LONDON, ONTARIO, SATURDAY, MARCH 5, 1892.

There are Some Pearls. e are some pearls which lie beneath the

Sea So deep, so deep,
No diver's hand can reach, nor eye behold.
The waters keep
Their treasure sately hid and all untold,
Through years and years, through storms that
over it whirl.
Fairer than other pearls, perhaps, this pearl. There are some thoughts which lie within the

So far, so far;
So deep within the heart's most sacred cell,
Like some hid star,
That but this heart is whispers sweet can tell.
Safe hid away and treasured and unsought.
Fairer than other thoughts, perhaps, this thought.

Ave Maria.

CATHOLIC PRESS.

It is much to be regretted that con tact with an unbelieving world has exercised a baneful influence over many Christians, causing them to forget or neglect the pious custom of blessing before and thanksgiving after meals, so reasonable in itself, so consonant with the spirit of our holy faith, and so highly sanctioned and conse-crated not only by the practice of the nobles portion of the human race-the saints—but commanded by the voice of God, and practiced by His Incarnate Son during His sojourn upon earth. Son during His sojourn upon earth. Can a custom so recommended carry with it anything but a blessing? Can a faithful child of the Church regard it lightly, or blush to practise it? It were to brand himself as more negli-

dishonor their fathers in the faith. Boston Pilot. Still another convert from the Anglican ministry. The Rev. Herbert Boothby, late of Oxford University, who came last year to a curacy at the Church of St. John the Evangelist, Montreal, has been received into the Church, and will enter the Society of

gent or forgetful than even the pagans,

much less the favored children of a kind and merciful God. Far be it from any Christian in our day so

Charitable Catholics should refuse all persons begging money for an institution on Staniford street called the Meonah Home, and supported partly by Protestant churches, and partly by the King's Daughters. The "missionary," as the woman who manages this "Charity" is called, tells the Herald, "We shall take no Catholic girl unless she promises to renounce her Catholicism". All truly pious souls will doubtless lament the existence of a snare likely to capture the worst of Christians even, but the worldly-Christians even, but the worldly-minded are likely to think that Catholic girls who are willing to "renounce their Catholicism" for the Meonah Home can very well be spared from the fold of the Church. As for the persons who plume themselves on forming such an institution-what was it that A.

Ward said about the kangaroo? Boston Republic.

Rev. Lyman Abbott, D. D., the late Henry Ward Beecher's successor in Plymouth Church, administered a stinging rebuke to the bigots and cranks who proclaim to the world their purpose to destroy the Catholic Church. "I cannot understand," he said, "the foily of men who would blot out the Roman Catholic Church in this country." John Jay, Dr. Miner, the Committee of One Hundred and the unsavory Fulton are the conspicuous per-sons who are guilty of this folly. Of the head of the Catholic body in this country the Plymouth pastor said: "Thank God for Cardinal Gibbons. Long may he wear his red cloak and his red cap, and if there should be an election now, and you and I could vote, I would vote to make him the Pope His word, flung out with courage and with strong significance, has done more than any other word in this country, by politician or by preacher, to make the leaders of the Louisiana abomination call a halt and at least pretend a retreat. God give us cour-age to turn it into a rout." What a contrast between this broad Christian spirit and the narrow, sectarian view of the Know-Nothing cabal that infest Music Hall and parade a lot of disgraced and degraded "escapes" as exponents of anti-Catholic doctrines

London Universe. There is a strong and growing desire amongst the educated thinking classes in England for a return to the fold from which foolish secession took place at the epoch of the cruel and libidinous Henry VIII. The Oxford movement was a marked step in that direction in the last g neration, and ever since there has been a continuous if slow passage from the comparatively novel sect to the ancient faith. The mission which the late zealous Father Ignatius Spencer, himself a convert advocated and fervently prayed for-the conversion of England gives yearly increasing indication of becoming more hopeful Every road leads to Rome, says the proverb, and assuredly the tendency in this country is Romeward. We have seen distinguished Englishmen scholarship and aristocratic descent join the forsaken Church of their fathers and act as domestic favorite counsellors of the Supreme Pontiff. Two conspicuous Anglican divines have within our recollection been welcomed at the Centre of Unity, have been promoted to the exalted and exclusive circle of the Sacred College, and have died happy and in the odor of sanctity. | done.'

was laid to rest surrounded by the mournful tokens of all classes of society from the highest to the lowest, and the regret was expressed that his remains could not be interred in that temple of peace and reconciliation," minster Abbey.

London Universe.

notice of one whom I am glad to call a master and a friend. My informant met in America Mr. Boyle O'Reilly. While at Millbank, he said, the favorite topic for sermons to the prisoners was the Prodigal Son. They were all weary to death of the Prodigal Son, and hated his very name. One day a stranger came to preach in the gaol chapel. They knew by his violet cassock that he was some one out of the ordinary. As usual he began about the Prodigal Son, and the convicts settled themselves down to sulky infollows: settled themselves down to sulky in-attention. But in a very few minutes His Gr.

Buffalo Union and Times.

teresting questions. A writer of eminence, who has done brilliant service to the language and literature of his country, whose name sheds lustre upon his university, whose virtues are undeniable, is certainly more entitled to a statue than many who enjoy that honor. But in the eyes of most Anglicans, Newman was a heretic and a blasphemer, and to do him honor would be paying respect to a grievous sinner. How then can they permit a statue to be erected to him? How can they help feeling insulted at the suggestion? True, they rejoiced at the erection of Giordano Bruno's statue in Rome, and maintained the propriety of erecting it to the disgraced monk; but that was another affair altogether! That was a question of insulting the Pope; this is a question of insulting the gracious memory of two well known scamps, Cranmer and Ridley. And between the man of sin and the men of atan the choice was an easy one for Angli-

N. Y. Freeman's Journal. "An erratic and unruly statesman, estimate is correct. Lord Salisbury, and the generous and kindly we believe, is a "bigot by calculaing permeating all ranks in tion" rather than by conviction or deliberate assent of his will. He is a bound to be, or at least to seem to be a bigot. No man but a bigot in outward semblance, if not in reality, could lead the present opposition to the claim of Ireland for Home Rule. That claim is resisted mainly on the ground that the majority of the Irish people are Catholics. This is almost the only "argument" now offered by the Torics form or another the same stereotyped objection. Are you going to hand Ireland over to Rome? Ulster to the domination of the Romish hierarchy? Home Rule will be Rome In an Irish parliament the Papists will be the majority, and they will persecute the Protestants. These are the standing "arguments" of the party opposed to Home Rule, and Lord Salisbury is compelled to adopt them, although he must know in his heart, and does know, that they are the ravings of wild Orangemen, and not the serious thoughts of honest men.

Pittsburg Catholic. Every time we repeat the Lord's prayer, we say "Thy Will be Done." Did we seriously meditate on the words aches and disappointments would be Paulist Congregation, that during the last ten years of his life-years of constant suffering and sickness-no virtue

the Divine will.

ARCHBISHOP OF TORONTO.

Rosemount, the palatial residence of Hon. Frank Smith, Bloor street east, was, on Thursday evening of last week, the scene of a brilliant gathering of Catholic gentlemen, the occasion being complimentary dinner tendered to In the current number of the Month His Grace the Archbishop of Toronto. there is an interesting string of reminiscences of Cardinal Manning by one of his former Secretaries, Father Morris, S. J. We copy an ancedote which will have a peculiar charm for Irishmen: "With a tender little story that has just been told me of a sermon preached to prisoners, I end this scanty notice of one whom I am glad to call a master and a friend. My informant From silver candalabra cleamed num. there is an interesting string of remin- Throughout, the maxim of Senator

attention. But in a very few minutes they were all listening eagerly, and after a few minutes more the tears and Secretary, Bishop O'Connor and began to steal down the rough cheeks of several. Before the sermon was over hardened ruffians were sobbing, so touching was the simple description of secretary, London; Bishop O'Connor and touching was the simple description of Secretary, London; Bishop Macdonnel of the realized the picture of the secretary of the result of the secretary of the realized the result of the realized the result of the realized the realize touching was the simple description of the home of the prodigal, the picture of his old father and heartbroken mother, of the innocent joys of his childhood, and of its contrast with his after degradation and self-reproach. The sermon declaration and self-reproach. The sermon Left adopt mark on the same physical self-reproach. left a deep mark on the remembrance of all who heard it, and Boyle O'Reilly o'Reilly; Judge McMahon, Major said that, apart from all his love for Cardinal Manning for his devotion to the cause of his country, the remember of his devotion to the remem brance of that sermon had endeared him to him for all the rest of his life."

D., W. T. Kiely, George Kiely, Edward Stock, J. P., John Foy, James J. Foy, A. Foy, N. Rooney, Bruce Mac-donald, Hugh Kelly, Hugh Ryan, Wil-The row raised by the Anglican authorities of Oxford over the erection of a statue of Newman, raises some interesting questions. A writer of questions. A writer of large questions are heliliant sort. O'Connor, J. P., Peter Ryan, Joseph Connolly, Wm. Harty, J. F. McLaugh-lin, J. F. Kirk, P. Boyle, George Craw-

ford, Ph. DeGruchy.

After ample justice had been done the edibles, the Hon. Senator proposed the toast of the Pope, after which that of the Queen was drank. Senator Smith then rose to propose the toast of the great the guest of the evening, His Grace the Archbishop of Toronto. Feelingly he recounted incidents in the career of ality, nor would he ever do so. Throughout his life honesty in word His Grace, both as parish priest and also as Bishop and Archbishop. With cheer upon cheer the toast was drank and His Grace rose to respond. As a pulpit orator His Grace has few equals in Canada, as a writer he is ever interesting, ever learned and ever instruc-In these fields he has always tive. been recognized as a master. As an after dinner speaker, the same quali-ties easily give him place with the best. On rising to speak a treat is expected, and rarely are the listeners disappointed. Thanking the Hon. Senator for the occasion of this even-"An erratic and unruly statesman, a scoffer by nature and a bigot by calculation"—this is the character of Lord Salisbury as presented by Mr. Thomas Sexton, M. P. in a speech in the British House of Commons on Monday last. We think Mr. Sexton's Monday last. We think Mr. Sexton's large special property of the group of the special property of ing permeating all ranks in the Church. In Toronto he had received his first pastoral charge, at the church bigot because he feels that as the head of a Tory and an Orange party, he is noble edifice that stands so proudly to-day. St. Helen's church was not in existence, neither was St. Basil's, Our Lady of Lourdes, nor St. Patrick's. But few priests were in the diocese, and they had a very extended territory to overlook. Incidentally His Grace showed his wonderful retention of facts, of persons and places, mention-Incidentally His Grace ing, amongst other things, Mono Mills and so-called Liberal-Unionists. In all their public speeches and in their newspapers they urge and reiterate dealer, who was present at the gatheras being the birthplace of Mr. J. F dealer, who was present at the gather ing. Speaking of the growth of Cath olicity in the London diocese, over Are you going to give up the Loyalists (that is the Protestants) of loyalists (that is the Prote which he had ruled for twenty

dral, which is the equal of any in the United States or Canada. During the course of his episcopate over one millon dollars had been expended in church work-work that was now being ably carried on by his suc cessor, Bishop O'Connor. Catholic education and a variety of other subjects were touched upon by His Grace, who sat down amidst enthusiastic ap plause, which was continued until he rose to propose the toast of "Our Host the Honorable Frank Smith," a name which, said His Grace, was a household word throughout the Dominion, and a name as respected for commercial we use, and make them practical in honesty, for business enterprise, for our daily actions, how many heart- pluck and persistency, as it was for the noble position attained by force of saved, what a fund of cheeriness would merit alone. The career of the dis animate us, giving us strength to bear tinguished gentleman was but a reflex our burdens. It is said of the good of what others could do if they but Father Hecker, the founder of the applied themselves as he had done And in no country under the sun was better chance of, or more opportunities for, rising to prominence was so dear to him as conformity to than in this Canada of ours. He had the Divine will. "Thy will be known Senator Smith for a long time, and whilst he could not, in that gentle-

