basket 17 to 18; butter, large roll, 16 to 16; butter, creeks, 13 to 16; by, ton, 10,00 to 12; butter, by basket 17 to 18; butter, large roll, 16 to 16; butter, creeks, 15 to 16; by, ton, 10,00 to 12,00; flax seed, bush., 1.40 to 1.5; cheese, 1b., whole sale, 11 to 11½ dry wood, 4.36 to 5.09; green wood, 4.5) to 5.00; soft wood, 2.75 to 3.09; honey, 1b., 10 to 12; maple syrup, per gal, 85 to 1.00; imple sugar, per lb, 10; tallow, rough, 2 to 3; dlow, cake, 4 to 5; lard, 10 to 11; straw, load, 2.75 to 8.09; Thinothy, bush., 1.30 to 2.00; was large, per doz, 39 to 59; beets, per bag, 25 to 40; cabbages, per doz, 39 to 59; beets, per bag, 25 to 40; cabbages, per doz, 39 to 59; beets, per bag, 35 to 40; cabbages, per doz, 39 to 59; beets, per bag, 35 to 40; cabbages, per doz, 39 to 59; beets, per bag, 35 to 40; cabbages, per doz, 39 to 59; beets, per bag, 35 to 40; cabbages, per doz, 39 to 59; beets, per bag, 35 to 40; cabbages, per doz, 39 to 59; beets, per bag, 35 to 40; cabbages, per doz, 39 to 59; beets, per bag, 40 to 50; grees, 10; 11; to 12; turkeys, cach, 2.09; peafowls, pr., 69 to 75; ducks, pr., 55 to 90; ducks, b., r. 69 to 75; ducks, pr., 55 to 50; geese, b., 7 to 8; turkeys, lb,, 11 to 12; turkeys, cach, 2.09; peafowls, cach, 65 to 55.

Live Stock — Mileh cows, 35.00 to 45,00; live hogs, cwt, 4.50; pigs, pr., 2.59 to 5.00; fat beeves, 4.00 to 4.59; spring lambs, 3.59 to 4.00.

MEAT—Beef, by carcass, 5.00 to 7.09; mutton, by carcass, 6 to 9; mutton, per quarter, 125 to 1.51; veal, pr carcass, 4 to 5½; pork, per quarter, 125 to 1.50; veal, pr carcass, 4 to 50; pork, per quarter, 125 to 1.50; veal, pr carcass, 6 to

toba, nominal; No. 2 hard Manitoba, 33 to 35c; No. 3 hard Manitoba, 85 to 39c; No. 1 northern, 92 to 35c; coats, per 31 lbs. 3) to 32c; corn, duty paid, 55 to 50c; coats, per 31 lbs. 3) to 32c; corn, duty paid, 55 to 5c; coats, per 31 lbs. 3) to 32c; corn, duty paid, 55 to 5c; coats, per 46cd. 40 to 42c; barley, malting, nominal. While the movement in provisions continues small there is every indication of a good business in the course of a week or so. The general tone of the market is is steady, dealers holding for about the following prices: Canadian short cut, per bbl. 432.5 to 49.5.5; nams, city cured, per lb., 10 to 10½; 1 and. Canadian, in pails. 83 to 9c; bacon, per lb., 9 to 10½, 25; nams, city cured, per lb., 10 to 10½; 1 and. Canadian, in pails. 83 to 9c; bacon, per lb., 9 to 10½; 1 and. Canadian, in pails. 83 to 9c; bacon, per lb., 9 to 10½; 1 and. Canadian, in pails. 83 to 9c; bacon, per lb., 9 to 10½; 1 and. Canadian, in pails. 83 to 9c; bacon, per lb., 9 to 10½; 2 tox white jadivy, 18 to 20¢; Morrisburg and Brockville, 18 to 19¢; western dairy, 16 to 12¢; toxnships dairy, 18 to 20¢; Morrisburg and Brockville, 18 to 19¢; western dairy, 16 to 12¢. There is nothing new about cheese either regarding the new make or about the English market. The cable remains at its recent decline, 55s. The egg market continues very weak and a 11c market is expected before the end of the week. Single cases sold to day at 12¢ and round lots at 11½c. The receipts are very heavy and the demand slow, dealers finding it very hard to keep their stores clear. In fact, stocks are accumulating.