It is but a week since one of them DINNER TO HIS GRACE THE man's presence, eulogize him as he would have wished, still he must avail himself of this privilege, and say that as a long resident of London, a city in which Frank Smith had resided for a number of years, and of which he had occupied the position of chief magistrate, the name of the honorable gentleman was held in gratitude and nothing but great was said of him nothing but good was said of him. Many a successful business man who now enjoys wealth and position can trace their first start in life to the gen-

erous help and encouragement given them by the Hon. Frank Smith. Rising to respond Senator Smith with applause. thanked His Grace the Archbishop for the many words of praise spokenwords which he thought he scarcely deserved. He also thanked those deserved. present for doing him the honor of beone of the proudest of his life. Years ago, whilst plodding along the commercial field, he little thought that it would fall to his lot to entertain such distinguished company as the illustrisuch a distinguished gathering of Catholic gentlemen around him. If he had obtained success it was by dint of hard work and by honesty of purpose. Like success awaited others. That which he had achieved was in the province of others to achieve. The same possibilities awaited them if they were but true to themselves and true to their country, be it of their birth or of their adoption. Canada was the land of his adoption, the land that had given him succor and given him whatever he possessed. We do not wish to import foreign feuds or parties to this bright new country. We do not wish the strifes and struggles of the old worll to be imported to the new. We should be true Canadians. He would ous Archbishop Walsh, or of having such a distinguished gathering of Cathworld to be imported to the new. We should be true Canadians. He would ever love the land of his birth, and nothing could have, or ever has, caused him to forget or have aught but love for it. He was proud of the name of Irishman, but withal he would give, and had given, the full force of his allegiance to the land of his adoption. A Canadian, he gloried in the name, he wished no prouder title or more honored appellation. Canada was a country of infinite resource, a country of vast possibilities. Let her sons be true to her, develop and believe in her, and a position will be hers second to none. In no country are there better laws, or the rights of the subject more respected. In no country are

our co-religionists more fairly dealt

with. For himself he had never had

occasion to cloak his religion or nation-

An anecdote is told of Mr. Gladstone which illustrates strikingly the versatility and breadth of knowledge of that remarkable man. Two personal friends of Mr. Gladstone once laid a plan to amuse themselves, and play a oke upon him. They were to discuss in his presence some subject of which he might be presumed to be ignorant, and then, having pretended to disagree decidedly, to appeal to Mr. Gladstone to settle the point. The fun was to come when he was forced to that there was one subject which he had not studied. This plan they carried out; but it was not so to find the topic on which Mr. Gladstone must confess himself "stumped." At last there was discovered in an old newspaper an article on Chinese chess. The description of the game had been copied from a well known magazine. This seemed promising. The conspirators studied the article assiduously until they had become thoroughly familiar with it. Then they waited for their opportunity. It came when they were invited to a dinner where Mr. Gladstone was to be Seated on each side of their intended victim by arrangement with the host, they began to put their scheme in operation. Mr. Gladstone had maintained his reputation throughout Mr. Gladstone had the evening for being thoroughly acquainted with not only the leading nestions of the day, but every subjec which had been thus far introduced by those around him. His neighbors on either side began to discuss games of skill and chance generally. few minutes one or the other would ap peal to Mr. Gladstone to clear up som particularly complicated point or dis-puted question. Between them they killfully led the conversation up to Chinese chess, and soon found their opportunity to argue somewhat warmly in regard to a certain matter connected with the game. They had studied the article so closely that they repeated much of it almost verbatim. Mr. Gladstone seemed interested, but

said nothing. The two jokers, inwardly congratulating themselves for their success, continued the conversation with more animation than ever. The host, who had been taken into the secret, was an amused spectator of what he thought was his honored guest's embarrassment. When they had finished their mock battle, Mr. Gladstone, who had not uttered a word, took a sip of coffee, replaced the cup in the saucer, and remarked, pleasantly: "Gentlemen, I observe that you have been reading an article on Chinese chess in the ---- Review which I

ARCHDIOCESE OF TORONTO.

OFFICIAL.
St. Michael's Palace,
Toronto, February 25, 1892.
REV. AND DEAR FATHERS—The following is a translation of an Indult addressed by the Holy See in January last to the Archbishops and Bishops of the Universal Church, authorizing them if, in their judgment, the state of the public health requires it, to dispense the faithful committed to their care from the laws of fast and abstinence.
(The Judylt was printed in last work's issue

physician, the use of tobacco, etc., and abstingence from amusements innocent in themselves. In the words of His Holiness, the faithful who use this Apostolic Indulgence should be fervent in prayer, in performing works of mercy to the poor, in attending the public devotions of the Church, and in the frequentation of the sacraments.

+ JOHN WALSH,
Archbishop of Toronto.

DIOCESE OF HAMILTON.

DIOCESAN CIRCULAR.

The following circular was read in all the churches throughout the diocese on Sunday last:

To the Reverend Clergy of the Diocese of Hamilton:

REV. AND DEAR FATHER—Please read for your flock on Sunday next the following translation of a Latin letter lately received from the Holy See, relative to the paternal desire of Our Holy Father Pope Leo XIII, of protecting the health of our people during the prevailing epidemic.

[The Indult was printed in last week's issue

[The Indult was printed in last week's issue of the CATHOLIC RECORD.]

occasion to cloak his religion or nationality, nor would he ever do so. Throughout his life honesty in word and action had been his rule, and the same rule he applied in all cases, whether at a Cabinet meeting in Ottawa or a private gathering in Toronto.

Other toasts were the Army and Navy, responded to by Major Mason and Mr. J. Foy. The learned professions by J. J. Foy, Q. C., Rev. Father Ryan, S. J., and Dr. Cassidy. Finance and Commerce, by Messrs. T. Long and D. Miller, and the Press by P. Boyle and Ph. DeGruchy.—Catholic Review.

GLADSTONE'S BREADTH OF KNOWLEDGE.

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Myor faithful servant in Christ, The Messes referred to prevail to provide the proposal throughout this diocese, we hereby, in accordance with the docese, we hereby, in accordance with the dover conferred on us by the Holy See in the above letter, dispense all the faithful care, from the obligation of fast and abstinence as long as the malady is prevalent and during the company of the cathery leading the company of the company of the above letter, dispense all the faithful care, from the obligation of fast and abstinence as long as the malady is prevalent and during the company of the above letter, dispense all the faithful care, from the obligation of fast and abstinence as long as the malady is prevalent and during the company of the choir of St. Mary's Catheroper of the cathery leading the company of the choir of St. Mary's Catheroper of the cathery leading the company of the choir of St. Mary's Catheroper of the cathery leading the company of the

of self-denial and self-sauctification. Like the Apostle of old he urges the necessity of good works. As the body without the spirit is dead so also faith without works is dead. (St. James ii., 26.) Prayer is good with fasting and alms, says the Archangel Raphael, more than to lay up treasures of gold. (Tobias xii., S.) Speaking of alms deeds, St. John, the Beloved Disciple, says: "He that hath the substance of this world and shall see his brother in need, how doth the charity of God abide in him? My little children," he adds, "let us not love in word or in tongue, but in deed and in truth." (I. John iii., 17.)
You will, therefore, direct and exhort your good people to avoid all public amusements and to give more than ordinary attention, during the approaching holy season, to have family prayer, including the recitation of the Holy Rosary every evening at home, to assist at the regular Lenten devotion of the Way of the Cross, to assist often at week-day Mass, to visit and assist often at week-day Mass, to visit and assist the poor and afflicted, and to approach with piety and proper preparation the sacraments of penance and the Holy Eucharist. In like manner exhort heads of families, and every person possessing property, real or personal, no matter how small, to make his or her will without delay, so as to make sure of having not only their spiritual but their temporal affairs in good order before being called, as all of us surely shall be called, sooner or later, to render an account of our stewardship. And in making their Wills please admonish them not to make Pagan ones, but in the words of the late Cardinal Manuing to "leave something to God," that is to say for good works, as token of our gratitude and love for Him. not to make Fagan ones, but in the words of the late Cardinal Manuing to "leave something to God;" that is to say for good works, as a token of our gratitude and love for Him who has promised that a cup of cold water given in His name shall receive its reward, and that acts of mercy done the poor, the orphan or the afflicted He shall graciously regard as done unto Himself—for has He not told us that, on the last day, when all men are to be judged, He will say unto the elect, "Come ye blessed of My Father, possess the kingdom prepared for you, for I was hungry and you gave Me to drink, naked and you clothed Me, sick and you visited Me. Then shall the just answer Him saying, Lord, when did we see Thee hungry and fed Thee, etc. And the King answering them shall say, Amen, I say to you, as long asyou didit to one of the King answering them shall say, Amen, I say to you, as long as you did it to one of these my least brethren, you did it to one of these my least brethren, you did it to one of these my least brethren, you did it to one of these my least brethren, you did it to one of the shall confe in the glory of His Father, with His angels; and then will He render to devery one according to his works." (St. Matth., xvi. 27). Now, among the many good works that we may perform, such as assisting the helploss and the orphans in our Houses of Providence and Orphans Asylungs there are two others that seem to be at present specially opportune and urgent, namely, the foundation of free beds for poor patients in our Catholic thospitals and of bursaries or scholarships in our colleges to assist and encourage advanced students studying for the

priesthood. So far the only endowment bestowed on St. Joseph's Hospital, lately established in the city of Hamilton, is the legacy left by the late lemented Father Ryan It is a common mistake to suppose that this legacy was applied to the purchase of the building. On the contrary, the property was purchased chiefly by the money borrowed in order to secure the Ryan bandwment of a ward for the poor. It is strictly provided in the Will of Father Ryan that the sum left by him was to be lavested and the annual interest thereof, not the principal, to be applied as has been done, to maintain about half-a dozen free beds for poor patients. This is a good beginning and one worthy of imitation. It would greatly console many a Catholic on his death bed to know that, before departing this life he had made provision in his Will for the free maintenance for ever of even one bed for a poor sufferer. One charitable bequest from a parishioner of Cayuga has been gratefully acknowleged and applied to the reduction of the debt, which is at present very large. May other like ones follow!

Parents and pastors are also earnestly exhorted to search for and encourage among pions and intelligent boys vocations for the ecclesiastical state, with a view of helping the Bishop in a work very dear to his heart—that of providing a native priesthood racy of the soil. Formerly we looked to Ireland, Germany and France for our supply of the soil. Formerly we looked to Ireland, Germany and France for our supply of the soil. Formerly we looked to Ireland, Germany and France for our supply is no longer available on even desirable, and the time has now come when good Canadian families should have the priviege and consolation of consecrating their best boys to the service of God's Altar. To be sure, the course of stady required for this purpose is a long and expensive one; but Christian parents are expected to make sacrifices, and whilst worldings spare no expense to prepare their sons for the highest and holiest of all vocations. When worthy boys hav

was received by the members in a most unanimous spirit, the present being made, coupled with the wish for his speedy return to health.

AN OPEN MEETING.

The hall of the Catholic Institute, on Park street north, was crowded last night with the friends and members of the League of the Cross who were invited to attend their open meeting. The popular chaplain of the society, Rev. Father Himthey, acted as chairman, and on the platform with him were Kev. Father Coty, Rev. Father Donnelly and the president of the society. The programme was a very enjoyable one and was highly appreciated. It was as follows: piano duet, Misses S. and A. Walsh; solo, Miss Burns; reading, Miss L. Bastien; duet, Misses Cleary; solo, Miss Schelter; song (by request), Mr. J. Williams; cub swinging by six young boys. Rev. Father Donnelly at this point delivered an eloquent address on "Intemperance." In opening he said it afforded him a great pleasure to be invited to address a society of young men bound together, as were the members of the League of the Cross, to propagate the cause of temperance. The programme was then resumed as follows: solo, Miss C. Bastien; duet, Misses Phekan and Burns. The last but not the least enjoyable feature on the programme was a very clever and well executed swort dance by Master T. Sweeney. The accompaniments were aristically played by the Misses Walsh. Miss M. O'Brien, the talented young elecutionist, although not on the programme, gave a pleasing and pathetic selection and was rapturously encored, and responded. The encores were numerous and in every case responded to. At the conclusion of the concert hearty voices of thanks were tendered by the reverend chairman to all who took part and to the Rev. Father Donnelly for his able address and words of encouragement. The members of the committee, who had charge of the concert and who are to be congratulated on the arrangement of the programme, were Messrs. W. Ryan, J. Campbell and D. Hagerty.

The late Catholic Bishop of Brooklyn lived and died without money and without debts. Although at the celebration of his golden jubilee, a short time ago, he received gifts of money amounting to 850,000, yet when his will was read all he had to bequeath was his gold watch. He had given his money to the churches and charitable institutions of his diocese

At the funeral of the Cardinal Patriarch of Venice the troops of the Fifth Italian corps d'armee, under the com mand of Gen. Billia, took part with their colors and bands. The admiral in the local station had minute guns fired during the solemn ceremony. seems fairly well inclined to follow up

our tardy overtures of friendship by a

on our part to reciprocate. I think

know George Eliot says 'the maggot

and that element of familiarity with

should think life on a Southern planta-

has been spent in towns. He talks quite knowingly of Wall Street. Sometimes auntie's curiosity runs

away with her politeness, and she will

Arkansas. He parries her thrust skill-fully, but, while leaving her unin-formed, conveys the impression that

necessity, not choice, has given him

to us for neighbor. You ask me how

he looks; all I can say is, he suggests

Hercules rather than Appollo. If I were a man, I think I should think twice,

perhaps oftener, before provoking him

to lift that strong right arm against me.

His head has a rough hewn, massive

look, and his eyes, clear and gray, with

heavy dark brows and lashes to them,

Our

are as penetrating as a hawk's. Our men, three in number, I would have

you know, are 'his truly.' I think

when men do surrender it is more un-

conditionally than with women. Your father, Fred, and Carl are outspoken

in their admiration. Your mamma is

trying to effect a compromise with con-

science, while I-well, I am-your

Thus abruptly and airily Mrs. Rals

ton veered from a pronounced opinion on her own part. She folded and enve

loped and stamped this letter, and

carried it immediately down-stairs. To-morrow was mail-day. By day-

break old Ephraim would mount hi

mule, and, with his oil-cloth bag slung

over his shoulder, would ride in to the

tion of letters, and bring back what-

ever the weekly packet might have de-

posited, in way of news, for Tievina.

Mr. Southmead entered the sitting-

room immediately behind her with the

and his spurs still strapped to his

"Well, wife, what do you suppose i

to dally with the curiosity of his

"I haven't the slightest idea. If

you have any thing at all to tell us, I

wish you would do it without so much

preliminary ado."
"'Preliminary ado!' This is ar

superinduce proper assimilation sub-

sequently," said Mr. Southmedd, throw-

ing this grandiose sentiment in one direction and his hat and whip in an-

wife's evident eagerness.

"Squire Thorn."

est on her part reached.

He is married.

don't believe you.'

not seen it.

woman.

it ?"

old adage?

old fool.

other, as he seats himself to enjoy his

for a man of your age. You know the

remarkable coincidence! Old fools is

"I'm not at all surprised. I don't

"The presumption is he married a

woman should have married him."
"I wish you would tell your story as

correctly as you can, Mr. Southmead.

in an ejaculatiory fashion. As Denny

and I stopped at the cross-roads on our way back from the snipe ground

—by the way, Carl, step into the kitchen and tell Aunt Nancy not to

cook those snipe to a cinder to-night-

to ask Deb what was up. The scamp

doubled himself up as if he'd been

seized with sudden cramps, and an-

he told me that the squire had brought a wife home from Alabama. Came up

"Mr. Southmead, do you suppose

any man could have the effrontery to

take a woman to such a place as

"I pity that woman! From my

until she demands it. Maybe they are

"A match! Squire Thorn's match

"On the contrary, Deb says she's

"No doubt Deb is an excellent

was never cast in feminine mold. She

must needs be homely, penurious, and

the handsomest 'wite lady in these

crabbed in temper to match him.

Don't be premature. Let us wait

on the Grand Republic to-day.

"It seems the squire has.

heart I do.

a match.

parts.

"Well, I believe I've about told it all

The strange part is that a

"George, you can be so very silly

'landing" with the week's accumula-

"URSULA RALSTON.

affectionate cousin,

on her own part.

hearers

must be born in the cheese to like it,

his dismal surroundings is not his.

Dyspepsia

Few people have sincred more servery from dyspepsia than Mr. E. A. McMahon, a well known grocer of Staunton, Va. He says: "Before 1878 I was in excellent health, weigh-ing over 200 pounds. In that year an allment developed into acute dyspepsia, and soon I

was reduced to 162 pounds, suffering burning sensations in the tomach, palpitation of the heart, nausea, and indigestion. I could not sleep, lost all heart in my work, had fits of metancholia, and for days at a time I would have welcomed. for days at a time I would have welcomed death. I became morose, sullen and irritable, and for eight years life was a burden. I tried many physicians and many remedies. One day a workman employed by me suggested that

a workman employed by me suggested that I take Sarsapait had Suffering rills, as cured his wife of substitution of the heart subsided, my stomach became easier, nausea disappeared, and my entire system began to from up. With returning Affi

peared, and my chart tone up. With returning strength came activity of mind and body. Before the fifth bottle was taken I had regained my former weight and natural condition. I am today well and I ascribe it to taking Hood's Sersaparilla. N. B. If you decide to take Hood's Sarsa-parilla, do not be induced to buy any other.

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The friends I love may leave me,
Be called away by Death—
Or even may deceive me;
Prove false as fleeting breath:
But you will never wound my heart,
Never prove untrue;
For ever to my memory start
The words: I'll pray for you!

My life may have its pleasures, Its bright and happy hours; When earth with all her treasures Will strew my path with flowers: But nothing can such joy afford. My soul, as once it knew, When sitting by your side I heard The words; I'll pray for you!

When on life's stormy ocean,
The billows round me rise
In fierce and wild commotion
And hope of succor files,
My heart with all it's thoughts 'll extend Across the raging sea, Until they cling around the friend Who say: I'll pray for thee!

Oh! may those prayers attend me
Thro' every scene in life,
To guide me and defend me,
And be my shield in strife;
And when the lon r-life fight is o'er,
The imprisoned spirit free,
Upon that bright celestial shore;
May you still pray for me!

The future may be dreary,
And being me toil and pain;
My life may oft le weary,
My cup no sweet sustain;
But when its darkest hours appear
My heart will turn to thee;
And cast away all doubt and fear,
For you will pray for me.

The New Man a Rossmere

CHAPTER IV.

THE GROWTH OF A FRIENDSHIP. It is impossible to conceive of any hing more smoothly monotonous than the lives of these two women with whom Stirling Denny now found himself on terms of neighborly intercourse, and in whom he was about equally ested, although, perhaps, the halo of a pathetic romance did tinge his bearing toward the pretty young widow with a degree more of chivalric warmth. Knowing the world through printed records of its doings and happenings alone, their interest in it was more that of spectators than actors in the great drama called Life. Their hopes, plans, and ambitions were all confined within the boundaries of the ragged osageorange hedging that defined Tievina against the rest of the world. Tievina's possibilities gauged their proba-Tievina's failures, their disappointments.

Mrs. Southmead would like Fred and Carl to be well educated, and Mr. Southmead to "work out" of debt to his commission merchants in New Orleans, and "come out" with enough money to put a new roof on the house, and perhaps buy her any Alderney To be sure, she would like once more in her life to own some sort of vehicle, but a buggy and an Alderney ow would cost pretty much the same and she supposed more comfort could be extracted out of the cow in the long run. She wished she was able to ex-

periment with some of the fancy breeds poultry; she was tempted to invest ado and an exercise of extreme distribution beforehand, in order to here was not much satisfacion in graifving fancy tastes with the levees either all down or depending on local patchwork for repairs. If government ever did make an appropriation for the improvement of the Mississippi River, she intended to set out new orchards and have strawberries and raspberries and asparagus beds, as she have them before the war. Ah! people lived in those days.

These innocent desires and hopes generally including the mention of the magazines and papers she and Sula had decided on for the coming year, formed the safe topics of conversation between the mistress of Tievina and the new man at Rossmere, who entered interest. Their simple desires and matter-of-course deprivations came to be discussed freely in the major's presence, as he, following up that opening wedge of the Christmas dinner, promptly gained a friendly footing at lievina. There was something pathe tic in women who spoke of such desires as books and poultry as luxuries that might be granted them in a brighter Extravagances of dress, pos sessions of jewels, indulgences in any of the charming frivolities so dear to the sex within the pale of city life, occupied no portion of their thoughts or conversation.

'Sula's two dreams were, carrying Carl triumphantly through the rudi ments of his education, and the re demption of the small, grassy little lower garden in the rear of the house. With the florist's catalogue open in her hand, she would expand upon her flower loves and blossom hopes with a simple enthusiasm that would bring a pretty flush to her cheeks and an eager orightness to her eyes, causing Stirling Denny to experience a rash desire to fling his purse at her feet, and beg her to indulge every ungratified long-ing in that direction at his expense.

An extract from a letter written about this time by Mrs. Ralston to Jennie Southmead, then absent at boarding-school, will convey an idea of how things progressed between the new man at Rossmere and the most conservative people in the country It was evident 'Sula never once sus pected that she and her aunt posing as curiosities for their Northern neighbor:

"Notwithstanding the fact that Uncle George, with his unflagging dissertations about crops, the superior ity of buckshot land over sandy for cotton production, his preference for 'Henry' over a 'Winchester' rifle, the good and bad points of this setter or that pointer, the habits and habitat of our swamp partridges and snipes, cannot but prove sometimes wearisome to such a man as Major Denny, and that your mamma, dear soul! will "No doubt Deb is an excelle sometimes forget, and touch on war judge," said Mrs. Southmead, loftily. times, from which she dates every dis-tomfort of her life, the 'new man at Rossmere,' as they call him about here, until we have paid our bridal call."

neighborly cordiality which it requires no great exertion of Christian charity "Indorse him! Why, bless my soul, I am grateful to him. I regard adaptability must be one of our new friend's most shining attributes. You

everyman who imports a white face into this neighborhood as a benefactor I am grateful to the of his race! squire for helping recivilize the old county. I consider he has acted in the interests of his section. Mrs. Southmead cut short this viva-

cious indorsement of the squire. tion would be very trying to him. It clous indorsement of the squire. "I hope his wife will be able to share your is evident the greater part of his life hope his wife will be able to share your hope his wife will be able to share your hope his wife will be able to share your her husband at the enthusiasm over her husband at the end of her honeymoon. As for myself, I can not say I derive much comfort from seeing the old plantations fill up let fall an inquisitive remark about his immuring himself in the wilds of "By George! If by e

If by every sort of person you mean Denny," said Mr. Southmead, ever on the alert in defense of his new friend, "it is a great pity the country can't be filled up with

major's title, as if thereby to cancel his war record. get what his relations to us were during war times There is a lingering sense of discomfort that will not down, even when he is most brilliantly enter taining. "A lingering sense of fiddlesticks.

my dear!-meaning no disrespect to you. As for me, I hope Major Denny and Mrs. Squire Thorn will prove themselves the pioneers of a new social order among us. We are absolutely We need one or two renova tors badly enough.

ishly warm heart of hers, will be hankering to welcome this new-comer. We must not be premature, dear. The woman who could marry Squire Thorn can not be much of an acquisition."

Mrs. Southmead's ever anxious sou in most respects, but she needed pruning in the region of her heart. growth; they spread out in every direction, threatening to choke with tendrils every avenue of approach t her reason. blustering impetuosity of a whirlof the aunt, who was really one of his riding-whip in his hand, dependencies, but she was one of those the latest?" he asked, with the air of a person who has news so perfectly adapted to astound that he can afford

bag.
"I agree with uncle and you both,
Aunt Amelia," she said. "I think we I doubt if Squire Thorn could import the

Thorn for that time.

the lively interest their arrival was creating in the breasts of the few who knew of it, the Thorns were approaching the old house hidden away behind a double row of gloomy cedars, and known as "Thorndale," as fast as a "About old fools? Now, that is a very tired pair of mules could drag a very frail vehicle, whose wheels creaked he text of my remarks. At least, an and groaned from excessive dryness in the wooden parts of them, and from excessive rustiness in the iron parts of them, through the somber woods where Mrs. Southmead sat bolt upright in the road, hard enough to traverse by her rocking-chair, the acme of inter- the aid of the brightest sunlight, was now obscured by the shadows of the onse forest growth and the darkness of approaching night, to such an extent "'Married!' Mr. Southmead, I that if the driver and his mules had not possessed an intuitive sense superior to believe I would have believed it if I had memory, the Thorns would have run erious risk of spending the night in "'It! Did Squire Thorn marry an the damp and stumpy woodland that formed a portion of Squire Thorn's incestral acres.

If the veil of darkness had not been charitably east about the carriage thu jolting over the tree stumps and inte the sunken wagon ruts for which that stip of woodland was deservedly famous, Squire Thorn himself might have been commented upon as looking essentially ancestral; the grayness and the ruggedness of him entirely in keeping with the graybearded and gnarly-rooted trees aroun

He was called one of the representative men of his county. So was Mr. George Southmead. The two men were as far asunder in every mental and moral characteristic as if they had been born at the opposite poles, centuries of time intervening. Throughout the entire year, with the exception of the two hot months of August and Septem ber, he had, heretofore, lived alone with his plantation hands for all company beyond an occasional ride on old Whitey out to the landing to see about shipping cotton to New Orleans, or ordering meal and pork from St. Louis. He attended as assiduously to his plant-ing interests as if he was not already

and September were locally designated, Squire Thorn annually dedicated to ecuperation. As that season rolled around he would be seen divested of the stringless shoes and collarless shirt and lint-covered plantation suit of

every sort of person."
"Mr. Denny is rather a remarkable man." Mrs. Southmead ignored the river landing to "hail

"I am afraid Ursula, with that fool-

turned to this fresh phase of the sub-ject. 'Sula was an excellent creature sympathies were entirely of too frank heir luxuriant offshoots and clinging Sula was accustomed to wise women who never fought wind mills. She was busy during the discussion gathering the scattered letters and buttoning them up in the mail-

need an influx of new people, but I right sort. But, of course, we will call in due course of time and judge for ourselves. occasion which demands preliminary

Which ended the discussion of Mrs.