TORONTO LIVE STOCK.

April 28.—CALTLE—The average quality of the offerings to day was good. No cattle for export have yet offered, but one of the largest exporters in this part of the country was on the market to day and expects to start buying the latter part of next week. A few loads of extra choice butchers' cattle were reportal sold to day at 12c, but we cannot verile were provad sold to day at 12c, but we cannot verile were provad

something for Nothing
is a thing we cannot give you, and no other house can, but we can give you first-class dry goods at 45c on the dollar, and no other house in London can. The spring and summer portion of the bankrupt stock of Ralph Long, of Woodstock, has just been opened up for sale at our store, which means dry goods at less than wholesale prices to the ladies of London and surrounding districts. Never before did we have such bargains to offer all over the store. It's not one thing cheap and the profits made on the next. Everything at less than wholesale prices, and with our extra staff of help we find it no trouble to show goods, so if you don't want to buy come right in and look, and when you want to spend money you will not have much trouble deciding where to buy. In our store you will find 50c, 60c, 75c and 81 dress goods, allwool, 44 inches wide, in serges, tweeds, clothes and plaids, all at 25c a yard. You will find 10c, 15c, 25c and 30c dress goods selling at 5c a yard. You will find 81 ace curtains selling at 55c a pair. You will find 12 prints in light and dark colors selling at 5c a yard. You will find a big lot of flowers, feathers, tips, wings and hats worth from 50c to 83, all must go at 5c each. You will find 81 top shirts selling in 50c. In fact, everything is marked to sell at prices that will make you stare and wonder how goods can be sold for anything like the prices we ask. See that you get into the store with the marble floor, which is Something for Nothing

Which is THE LONDON BARGAIN STORF, 156 Dundas street, opposite the Market Lane.

The Catholic Truth Society has published this year 88,500 copies of original pamphlets, tracts and leaflets. OBITUARY.

Mr. John Cronin, Sarnia, Died, on March 12, 1892, at his late residence, 52 Durand street, Sarnia, Ont., Mr. John Cronin, aged eighty five years and ten mouths. Mr. Cronin was a kindly old man, loved and respected by all who knew him. He died leaving many friends and few chemics. May his soul rest in peace!

A Woman's Good Name.

Many people who would recoil with horror from cutting a human creature's throat, which really does not hurt very much and only lasts a moment, will murder a woman's good name without remorse or compunction; and that hurts worse than death for a life-time, It is a meaner crime than murder, writes Robert J. Burdette in his departmentin the April Ladies' Home Journal We cry out, and rightly, too, against the sensational and depraying habitof making heroes of robbers and cutthroats. It is a horrible thing to do. And yet I have less of hatred and loathing for the late Jesse James than I have for some people who have never been convicted of a capital crime, but whose tongues, we know, are worse than any knife that ever severed a human jugular.

During his pontificate the Holy Father has created 72 Cardinals. Within that time 80 have died. At the present time the Sacred College has 56 members; 32 are Italians and 24 of

Is practiced by many people, who buy interior articles of food because cheaper than standard goods. Surely infants are entitled to the beaf food obtainable. It is a fact that the Gaf Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggis keep it.

C. C. Richards & Co.

Gents, - My daughter was apparently at the point of death with that terrible disease MINARD'S LINIMENT cured her; and I would earnestly recommend it to all who may be in need of a good family medicine.

MUCH BETTER. Thank You!

THIS IS THE UNIVERSAL TESTI-ING DISEASES, after they have tried

Of Pure Cod Liver Oil and

HYPOPHOSPHITES

Of Lime and Soda.—
IT IS ALMOST AS PALATABLE AS MILK. IT IS A WONDERFEE FLESH PRODUCER. It is used and endorsed by Physicians. Avoid all imitations or substitutions. Sold by all Druggists at 50c, and 81.09. SCOTT & BOWNE, Belleville.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH



Feels Very Good. VIII
FOSTORIA, Soncea Co., O., Dec., 1838.
Mr. J. Lamberjauk writes under above date:
My 14-year-old boy had St. Vitus Dance. so that e was unable to use his limbs and had to be he was unable to use his limbs and has bossed ed. We doctored for about six months, without any improvement. Then the Rev. P. Golden recommended Pastor Koenig's Nerve Tonic, and after using 1½ bottles of it, the boy was getting better, and after he took 5 bottles of it he was as well and healthy as before and began to go to school, walked a distance of 5½ miles, and says he feels very good.