CHAPTER V.

THE THORNS AT HOME.

In the meantime, all unconscious of he organ of sight or the faculty of

old Thorn's team came jolting by with two or three trunks in the wagon, and The new possessor of his name, to close behind, on the squire's white mare, rode Deb, his stock-minder. It ward whom he glanced every little while with satisfaction evidently tinctured with nervousness, presented a sharp physical contrast to him in every was such an unusual sight, any body astride of 'Old Whitney' but the squire himself, that I took it upon me But, then, the squire seemed respect. fated only to attract attention by some such sharp antagonism as was pre-sented by his harsh homeliness to his swered, 'De olo man's ahead in his wife's rich, warm beauty of form and kerridge wid de young missus, 'Young missus!' I echoed, and then

> matrimony. secured from possibility of need in his

Dr. Williams' Pink Pills contain in condensed form the elements for building up the blood and nerve system. When broken down from overwork, mental worry, abuse ar excess, you will find them a never-failing cure. Sold by dealers, or sent on recelpt of price—50 cents a box, 6 boxes, \$2.50—by addressing The Dr. Williams Med. Co., Brockville. Take no substitute,

are called on to indorse Squire Thorn's host of successors to inherit his folly to that extent, Mr. Southmead."

"Indorse him! Why, bless my soul. Lam grateful that the successors has been successors as a successor to inherit his carefully garnered income: where as, as far as a successor to inherit his carefully garnered income: where soul. Lam grateful that the successor is the successor to inherit his carefully garnered income: where soul. I am grateful that the successor is the successor to inherit his carefully garnered income: where successor is the successor to inherit his carefully garnered income: where soul is the successor in the succ contrary, the name of Thorn would expire with himself. "And small loss to the world," Mrs. Southmead would add tartly. Where one person would pityingly speak of Squire Thorn as a "lonely old man," three would energetically add, "he deserved to be." The two "sickly months," as August So the room upon which Mrs. Thorn's

> gray jeans which were as well known in the neighborhood as was old Whitey, the "flea-beaten" gray mare he had been riding for ten years, and, clothed with an assumption of style that only brought the hard rough hands, the coarse yellow skin, the unkempt gray beard, and the general roughness of the man into startling relief, ambling leisurely down to the in" the first upward bound boat. His departure never caused so much as a ripple in the social circle of which he was nom-'Old Thorn's off to the mountains, when he went; when he returned the "Old Thorn's back again,

would say looking ten years younger." But it never occurred to anyone that this rejuvenation of the squire's was cause for rejoicing or congratulation. Gossip is at a discount in such

neighborhood as we are dealing with; a happy state of affairs, which is more the result of topography than any moral superiority on the part of its inhabitants. When a woman's nearest neighbor is six miles off, with impassable roads intervening for months together, she learns to digest the most astounding local happenings in silent fortitude, or, by viewing them from every point of view, as she has ample opportunity for, before she can possibly mpart them again, resolves the news into its original nothingness, worthy of being hawked in a market where novelty is a prerequisite.

This is why neither the departure of a first Mrs. Thorn, who, finding life privacy. An ink-stained writing this little air of patronage on the part plus the squire too heavy a burden to be borne, had quietly moorings one summer day eight years gone now, nor the arrival of anothe woman who had rashly lifted that burden once more, was calculated to stir the sparse neighborhood to more than a glimmer of interest. In fact, after Mr. Southmead and the major had heard the news from Deb, and the former had retailed it to his wife and Ursula, there was no one to hear it, maybe, for days and days to come.

Mrs. Thorn stirred slightly in her corner of the carriage, and looked out of the window at a tall brick chimney stack which loomed majestically sky ward, as the woods suddenly terminated in the edge of a clearing, and the driver sprang nimbly to his feet to open an unseen gate.

"I thought you was asleep! There's your gin-house, Mrs. Thorn. We are going through your first gate now! You are almost home. You can see the lights in the gable-end of your house yonder," the squire says quite as if he were conscientiously minded to put into practice the endow ment clause of the marriage ceremony that had so lately given him that hand some wife of his.

"The gin-house promises well. It has quite a stately look. But, as I have never trained my eyes to pierce Stygian blackness, I can't say that I see the house," came in languid rehomes are associated with the representations of the control of the language of the control of the language of the lan sponse from Mrs. Thorn's corner.
"Stygian which? If you'll crane

your neck around Ben's back a little, ou can see something. Mrs. Thorn yawned audibly, and

apologized politely.

"I hope your people will have a good supper for us. This three hours' ride over these terrible roads has left ne famished and exhausted."

"I hope you ain't easily knocked p," the squire says, with anxious emories of doctors' bills and medicine bottles intruding. "Yes! old Lucy'll have something for you to eat. Hurry up the mules. Ben." Mrs Thorn shivered-not from cold

-and relapsed into silence. And, the next morning, when the squire's wife opened her eyes for a first daylight view of her new home, she shivered again, not with cold, for it was the sixth day of April, and the air was soft and balmy, while from the sway white flower cones tapped the shutters of her chamber, swinging their sweet incense on the fresh morning air, she heard the varied but disconnected notes of two rival mocking-birds-sure sign that spring's supremacy was fairly established, and that the balmy air was no temporary freak. Mrs. Thorn sat bolt upright in bed.

and took her first leisurely survey of her bridal chamber. It was not a re assuring outlook. The original "Thorn" who had built the house had started it in a spirit of concession to feminine exactions. The overseer's house had been "good enough for until, in an indiscreet moment, he had sought the Widow Hamlin in The widow had led him on, to the pitch of building this house at Thorndale, and completing it as far as it ever had been completed, then suddenly concluded to sell out her own

No OTHER Sarsaparilla has the merit by which Hood's Sarsaparilla has won such a firm hold upon the confidence of the people. No OTHER combines the economy and strength which make "100 Doses One Dollar" true only to Hood's Sarsaparilla.

No OTHER possesses the Combination, Proportion, and Process which make Hood's Sarsaparilla pecular to itself.

Hood's PILLS cure Sick Headache.

place and move to Texas, which she had done with heartless indifference to her suitor's crushed hopes and useless expenditure. The present Thorn had become master of Thorndale just before the war (the universal point of depar ture of the South). He had always in tended to finish the house, but never had. Before the war he had use for but a portion of it; during the war he didn't know what moment he might be "run out" of it; and since the war he had been too poor.

handsome eyes rested with grave in-

spection was not an elegant one in any respect. The rough-brewn rafters were in full view overheard, now dark with the smoke of many fires. The side walls had been planked up to within about two feet of the point where the ceiling would have begun then suddenly ceased, leaving ample and unique space for ventilation run ning around the two inner walls.
This plank partition and the brick chimney which stood revealed from the broad hearth up to the point where it pierced the pointed gable up there among the smoky rafters, had once boasted a coat of whitewash. The smoke had done its part by the white inally a member. People would say, wash too. A very tall mantelpiece of unpainted white pine wood spanned an extremly spacious fireplace, about which a broad brick hearth was laid. whose surface was sunken into many of wood used on the big iron fire-dogs setting back in the black, cavernous chimney. These fire dogs were ancestral and rickety and unsatisfactory, as the majority of the squire's possess ions were. They were like ill-assorted couples of a higher order. Having never been meant for mates, they bore the burdens cast upon them unevenly and unhelpfully. companionship only made their incompatibility the more patent. One leaned one way, and the other another. Crooked independence and nominal companionship was all they had ever attained unto. and white striped cotton "drilling, held rigidly perpendicular by little round sticks slipped into broad hems at the bottom, secured Mrs. Thorn's lesk, where the squire kept his cotton books and wrote letters; a bureau whose lost casters had been replaced by plugs of brown paper and chips of wood; a table with one leaf gone, and an alarming ap pearance of decrepitude about th legs; a rocking-chair, with one arm. and a sunken seat of deerhide, the hair on; a hideous eight-day clock, with a harsh voice, and a lady in a low-necked red dress with a big red rose in her very black hair orna-menting the glass door; a blue and white patchwork quilt on the bed, which was guiltless of a testor-com pleted the inventory of unlovely obects upon which Mrs. Thorn's eyes opened. Her own trunks arranged against the wall were the only familia objects that met her gaze, and they, in their portly elegance, looked as much out of place as she felt.

TO BE CONTINUED.

How to Save Boys.

Women who have boys to rear and dread the demoralizing influences of bad associates ought to understand the nature of young manhood. It is excessively restless. It is disturbed by vague ambitions, by longings for excitement, by irrepressible desires to touch life in manifold ways. If you, sion of natural instincts, you will be sure to throw them in the society that in some measure can supply the need of their hearts. They will not go to public houses at first for love of liquorvery few people like the taste of liquor -they go for the animated, hilarious companionship they find there, which they discover does so much to repress the disturbing restlessness in their breasts. See to it that their homes compete with the public places in attractiveness. Open your blinds by day, and light bright fires at night Hang pictures upon the wall. books and newspapers upon tables. Have music and entertaining games. Banish demons of dullness and apathy that have so long ruled in

your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. make home their delight, fill them with higher purposes than mere pleasure Whether they pass boyhood and enter upon manhood with refined tastes and ambitions, depends on you. Believe, it possible, that with exertion and right means, a mother may have more control over the destiny of her poys than any other influence whatever.—Sacred Heart Review. Remember that Ayer's Cherry

Pectorial has no equal as a specific for olds, coughs, and all affections of the throat and lungs. For nearly half a century it has been in greater demand than any other remedy for pulmonary complaints. All druggists have it for fale

Cabinet Reconstruction.

A popular topic is cabinet reconstruction, which really does not concern the public so much as the reconstruction and cleansing of the human system against the approach of spring. The premier medicine for this purpese is Burdock Blood Bitters, and both parties recognize it as the best blood purifier and general system regulator known.

Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator; nothing equal's it. Procure a bottle and take it home.

Have you tried Holloway's Corn Cure? It has no equal for removing these troublesome excrescenses, as many have testified who have tried it,

MARCH 5, 189

The Little Despi When the detachn town at evening, th manding was surpris was already occupied fantry regiment of had hastily thrown u the side accessible by So the Captain mad

back an orderly to t enforcements or ord-was spent in diggin raising a rude tempo within musket shot of All the next gray opposing forces ir forth their mutual r neglected fields, lik

ing at each other fr on opposite sides of a At 7 o'clock, wh gathering a man w his life. The mou turning with the from another direct which he had set o ridden up across the When within yards of the trench back his head, cla his side, held his m other hand and fall -upon his horse. the animal had plu rolled over upon h Both lay in the dust

cried: 'A volunteer Colonel's dispatch !" Four tired and shambled forward looked from one to gaunt faces. Befo selection a shrill vo somewhere crying

"I'm off, Captair scrample to the to ment, to leap for pear outside. "Someone's gon Captain, said the S

The Captain the then addressed the "Wait till we makes out. Who i The Sergeant sto brasures that had parapet, his eye fi perspective of cour the opening. Oth other embrasures. near the Sergeant himself to the sma entered by a bit I can't make

the Sergeant in re to see plain. stomach crawlin' body like a snake That takes t Captain. But if he ra their sharpshoote down, sure," obse "They don't s

said the First I posted himself They've stoppe "Have they se the dispatch?" i

apprehensively.
"I can't see; t away, and it's qu except where a sight, anyhow," This happene yet primitive as

> sible military op and other means for battles to c several miles ap The Captain v not to leave his until the dispa

teen. Billy was a boy from the rank attendant-a ye enlisted when t formed, having spite of his non quirements.

The private ing found Billy which a Corpor "I wonder w said the captai

voung coward. the well under "I know," withdrawing from the emb about it himse youngster's he your tent, c What's the wouldn't say f

came out. make a soldie 'And he r Captain, inte But wait continuing.
him all up, h
wanted to be for all his cou mother had a for. 'It ain' it's because The Lieut

have no one l which begar to the embras "They've claimed the they're blazi "What's

Captain.

OUR BOYS AND GIRLS.

The Little Despatch Bearer. When the detachment neared the

town at evening, the Captain commanding was surprised to see that it was already occupied by a small infantry regiment of the enemy, who had hastily thrown up earthworks on the side accessible by land.

So the Captain made a halt and sent back an orderly to the Colonel for reenforcements or orders. The night was spent in digging trenches and raising a rude temporary fortification within musket shot of the enemy.

All the next gray, sunless day the opposing forces irregularly rattled forth their mutual malevolence across neglected fields, like two dogs barking at each other from behind fences on opposite sides of a street.

7 o'clock, when the dusk was gathering a man was wanted to risk his life. The mounted orderly, re-turning with the Colonel's dispatch from another direction than that in which he had set out, had foolishly ridden up across the line of the enemy's ire. When within a few hundred yards of the trenches he had thrown back his head, clapped one hand to his side, held his message aloft in the other hand and fallen forward—dead -upon his horse. Fifty feet nearer the animal had plunged in pain and rolled over upon his bleeding rider. Both lay in the dust, and the Captain

cried:

"A volunteer to bring in the Colonel's dispatch!"

Four tired and dusty privates shambled forward. The Captain looked from one to the other of their gaunt faces. Before he had made a gaunt faces. Before he had made a selection a shrill voice was heard from somewhere crying:

"I'm off, Captain!" At the same time a form was seen to scrample to the top of the embank ment, to leap forward, and to disappear outside.

"Someone's gone without orders, Captain, said the Sergeant.

The Captain thought for a moment then addressed the four volunteers. "Wait till we see how this one

makes out. Who is he, Sergeant!" The Sergeant stood at one of the embrasures that had been scooped in the parapet, his eye fixed upon the small perspective of country visible through the opening. Others peered through other embrasures. The Captain stood near the Sergeant, but did not expose himself to the small chance of being entered by a bit of lead that might

stray through the opening.
"I can't make him out." muttered the Sergeant in reply. "It's too dark to see plain. He's down on his stomach crawlin' toward the orderly's

body like a snake." That takes time," grumbled the Captain.

But if he ran for it on two feet their sharpshooters would bring him down, sure," observed the Sergeant, They don't seem to notice said the First Lieutenant, who had posted himself at an embrasure.

They've stopped firing altogether.' "Have they sent anyone out to bag the dispatch?" inquired the Captain,

apprehensively.
"I can't see; their works are so far away, and it's quite dark over there, except where a few of their lights move about. No one has come in sight, anyhow," replied the First Lieu-

This happened when warfare was yet primitive as compared with possible military operations in these days and other means which make it easy for battles to occur between armies

several miles apart. The Captain was thirsty, but wished not to leave his place at the embrasure until the dispatch should be in his hands. He sent a private for his can-

Get it from Billy," he directed. Billy was a boy he had recently taken from the ranks to be his personal attendant—a youth of fifteen, who had enlisted when the company had been formed, having succeeded in being accepted by the recruiting officer in spite of his nonconformity with the re-

The private came back without having found Billy, but with the canteen, which a Corporal had picked up in a

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"I wonder where the scamp's gone," said the captain to the First Lieutenant. "Deserted, I'll bet! He was a young coward. I told him so the other day when he was afraid to go out to the well under fire."

know," said the Lieutenant, withdrawing his eye for a moment from the embrasure, "Billy told me about it himself. It nearly broke the youngster's heart. I found him lying with his face to the ground behind your tent, crying like a baby. What's the matter?' I asked He wouldn't say for awhile, but at last it came out. You'd told him he'd never make a soldier-

"And he never was Captain, interrupting.
"But wait," said the Lieutenant, continuing. "What you said broke continuing. continuing. "What you said broke him all up, he told me, for he really wanted to be a brave man and to fight for all his country. That's what his mother had allowed him to come out That's what his 'It ain't that I'm afraid,' he said,

it's because if I was gone, mother'd have no one lef' Ah! what's that?" The Lieutenant's abrupt breaking off was due to the sound of firing, which began suddenly. He returned

to the embrasure. "They've spied our man!" ex-claimed the Sergeant. "That's what

they're blazin' away at." What's he doing?" asked the

"He's reached the body, an' he's on his knees this side the horse, loosenin' the dispatch from the dead fellow's hand. Now he's got it, an' now he's skinnin' back on all fours! The dis-

patch is in his mouth."
"Their bullets are knocking up the dust around him," said the Lieutenant. "They have sense enough to aim low. It looks like Private Connor." "Can't be him," blurted the Cap-

" Private Connor's over yonder. tain. He just went on guard."

Whew! Listen to the firing!' said the Lieuienant.
"They're bangin' at him with every

musket they've got behind their old mud-pile," added the Sergeant. 'Our man's all right now," said

the Lieutenant. "He's up and run-But the Sergeant shouted: "No,

by gum! Down he goes!"
The four volunteers sailed forth at the Captain's command and brought him in. They tore the dispatch from between his teeth, and the Captain hastily read it in the light of a torch that one brought. The Lieutenant knelt down to examine the man who had carried in the dispatch from the orderley's body. He had died without a groan, pierced by a minnie ball to

the heart.
"Shot in the back," said the Sergeant; "but he got his discharge honorably, nevertheless."
"Hello! Here's another bit of

Here's another bit of paper fallen from his pocket, cried the Lieutenant rising. "Perhaps he found two dispatches on the messenger's body.

The Captain, having perused the Colonel's order, took the paper handed him by the Lieutenant. Something impelled him, when he had glanced at to read it aloud; and, having begun to do so, he was moved to continue to the end of the page.

"P. S .- Above all, my boy, never shrink from a dangerous duty on any account, even mine. Show yourself a hero, as your father was, and his father and mine. Remember that night and day I pray for you, my darl-Your Loving Mother." ing.

The Captain looked up from the sheet and said: "I reckon this ain't a dispatch. It's a letter. Who is the man, Lieutenant?"

The Captain, Lieutenant and Ser-

geant grouped around the dead man's head, and a Corporal lowered a flicker-ing torch so that it lighted up the face. The Lieutenant exclaimed : "It's Billy !"

The Captain looked long and silently at the boyish features, and then said quietly:

"He told you the truth the other day, Lieutenant. It was his mother he thought of. This letter came since then. 'Show yourself a hero,' it says; and he obeyed orders. Have him buried with every honor.' The Captain walked away, to write

to the boy's mother. And the Sergeant, a kinless man,

who had been musing, with his arms folded, now remarked to the Lieutenant:

"I've l'arnt one thing to night that always puzzled me-why many a brave man so often gets took for a coward. The Lieutenant, a young man thought of his own people at home, and without knowing exactly why stooped and brushed the dust from the forehead

They buried him in the flag. -R. N. Stephens in St. Louis Republic.

The Angelus.

bell in the middle of the day is due, in part, to a remarkable event. In 1456, an American. Doubtless, she knows the city of Belgrade, on the Danube, what a profitable field there is in this the city of Belgrade, on the Danube, on the frontier of Turkey, was be-sieged by the Turks, who kept battering its walls for four months without avail. The Sultan, desperate at seeing so many efforts remain unfruitful, resolved to make a general assault. For twenty hours they fought with un-equalled fury, and those who defended the city were exhausted and overcome by a long and obstinate resistance. At that moment there was seen advan eing a pious and courageous Francis-John de Capistran. He presented himself to the soldiers, crucifix in hand, and prayed God and the Blessed Virgin to come to their assist-ance. This was his prayer: "Alas! powerful Queen of Heaven, wilt thou abandon thy children to the fury of the infidels, who never cease to insult and outrage thy Divine Son? Where is now the God of the Christians? And praying thus, he shed a torrent of tears. Animated by the prayers and tears of the holy man, the Christians darted with prodigious impetuosity on the Turks, who were already penetrating into the city, massacred several thousand of them and put the rest to flight. This victory, as glorious as it was unexpected, could only be attributed to the assistance of Heaven, and especially to the inter-At the news of this cesion of Mary. At the news of this success, Pope Calixtus III. ordained that in all the churches of Christendom solemn thanksgiving should be made to God and the Blessed Virgin tween 2 and 3 o'clock in the afternoon, the time when the victory of Belgrade to the hour of noon, the better to miraculous protection of the Blessed Virgin was ever associated with it.

As a pick-ME-Up after excessive exertion or exposure, Milbarn's Beef, Iron and Wine is grateful and comforting.

ANOTHER "ESCAPED" PRIEST.

Boston Republic.

The latest acquisition to the band of escaped or converted "Romish priests" is Luigi Angelini, who is described as a "short, swarthy, very black-eyed and black-bearded Italian." Luigi "turned up" recently in Detriot, Mich., where he proceeded to establish his headquarters at a first-class hotel. Having accomplished this, he next had himself interviewed for advertis-ing purposes. In his interview he made several statements which to the ordinary Catholic mind sound slightly "fishy." For instance, he said:
"Twenty years ago I was a Roman
Catholic parish priest, and pastor of a flourishing church at Foravo, twenty miles from Rome. I spent seven years prior to that in a convent with the Capuchin monks, and when barely twenty-two years old was given the pastorate referred to."

Well-informed Catholics are aware, if others are not, that rarely, if ever, is a priest ordained until after his twenty third year. Mr. Angelini was ordained very young, and he must have been taken out and assigned to the charge of a parish at once. It will be remembered that, according to his story, for seven years prior to his ordi-nation he had been in a Capuchin convent. Assuming that he was ordained at twenty-two, he must have entered the convent at fifteen. training as the Capuchin novitiates receive is not the best calculated to prepare for pastoral labors. In old countries like Italy, where there is an abundance of priests, it is not the custom of the Church to elevate immature youths of twenty-two to the dignity of parish priests just after their ordination. But our Protestant brethren, who are always ready to believe any yarn concocted by an "escape," however silly and improbable it may be, will swallow this one without wincing, and learn, perhaps too late, that they have been duped

again. The story of Mr. Luigi Angelini's conversion is as interesting as the story of his early labors in the Church. It is short and simple too. "When I was in Rome," he says, "one afternoon I was attracted by singing to a meeting." being held by a converted monk. I went in, listened and was converted to Protestantism." Let us examine this statement a little. Here is a man who had spent seven years of his life in a convent, who was ordained a priest at twenty-two, and who was honored by an assignment as pastor of a parish at once, and yet he wanders about the streets of Rome and is converted to Protestantism by a song. The thoughtful man who changes his religion generally studies for years before he is finally convinced. Those who have read the stories of the conversion nave read the stories of the conversion of Newman, Manning, Kent Stone. Lathrop, Spalding and others will recall how earnestly, prayerfully and anxiously they read and studied and weighed the arguments for and against Catholicity. Mr. Angelini required only an hour's thought to determine his course. The teaching and training of years were nullified by a chance ong heard in a side street in Rome We seriously fear, friend Luigi, that there was something more that you have not cared to tell.

Perhaps the solution of the mystery may be found in the further statemen volunteered, as part of the autobi-ography, that there is a Mrs. Ange-lina. Whenever you hear of a "con-The Angelus.

The custom of ringing the Angelus

The custom of ringing the Angelus

The custom of ringing the Angelus

Where in the case.

Mrs. Angelini is unloyely in the eyes of every man where in the case. Doubtless, she knows for "escapes," and has incountry duced him to try his luck.

"I have come to this country," said Mr. Angelini, "for the purpose of raising money to help support the Evangelical missionaries in Italy." Of course, he has come out to raise funds. They all do that. He will get what he seeks, too, for the average Americam Protestant is very liberal with his money when a "converted Romish priest "appeals to his generos ity. And Mr. Luigi Angelini has a par appeals to his generosticular claim upon that class of our citizens. His conversion was one of the most remarkable in history, and he has an American wife. We presume it is quite useless to renew the warnings which we have so often given to our Protestant brethren against quacks and frauds of this stamp. They will continue to patron-ize them, to fill their purses with money, to invite them to their homes and churches, only to find, when too late, that they are base impostors.
We are quite well convinced that Mr.
Luigi Angelini is a humbug, if the
stories which appeared in the Detroit papers are true. And yet Music Hall will receive him with open arms, just as it received the late Mrs. Shepherd.

"Peter Piper Picked a Peck of Pickled Peppers," was a line of alliteradom adde to say. Nowadays they can practice on the Perfect, Painless, Powerful Proto God and the Biessed Virgin 10 on the Pericet, Paintess, Powerini Propertuate forever the memory of this great benefit, and to inflame more and more the courage of Christians, the same Pope ordained that, in all Cathosame Pope ordained that, in all Cathosame Pope ordained that, and leave the course sick headache, billous attacks, and the properties of Piercet, Paintess, Powerini Properties of Piercets Pleasant Purgative Properties Pleasant Purgative Properties Pleasant Properties Pleasant Properties Pleasant Properties Pleasan lic countries, the bell should be rung indigestion, constipation and all for the recitation of the Angelus, bestomach, liver, and bowel troubles. They are tiny, sugar-coated pills, easy to take, and, as a laxative, one is suffihad been obtained over the Turks. In clent for a dose. No more groans and after times, this signal was transferred to the hour of noon, the better to Pierce's Purgative Pellets are as paindivide the day, but the memory of the less as they are perfect in their effects. FOR NETTLE RASH, Summer Heat and general toilet purposes, use Low's Sulphur Soap.