DELIII, Ohio, Feb., 1990.

A young man 28 years old who is subject to a

A young man 28 years old who is subject to a rush of blood to the head, especially at the fine of the full moon, and he at such times raves and is out of his mind. Pastor Koenig's Norve Tone helps him every time. So says REV. FATHER WM. SCHOLL.

Diseases sent free to any address, and poor patients can always and poor patients can always.

This remedy has been propared by the Reversal Pastor Rocals, of Fort Wayns, Ind., stuce 17th, 22d is now prepared under this direction by the KOENIG MED. CO., Chicago, !!.

Sold by Druggists at \$1 per Bottle. Gfor \$3 Agent, W. E. Saunders & Co., Druggist, andon, Ontario.

It is a certain and speedy cure for NEVER Cold in the Head and Catarrhin all its stages. SCOTHING. CLEANSINO, HEALING. Instant Relief, Permanent Cure, Failure Impossible.

VOLUME XIV.

Our Mother's Month oh! winds of May, that wend your Across the flowering meadows, Where all the day, in merry play. The sunbeams chase the shadow sing soft and sweet, for it were me. However they may vary. That all your lays should hyma the This month of Mother Mary.

Oh: flowers of May, whose bright Makes all earth's fields clysian, where ye each day new charms d Tour enraptured vision; Bloom brighter still, for it were ill If ye should show you chary of praise to her whom all aver this month, Our Mother Mary. Oh: stars of May, sweet flowers a
That deck the upper arches,
The while her way, at close of da
The chaste Diana marches;
Shine clear and bright, for it wer
That ye be tributary,
And that your rays should tell th
This month of Mother Mary.

CATHOLIC PRE

Buffalo Union and Ti Our Rochester corresp-week touches pertinently t custom of societies ostent often vulgarly overloadit of death with floral emb custom of the Rochester having Masses said is sensi ful and Catholic. Baltimore Mirror The Catholic Church pro

ful observances appropris season of the year. F May, the month dedica Blessed Virgin, when t decorated with flowers an come together to beseech sion of the Mother of G her praises. The May among the most attractive vices of the Church. V touching than to see gather in the bright su noons of the month, e children, before the al with its lovely and frag freshly gathered, and th the litany and The simplic vening rites-so natura ous, and, like everyth nected with Catholic v of meaning and efficacy typical of all that is and good.

Catholic Citis

The Jew of to-day is h that lived in Palestine The Shylock has been bred therein persecution. He has be rapacious and commerc ous by maltreatment. must blame himself-ne is the law of retribution disagreeable traits in must remember the aw pression to which they jected. Edmund Burk the most diabolical devised by the pervert man for the degradati men. Whatever of low sighted intrigue, bad of self-control may apr man, is the infliction of Yet the pression. Yet the though bruised, has As an individual no bines the elements of adding insult to injur ants of an element th injury to another ra finger of reproach at t

"They say we are lass we not be when our ma nored and invaded for ce we steal; why should we r have been stolen? The should not when for tw years our word was not to say we shirk; why shou the lash of the overseer."

The force of this apparent because it present generation t was overthrown. B down through the a of cruelty perpetrate turies, and this testi be branded into the dren yet unborn.

A Mr. Baxter wb ing in Memorial Ha testant-that is, he he looks upon asser better than proof. of course, only wl Church of God. W sharp and shrewd Let any one put offering him 112d shilling. It is only get mingled up w natters that concer lose mental power a It never seemed to

We noted in the months ago the co faith of the Rev. ing, rector of an in Cambridge, Ma statement to h others, that he h careless in his in lie truth : that en held out to been no attempt