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Society.

When our forefathers thought to form a social order wherewith they could enjoy each other in friendship, they chose their equals, for it was thought among unequals there could be no harmony; and its doors were closed, but to day they have beer un barred by golden keys which fit the locks of any social order. How many are trying to secure those keys to that sphere, where countless millions are mirrored, and the soft strains entice the young and the old; where they find not the myrtle and grape, but the white hollyhock, nettle and bramble, with its rich, heavy portierres, and mirrors which reflects all the splendor, and trimmings of gold; its brilliantly lighted halls bid a welcome to all, but, the poor with their empty pageantries, can only cast their shadow upon the gravelled walk; yet society jogs along oblivious of all save what occurs in its It is cold and merciless, the arena. rules and regulations are obeyed with due reverence, and the little flowers that lie half hidden and live so unobtrusively are not wanted. They would wither for want of sunlight. Society is made up of foibles and unreasonable prepossesions, which is the inevitable outcome of the restlessness of our women to adopt every new fad, and try to imitate the European leaders of fashion. For instance, if a stranger bearing a title, which sometimes does not belong to him, flashes across the path of society it creates a great furor among the many wealthy mothers who have daughters before the public and are figuring upon a great match for the fair debutines, thus the scion of foreign aristocracy is feted and given a series of balls, receptions and superb dinners, only to find it is short-lived after the awakening, they find noth-

What honor can be derived by mingling in the companionship of so many compared to a little niche where we can gather the few choice ones

around us in perfect harmony? He who seeks renown from the whirl of social life, and reaps a harvest, will sooner or later realize that life is empty and full of bitterness. Far happier is he who far from public gaze seeks the quiet sequestered spot where peace reigns supreme. - Cornelia Faffney.

The following couplet contains truth not much appreciated by many of our young girls:

A woman oft seen, a gown oft worn, Are disesteemed and held in scorn.

Poets sometimes compress a great deal of sense into a very few words and much as you wish to deny the part concerning the "woman oft seen" girls will readily admit the part about the gown-it is nevertheless true that the gir' or woman who does not set a high value on her presence will find nobody whose value exceeds her own

Girls who run to every party, dance or free show, without an escort, or in questionable company, are sure to be even disesteemed and help in scorn by those who pretend to admire them.

These girls—all women are girls until they are married-have no dignity and little self-respect. Any male acquaint-ance may dare to confer the privilege of his company and the invitations

of strangers are accepted eagerly. Friends are given broad hints that ice cream or a dancing party would be agreeable to her whose place it is to be sought and won, did she but know it. Girls who are often seen promenading the street, in the park, and talking unlovely in the eyes of whose esteem is worth having. not always the girl with many beaus that gets the matrimonial prize — a good husband—nor the girl who "is seen everywhere that is respected the

It is quite probable that you may need the services of a physician some day; but you can postpone the time indefinitely by keeping your blood pure and your system invigorated through the use of Ayer's Sarsaparilla. Prevention is better than cure.

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day in each month.

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"Several years ago, on a passage home

Darien, Conn.

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

Carrespondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

London, Saturday, March 5, 1892 THE POPE AND THE ITALIAN GOVERNMENT.

It is not an easy matter to say why it is so, yet it is undoubtedly true that the Italian Government is ever on the alert to circulate rumors that the Pope is at the point of death, and this was the case as much in regard to Pope Pius IX. as to Leo XIII.

The Holy Father is now eighty-two years old, and of course it is necessary to take particular precautions in regard to him at any appearance of illness, the more so as the prevailing influenza epidemic is so treacherous, attacking and cutting off even those who are in the vigorous stage of life: so in consequence of a slight cold and a weakening of the voice with which the Pope was recently laid up, his physicians ordered that he should keep his bed.

It was then reported in the organs

of the Government that the Holy Father was dying, and the Government were astonished and annoyed at the marks of sympathy which were shown on the announcement which had emanated from themselves. Hundreds of carriages drove to the Vatican, and crowds assembled on foot on the piazza of St. Peter's to make enquiries concerning the Holy Father's condition; but all sympathizers were assured that there was no occasion for alarm. As a matter of fact, considering his great age, the Pope's health is remarkably good, and within a couple of days of the circulation of the alarming news published by the Government newspapers he presided at a meeting of the Congregation of Holy Rites held to consider the question of the beatification of several candidates for a place in the Sacred Kalendar, amongst whom are four Jesuit martyrs who were put to death under the blood-thirsty regime of the Paris Commune in 1871. We have also by Atlantic cable the intelligence that the Holy Father is at this moment preparing an address to be delivered by him on the anniversary of his coronation which occurs this week, namely, on the 3rd inst. These facts are irrefragable evidences of the falsehood of the reports which are being constantly sent out concerning his dving condition.

In connection with these flying rumors, there is also much talk concerning the probable successor of Pope Leo XIII. Thus one authority gives a list of Cardinals any one of whom it is supposed would be acceptable to France, and there is another list with the names of those from amongst whom it is asserted that the powers joined together in the Triple Alliance would wish the selection to be made. Others state that the selection is already virtually made, and that the next Pope will be either Cardinal Parocchi or Cardinal Monaco de la Valletta, of both of whom it is said that Austria and France would be alike displeased at their selection. But it may be taken for certain that there is no agreement or understanding among the Cardinals as to whom they will select as the next occupant of St. Peter's chair. Such agreements have never been entered into while there is a reigning and living Pontiff.

Among the names which it is said would be disagreeable to those powers which would subject the Pope to a civil despotism is that of Cardinal Ledochowski, who was made glorious and eminent by his sufferings endured for maintaining the liberties of the Church. Among those of whom it is said that their election would gratify the secular powers, that of Cardinal Gibbons is most frequently mentioned; but of both these eminent prelates it is to be said that neither aims at or expects the great dignity.

It is believed that an account of several weighty reasons, an Italian will be the choice of the next conclave as it was of the last. Among the reasons for this choice we may mention, 1st, the claim of the Holy Father to

the present unsettled state of the Pope's ing the doctrine for which they now relations with the Italian kingdom, that the Conclave will do anything to weaken the Church's equitable claims. A second reason is that the thorough acquaintance with the temporal as well as the spiritual relations of the Church in all countries with its head, which must be possessed by the new Pope, cannot be easily found except among those Cardinals who have had a life-long training in conducting the general business of the Church, and it is probably only among the Italian Cardinals that this qualification will be found in the highest degree, united with the other qualities necessary to the spiritual head of the Universal Church. Hence, while the Cardinals are free to choose whom they deem most fit for the position, it is most probable that they will consider that the requisite qualifications will be best found in an Italian. We have reason to believe that this is the view taken of the matter even by the foreign Cardinals, and the speculations of the press as to the individual who will probably be selected are not based upon any solid foundation.

Another question has been frequently speculated on in reference to the Pope's position in Rome. It is this: "Will the Pope leave Rome?"

We believe on the best of authority that neither Pope Leo XIII. nor his successor will leave Rome. It has occurred in the history of the Church that the Popes have temporarily left Rome, owing to the plots and disturbances created in the city by enemies of the Holy See; but God's providence has always so directed events that they were able to return after a short time, and if the Popes themselves who were driven out did not return, their successors did.

Rome is essentially the City of the Popes, and no usurpation can destroy their right of sovereignty in it and their just claim to liberty of action therein. In Rome the property of the Church is under the guardianship and in the custody of the Church, and the documents, buildings and monuments which are necessary for the administration of the affairs of the Church have been accumulating there for eighteen centuries. It is safe to say, therefore, that the Pope will not leave the city unless he be actually driven out by the tyranny of the Italian Government. But should the Government carry its tyranny to such an extreme, it would seem that the limit of despotism will then have been reached which will oblige the Catholic Governments of the world to intervene to enforce his restoration, and perhaps also to establish his independence on a firmer basis than that on which it has stood since the Italian occupation of the States of the Church which took place in 1870.

The earthly possessions of the Pope are in Rome. It is true, the Papacy will reign in the hearts of Catholics even if it be stripped of these, and the Rock on which the Church is built will remain as unshaken as ever even if she be deprived of her earthly goods, but she has, none the less, a lawful claim to them, and it is not to be supposed that she will give consent to be robbed of them. For this reason Pope Leo XIII. has stood firm like his predecessor Pius IX. in asserting the rights of the Church, and it is our conviction that those rights even of which she has been deprived, and the property which has been stolen from her by violence will yet be restored, so that the administration of the affairs of the Church may be carried on freely and efficaciously.

The despatches of the Press Association state that the Holy Father's rights over Rome, but that it will in moderate.

A VIGOROUS DEBATE.

The pastor of St. Mary's Protestant Episcopal Church at Beaver Falls, Pa., has become involved in a row with his parishioners and the other clergy of that town because he maintained in a sermon that the moderate use of wines and strong drinks is not a sin, but that it was practiced by the prophets and by Christ and His Apostles. He said that total abstinence is not a Divine command; and for this he is taken most severely to task.

Total abstinence is certainly the best safeguard against a fearful vice, and there are valid reasons why it should brings religion into contempt to be materially modified. temporal independence, a claim which years ago the clergy of the same made, Catholic schools will be granted ence, as well as revelation, which would be much weakened if any other churches which are now maintaining the full privilege of preserving religit recognizes the rights of life and pro- which are threatening so many coun-

The Catholic Elecord. Holy Sec. It is not likely that under sinful were just as positive in assertcondemn the Beaver Falls rector Revealed truth has surely not changed during the period in question; but Protestantism is essentially changeable, and we have in the present occurrence another proof to add to the many already in existence that it teaches human fancies for divine verities.

Intemperance is a degrading vice and sin, and it is denounced as such by the word of God as well as by reason and prudential considerations. Total abstinence is the most efficacious protection against it, and the children of Rechab are praised in Holy Scripture falsification of Holy Scripture that it as is the case in Germany. can be maintained that all use of wines and strong drinks is absolutely forbidden as sinful. It is character istic of those who are specially loud in proclaiming themselves to be advocates of the fullest liberty of opinion to be intolerant of the opinions of others when they are at variance with their own, and the Episcopalian clergyman is experiencing that this is the case.

THE GERMAN EDUCATION

The Education Bill which was introduced into the German Reichstag by Count Sedlitz, the Minister of Educa tion, has excited a storm of indignation on the Liberal or Latitudinarian side of the House, and so violent is the opposition that it is believed it will have to be greatly modified before being allowed to pass.

It is not supposed that either Count Sedlitz or Chancellor Caprivi is personally very strongly favorable to the Bill, as both are deemed to be moderately inclined to Latitudinarianism in religious matters. But the Emperor William has strong religious sentiments, and the Bill is the result of his serious opposition to Atheism, which he fears will spread more and more in Germany, unless the rising generation are thoroughly grounded in orthodox Christianity: orthodoxy being understood to mean some form of Christianity which will be a decisive barrier to the Agnosticism or Atheism which is making such rapid progress anong German Protestants.

The Emperor dislikes Athersm chiefly because it is intimately connected with the new Socialism or Anarchism which is becoming a potent factor in German politics. He seems to care but little what particular form of Christianity is taught to his subjects, but he insists that a positive doctrine be taught at all events. Those who are opposed to doctrinal teaching are, of course, in arms against the measure. Herr Richter said it was a bill to oblige every citizen to believe, in a State God, and that it would make every prefect a satrap in his own Province. denounced it as an attempt to set up a political religion in Prussia, and he made a most violent attack upon the influence of organized priesthoods in

the history of the human race. The Catholic hierarchy are quite contented with the Bill, as it is favorable to religious education, which is to be under direction of the Catholic clergy, where Catholic children are concerned.

The clergy of the State Church are also in favor of it, but the other churches are against it, apparently because it only recognizes a limited number of sects whose dogmas shall be taught in the denominational schools. the recognized Protestant sects being Lutherans, Moravians, Quakers, Greeks and Anglicans. Catholics and expected address will not yield his Jews are both recognized, but Methodists, Unitarians and the so-called Old other respects be conciliatory and Catholics are not. The children of Agnostics and Deists would thus have to be put under the religious teaching of the clergy of some one of the denominations we have indicated. This is the feature of the Bill which chiefly excites the ire of the generality of Protestants and Infidels, as there is no particular form of Christianity which they can agree to have taught to their children.

From the opposition which has been excited it is thought to be probable that many of the prominent features of the Bill will have to be changed, though the Emperor has his heart set upon its passage in its present form. Count Sedlitz is also in favor of it, but be strongly recommended, but it declared that they will resign unless it

recommend temperance or any other It may be deemed to be pretty cervirtue on false grounds. A very few tain that whatever changes may be would be much weakened if any other that a moderate use of intoxicants is ion on their teaching programme, perty, forbidding murder and theft, tries of Europe will be renewed on cry is, and when it is raised they will

entirely from theirs.

interesting and instructive, as it shows the hypocrisy of those who object to our Catholic Separate schools in this Province, on the plea that the various sects would not be permitted under the School Acts here to establish schools for their respective denominations. There is still some doubt whether or not their complaint be true; but if this is really the case, it is not because of any opposition which Catholics or Liberal Protestants would show to their denominational schools, but because they themselves cannot agree on what form of sectarianism they would teach for practicing it, but it is only by a in the schools they might establish, just

ANARCHISTS.

Never to such an extent as at the present time has the civilized world ocen overrun with principles which menace the very existence of its civilization, for the overthrow of which societies have been established in nearly all the countries of Europe, and in the United States. These associations are known by various names, as Nihilists, Socialists, Anarchists, Communists, etc., and they are found in Russia, Germany, Italy, France, Spain, and even England. It must be borne in mind, however, that the German Socialists are not all to be accounted as being Anarchists. Under the name Socialists there is a moderate as well as an extreme party, and the adherents of the extremists were about a year ago expelled from the Parliament. | phatically : ary Socialist caucus on account of their violent principles.

We can readily enough understand that a people oppressed as have been the peasants of Russia by a serfdom like that under which they have been groaning for centuries, should seek to better their condition at any cost, and them all more severely than has been should look with complacency upon those who propagate the principles of Nihilism or Anarchy, holding out the hope that in the subversion of the existing order of things their condition may be ameliorated, as it can scarcely be made worse than it is. But in other countries, though it must be acknowledged that there is an enormous difference between the very rich and the very poor, there is nevertheless an honest endeavor made by Govern- their being tolerated at all. ments to better the condition of the poor, by regulating the relations between the working classes and their their manifiestations against the Govemployers, and by providing means of ernment, and especially in Andalusia. subsistence for those who are unable to Xeres is a well garrisoned town of

work. In the United States, especially, where the laws are made entirely by legislators of the people, and elected there was an attempt made to capture by the people, it may well be supposed it which was repulsed by the military, vided for as well as they might be, it numan institutions, and the difficulties which lie in the way of doing everything for the best. At all events the majority have in their own hands the settlement of all social questions, and if they are not settled satisfactorily they have themselves to blame. The remedy is certainly not to hand over the majority to be ruled by the lawless minority; and there is, therefore, no excuse for the existence of Anarchical even there such associations exist, and it will be remembered by our readers that five years ago a desperate and murderous attack was made upon the police at the Chicago Haymarket. for no other reason than because they were the officers of the law the object of the Anarchists being to overthrow all law.

It appears that notwithstanding the deserved punishment inflicted upor the assassins at that time, there are still plotters at work against the lawfully constituted authorities, and there are "Sunday schools" in several large cities, notably in Chicago, the object of which is to instil into the young the Anarchist principles of hatred o all law and of the law officers.

Religion inculcates respect for th law, and though it protects the poor, and vindicates their right to the necessaries of life, it teaches that the rights of property should be respected. The absolute equality of all men in all things is unattainable, and we must conclude that our Creator did not intend that there should be such complete equality. Indeed, if it existed to-day, several members of the Cabinet have the talents, energy and good or bad fortune of some would by to-morrow produce an inequality.

The Anarchist principles are, there fore, contrary to nature and experi-

even though the Protestants abolish it the favorite pastimes of the Anarchists. We must regard with alarm the in-

The debate on this subject is highly telligence that in all parts of Europe, Anarchist or Socialistic plots against life and property have been recently discovered. In Germany the Kaiser William has

steadily applied himself to the putting down of the evil, and it is in a great measure because he recognizes the fact that the Catholic Church has the power and the influence to aid strongly in this work that he has been so favorably disposed to the Catholic religion, and has approved of and directed the legislation in her favor by which the anti-Catholic laws of Bismarck and Falk have been repealed. But in spite of all efforts Socialism is

still strong, especially in the large cities. Attacks have been made upon soldiers, and the attempts upon their lives have been traced to Socialist clubs but in Mainz and other places definite Anarchist plots have been discovered to murder and plunder. This state of affairs has led to determined efforts on the part of the Government to suppress Anarchy. Sixty arrests of Anarchist propagandists have been made in Berlin, and thirty in other parts of the Empire, and the Emperor has declared his intention to resort to severe measures for the suppression of the evil. He had thought that the Anarchists had been conciliated by his recent measures in favor of workingmen, but finding that this is not the case he denounces them as ungrateful, and at a Parliamentary dinner recently given by Chancellor Von Caprivi he said em

"I am now convinced that if I ever again pardon a convicted Anarchist I shall be guilty of a great wrong towards my loyal and peacefu subjects. It has been my hope that the more moderate Socialists would abstain from the extreme views and acts of the Anarchists : otherwise l should not have hesitated to deal with done before.

It is now understood that the May-Day celebrations which are being prepared for by the Socialists will be prohibited wherever there is any danger lest they shall be made Anarchist demonstrations ; and with this end in view guarantees will have to be given by the leaders that their picnics, processions and meetings will be held the hierarchy, whether at Ottawa, with perfect order as a condition of

In Spain these enemies of order ar even more open and aggressive in sixty-four thousand inhabitants, and it was not supposed that any

attack would be made upon it, bu that the interests of the people will not numerous arrests being made. A

be neglected; but if they are not pro- similar attempt was made on Bornos, a town twelve miles from Xeres, is because of the imperfection of all but though the police were overpowered by superior numbers, the cavalry quelled the disorder. Four leaders arrested at Xeres have been executed. since which event appeals have been made by Anarchists at Barcelona Valencia, and other places to wreak vengeance on the authorities. Further arrests have been made in consequence. and it is believed that the vigor of the Government has removed the danger of any further open Anarchist disorders. societies in the United States. Yet In Cadiz there are no fewer than one hundred and ninety-two persons in prison who took part in these vengeance manifestations.

In France and Italy there are some evidences of an unquiet state, but not so marked as those we have mentioned. In England, however, the police have discovered some plots to murder and pillage, similar to the Chicago Anarchist plot of 1887, but it is thought that they have been effectually counteracted by the promptness of the police. Meetings have taken place at London and Chelsea, and some arrests have been made, but the most alarming discovery has been made at Walsall, where a police inspection of the Anarchist headquarters has brought to light one of these plots which was on the eye of execution.

Among the documents seized there was a circular appealing to members of the International Socialist Society to bear their misery no longer but to rise against their masters. The appeal has in it these words:

"Is it possible that we are cowardly that we would rather die than fight? It is better to die fighting than starying. It is true that our masters have organized force on their side, but w need not fear their force. Without weapons we can have justice. every one of us who is doomed to death let a rich robber be killed."

It is not likely that these troubles

this side of the Atlantic for many years to come, especially as the American people are resolved to meet them with energy and to punish with severity all who take part in any such outrages as the dastardly one which occurred in Chicago.

A DEMAGOGUE'S TACTICS.

We make no pretence of following up or recording in detail the false assertions and innuendos of the Toronto Mail. If we were to undertake such a task it would be necessary for us to devote our entire editorial space to the exposure of our contemporary's duplicity; and our readers would soon be tired of the subject.

Yet it is necessary that we should once in a while devote some part of our columns to the refutation of the Mail's slanders against Catholics and especially against our venerated hier. archy.

We had occasion, a couple of weeks ago, to refute an absurd article of that journal on "Ecclesiastical Intervention," in which the Bishops and priesthood were accused of inflicting a gross injustice on the Protestant people of Ontario by an undue interference with Hon, Mr. Abbot in the construction of his Cabinet. We then pointed out the real clerical intermeddlers who are constantly plotting for legislation hostile to the Catholic forty-two per cent. of the population of the Domin-

Against this kind of "ecclesiastical intervention" the Mail has never a word to say, though it has been so open and shameless in the past that some of our most prominent politicians of both parties were compelled to inform the meddlers that their continued abuse of their position as clergymen was so outrageous that it had become almost a necessity to retaliate by showing that these clerics as a class are themselves unworthy of public confidence. The chief fable which these parsons de lighted to repeat was that the politicians and public men of Canada, of both parties, are subservient to "die tation from Rome."

The Mail has also its favorite myth. which is the "solid vote of the Catholies of the Dominion for whichever Government their votes are sold to by Toronto, or Quebec. It is asserted that the secret of the successive Government successes at the bye elections arise out of the sale of the Catholic vote to Mr Abbot's and Mr. Mowat's Governments. the price being whatever the Mail may choose to allege for the time. But there is not a tittle of evidence

that any such bargain has been made. Among the constituencies which the Mail asserts to have been influenced by an Episcopal order which was ssued, and which the Catholics obeyed implicitly, was East Elgin, where Mr. Ingram, the Conservative candidate, was elected by an unexpectedly large majority. It is notorious that Mr Ingram's election was brought about by a combination of railroad men who rallied around him because he was one of themselves, and there is no founda-

tion whatever for the Mail's assertion. West Huron and South Ontario are also spoken of as constituencies where the Conservative candidates were elected by the "solid Catholic vote. It is possible, and we may say it is certain, that in both of these cases a large proportion of the Catholics voted for the Conservative candidates, but the "solid vote" is a mere phantom of the Mail's imagination. In West Huron, the very Protestant and Orange township of Goderich gave the Hon. J. C. Patterson a majority of 231, and this was surely quite a considerable factor in securing his success. We have no doubt that Mr. Patterson, who is a deservedly popular gentleman with all classes and creeds, was supported by many Catholics of the riding; but we know that his opponent also received

a large share of the Catholic vote. A similar state of affairs existed in South Ontario, where the Reform election committee assert positively that those Catholics who usually voted on the Reform side, did the same at the recent

We shall not deny that at the general election for the Local Legislature the Catholics of Ontario very generally supported Mr. Mowat's government. Anything else than this could not have been expected in face of the fact that Mr. Mowat's opponents openly declared their hostility to Catholic schools; and under similar circumstances the same thing may be again expected. But there is no evidence in this of any bargain and sale of Catholic votes. The Catholic electors have intelligence enough to understand what a no-Popery

Prominence is the Mail of th the effect that are entirely oc prayers for the Mercier in the being waged in bec, as the follo editorial article

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MARCH

The genera Mr. Mercier in is recent visit French and Ca reserver of Fr nent, and the p him sympathizi secution by the cclesiastics by the saints to Distance, no French clergy undane and they cannot be of credit or of een brought statemanship We are no

hampion of and pet of the he Catholic 1 saints of God t earth, for the I sneer at a ut a short Protestantism the efficacy of wish to call a basis on whic pretence that ngaged in p eccess at the A letter wa nebec paper addressed to M that he and hi f the parish ffering up p

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are entirely occupied in offering up prayers for the success of Hon. H. Mercier in the contest which is now being waged in the Province of Queec, as the following extract from an editorial article of that date will show:

The generally accepted theory of Mr. Mercier in France, resulting from Mr. Mercier in France, resulting from his recent visit is that he is a great French and Catholic statesman, the preserver of French ideas ca this connent, and the protector of the interests of the Church. Recently a cure wrote him sympathizing with him in his perecution by the Orangemen, and now eclesiastics by the score are invoking he saints to restore him to power. ne saints to restore into to power.
Distance, no doubt, deceives the reach clergy. But if the departed an interest in things aundane and political as is supposed, they cannot be unaware of the letters of credit or of the terrible condition nto which the Province of Quebec has been brought through the brilliant catemanship of the child of the

We are not surprised that this hampion of stalwart Protestantism and pet of the parsons should sneer at he Catholic practice of asking the saints of God to intercede for those on earth, for the Mail has been accustomed sneer at all Christianity, and it is ut a short time since it ridiculed Protestantism itself for believing in he efficacy of prayer at all. But we wish to call attention to the wretched asis on which that journal founds its retence that all Catholic France is ngaged in praying for Mr. Mercier's ecess at the coming elections.

A letter was published recently in a uebec paper from a priest in France, addressed to Mr. Mercier, and stating hat he and his sister and the teachers the parish school are engaged in ffering up prayers to this effect, as he good cure is of opinion that patriotism and religion are the issue stake. We are told that four other riests will follow the same course with lev. Mr. Cantenot, the writer of the etter in question.

There is, therefore, one priest, and here may possibly be five, out of the hirty five thousand priest of France, who take a deep interest in Mr. Mercier's success. These rev. gentlemen are personally acquainted with Mr. Mercier, who has been generous making a handsome present to the parish church of Sauteuil, Rev. Mr. antenot's parish. They have a high opinion of Mr. Mercier, and they know nothing which should lower him in heir estimation; but are we to infer, as the Mail pretends, that the whole Catholic Church of France is moved to ecure Mr. Mercier's triumph by their

of late been furnishing to its readers. heir purpose is evidently by means falsehood to excite Ontario fanatics a hatred of the religion and people

It is possible that the alleged letter Rev. Mr. Cantenot is a forgery; at it matters little whether it be authentic or not, and we have no intention to enquire into the matter. The Mail has become so thoroughly senile and unreliable that any one would as readily look to its worthy comrade, the Lindsay Warder, for truthful news as to its columns; but e extract above given excels in mbecility even what we have been ing accustomed to read in either of hese two literary productions.

A MISUNDERSTADING.

An esteemed correspondent writes to s protesting against the introduction me priests of Wisconsin, in the diocese Archbishop Ireland, by which the arochial schools have been handed over the control of the Public School Boards, it being understood that the strictly religious instruction should be given outside of legal school hours. He expresses surprise at, and strongly protests against, what he considers to a recommendation on our part that similar course should be followed in ntario. Our correspondent makes a ingular mistake. We made no such ecommendation. We merely stated what had occurred in Faribault and Stillwater, and gave it as our opinion ournals, were justified in adopting of the most popular of prelates.

such a course as they considered best suited to the difficult situation in which Prominence is given to a new myth they were placed, it being necessary the Mail of the 23rd ultimo. It is for them to select the least evil among to the effect that the clergy of France | the several inconvenient courses which were open to them. The plan they adopted is merely an experiment, which they may abandon at any time if they find that they cannot carry on their schools properly as Catholic schools under it; but up to the present time we understand the arrangement has worked satisfactorily, though it certainly falis far short of our Catholic school system of Ontario, under which the schools have a proper legal status.

EDITORIAL NOTES.

A VERY savage sample of Protestant bigotry is that which appeared in a letter in the Mail of a recent date written by Norman Murray, of Montreal. He starts out on his crusade for Papist gore by saying very unkind things about Principal Grant, of Kingston, because that gentleman favored the election of Mr. Harty, an estimable Catholic gentleman, to the local legislature. Mr. Murray proclaims it as his conviction that, no matter how great or good a man may be, if professing the Catholic faith, he is not a fit person to represent a constituency where Protestants form a majority of the electorate. We have yet to hear of the first Catholic, Bishop, priest or layman, who would favor the adoption of such a system where Catholics preponderate, and yet many there are who will declare it as their conviction that on the Protestant side of the house all is liberality, while on the Catholic side all is exclusiveness and bigotry. "While we must be just and kind," says Mr. Murray, "to the individual Roman Catholic priest and layman, let us not begin to warm the snake that has charmed them." We should be very much obliged to Mr. Murray for his proferred kindness, but we beg to submit that we can get along fairly well without either his smiles or his curses. We will be rather inclined to pay but slight attention to the intemperate utterances of Mr. Murray and all the other graduates of the MacVicar school in Montreal. Their stock in trade is noise, noise, noise. Let them remain happy in the conviction that they have the Mail for an escape valve when their bigotry becomes a severe strain on each square inch of their precious bodies.

WHEN the out-at-elbows colporteur is found looking about for something to turn up, he usually starts a rumor that the Catholic people of some far-off region are in a state of spiritual starvation, and simple-minded Protestant folk, who have full purses and little prayers? Is the Mail justified in discretion, fit out the adventurer with serting that "the French clergy are a full kit of wares and funds in plenty. eceived," and that ecclesiastics by the The Toronto medical students publish ore are invoking the saints to restore a periodical called the Medical Missionreal object of its existence is not so much a love of God and the extension of His Kingdom upon earth as a hatred of the Pope and the faith of which he is the spiritual head. Fugitive paragraphs, doubtless the dreamings of the young medicos, abound in the little sheet. In Cuba, we are told, the Catholics are all leaving Rome, and drifting into Infidelity, and over 1,000, 000 of the inhabitants have no Protestant missionary. The absence of even a semblance of proof that this condition of affairs really exists is a great he article from which we have made drawback to its receiving serious attention. If the young medical gentlemen are really in earnest a fine field is presently open for them in Boston and its vicinity, where some of the brightest Protestant minds are seeking refuge from doubt and perplexity in the barque of Peter. If we may judge by newspaper reports from time to time, missionaries to Ontario of the plan adopted by from Korea and Cuba would find plenty of work amongst the medical students of Toronto. It is not a great while since they turned out in a body to annihilate an individual who was practicing medicine contrary to the accepted methods of the profession, while on many another occasion they are found to be the roughest element in And these young Toronto's mobs.

Cardinal Miecislas Ledochowski, the newly appointed Prefect of the Propa-ganda at Rome, is like Manning and Gibbons, a man of tall and ascetic figure. His face is broad and square, but the features are delicately cut and his eyes are luminous and penetrating. hat in these localities, where there is His appearance is that of a churchman o such school laws as we have in of distinction and he has always beer Ontario, Archbishop Ireland and his clergy, who were blazed by another dignity of bearing. In Lisbon and in clergy, who were blamed by some Brussels as well as in Rome he is one

men publish a missionary paper!

THE CUP THAT KILLS.

In the year 1883 the prelates of the Provincial Council of New York, with the foresight of vigilant helmsmen, made a stirring appeal to the pastors and flocks of that State to co-operate with them in an open and determined onset on the crying evil of intemperance in their country. It was the formal declaration of a war that in ten years time has only grown in hostility, and on the first Sunday in February of this year 1892 there were distributed no less than two hundred thousand copies of a new appeal of the same nature, in the Catholic churches of New York city alone. This is especially directed against the Excise Revision Bill now pending in the State Legislature, and which it is claimed by the plaintiffs "absolutely removes the restriction imposed by existing laws for the regulation of the sale of intoxicating drinks, and is well calculated to encourage the growth of the liquor traffic by reducing the restricted for hotel licenses in cities and towns to a minimum of 830, and making

a proportionate reduction for saloons."
Whether such a Bill be sanctioned or rejected by the Legislature is a ques tion of supreme importance, not only to the friends of law and order within the territory directly involved but to the lovers of peace and prospe ity throughout the entire continent. About the unmixed evil of intemperance, the Prelates began by admitting that it was difficult to say anything The marvel to the man of sense and reason is that it should be neces sary to say a word at all, for what can language portray of the sorrows and miseries of the drunkard's heart and the drunkard's home which the spectacle of each does not amply and spectacle of each does not amply painfully reveal? The criminal apathy of the modern world to crying evil of intemperance and the murderous abetment of its devices by the world's law-givers are things to stare at breathlessly in an age of vaunted progress like the present. Ones gorge rises at the irony of such a spectacle as the nations of to-day pres ent, so deeply concerned for sooth because such plagues as famine and dis ease are rampant in the world. Do they not stand by any chance in the relation of effect to cause, to the unnameable iniquities of men? Ninevah and Egypt and the cities of the plains did not stop in the days of their visitations to ascertain what was the best bactericidal remedy for their epidemics; they took them for what they were—the concrete expression of nature's protests and the Almighty's wrath; — and those that mended their evil ways in time escaped the impending destruction. Is there any warrantable ground for the presumption that what was worthy of such summary retribution in the days of old may now be pursued with impunity?

Of one thing in this connection we

may feel morally certain, if any party or parties were known to be the wilful propagators of an evil like the present epidemic they should hardly get a Bill in any other Legislature than that York State to protect them in their nefarious pursuit; and yet what are the ills to which the flesh is heir compared with the unutterable

widespread ravages and the and incalculable miseries of intemperance? Too much time and far too many injured person, and it is the supreme penalty of his vicious habit that it puts him sooner or later beyond the pale of sympathy or help or the most patient prayer or plea. He is a fore-doomed, elf-sentenced Ishmaelite against whom the hand of every man is set! his ignoble course is run and the hogsheads of liquid fire which could not slake his morbid thirst have consumed all that was near and dear to him on earth, and all that he held in prospect for a joyful hereafter, where does he find himself if not where the friendly prophecy of thirty years before pointed its menacing finger? O, he knew better then! The prejudice of water-cranks could not dismay him: he knew how far he meant to go. His vision was clearer than theirs, and his step was steadier -at least he tried to think they were. The warnings then were premature. Alas! there is no medium in his sad case, they are always too soon or too

It is the common error of the man who drinks to feel that every man who does not is his avowed or secret foe. He scorns the temperance advocate: Well, we know how to interence. Well, we know how pret his resentful attitude. We can conceive how and why he should maintain that all that is alleged of the drunkard's lot is the figment of a prejudiced and self-righteous mind. when the confessions of a veteran inebriate tally with the allegations of the prohibitionist there must be some in the coincidence. waters," writes poor Lamb, amid the ruins of his early manhood, gone over me. But out of the black depths could I be heard, I would cry out to all those who have but set foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look unto my desolation and be these gentlemen making a specialty ment and skill. The business was made to understand what a dreary in every school of forming a library divided into three parts—professional, thing it is when a man shall feel him for the use of their pupils.

The business was divided into three parts—professional, literary and musical. The first con-

self going down a precipice with open eyes and a passive will; to see his destruction and have no power to stop it, and yet to feel it all emanating these, with one exception, were visited it, and yet to feel it all emanating from himself; to percive all good emptied out of him, and yet not to be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own self-ruins : could he see my fevered eye . . . could he feel the body of the death out of which I cry hourly with feebler and feebler outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation; to make him clasp his teeth

To suffer wet damnation to run thro' 'em.

And then in his despite he asks and answers the one vital question :
"Is there no middle way betwixt

total abstinence and the excess which kills me?" "For your sake, reader," he judges, with pitcous emphasis "and that you may never attain to my experience, with pain I must utter the dreadful truth, that there is none—

none that I can find. At the close of this harrowing confession which it will repay any ones trouble to read in full, the helpless

penitent adds:
"There are some of the instances concerning which I can say with truth that it was not always so with Such as they are I commend them to the reader's attention.

I have told him what I am Come to. Let him stop in time."

Where appeals like this, strengthened by observation as in the tectotaler's case, and by a sorry experienceas in that of poor Lamb, fail to convince men that drinking is both a crime and a folly, it is time to apply the remedy elsewhere and make it simply preventive: and this is what the prelates of New York are now bent upon achieving. They want to see the un-speakable saloon put under some sort of decent restrictions since the law not only tolerates it but gives it actual encouragement. They protest against secing such pest-houses erected and conducted in the vicinity of schools; they protest against their systematic and wanton violation of the Sunday; they protest against llquor of any sort

being sold to persons of tender years. In any and all of these protests there s nothing more than the elementary demands of common decency, and it is stigma on the character of any Legislature that the necessity for such protests should arise. It is devoutly to be wished, therefore, that every right-thinking elector in the State will respond with alacrity to the prelate's appeal to counter-check by all possible pressure the odious Bill in question. The papers distributed in the churches are signed by something like one hundred and fifty priests. Surely Catholics the world over need no other stimulant than this to arouse them to a vigorous and persevering onslaught on the crying evil in question.

We wish the reverend promoters of the salutary scheme an earnest God-speed in their noble undertaking.

OUR SEPARATE SCHOOLS.

Western Division.

ENERAL REPORT OF INSPECTOR DONO VAN FOR THE YEAR 1891.

Buildings and Grounds - This division contains 127 school-houses, an increase of 4 since the date of the last report. Of the whole number 13 are always be able to "argue still." He is character of the Hamilton buildings in his own conception at all times the have been already reported. places that have erected or completed new school-houses are Owen Sound, Thorold, 10 Normanby, 2 Tiny and 12 Wellesley. Other places—Brantford, Orillia and Port Colborne—have added to or otherwise improved their accommodations. A great deal of progress has been made in this matter, and if the accommodations are not entirely satisfactory in every case, they are (if I might judge from the interest shown by the authorities in general) steadily approaching that desirable state. In spite of every effort, the supply of adequate accommodations in the larger cities is still a problem, and is likely to remain so until those places cease to grow. Most of the playgrounds are of ample size and in good condition. It is pleasing to notice that the practice of planting shade trees is annually increasing in popularity. There are two requisites however, that are treated with indif ference in many rural sections, viz., good wells and proper outhouses; but I have reason to believe that the latter complaint at least will not exist much Scientific heating and ventilonger. he rejects all offer of material or moral lating do not prevail to a great extent aid from the preacher of total abstining the rural schools, but so far as stoves and windows can do the work there is not much to find fault with.

Furniture and Apparatus. — The desks and seats are nearly all modern pre- in style and in general fully supplied. But In most schools blackboards are plentiful enough, but there are some still with only a limited quantity. with only a limited quantity. A school can hardly have too much black board surface. Maps and globes of good quality are generally met with, and only a few schools are yet lacking these useful aids to teaching. School libraries are comparatively few—a matter of regent because a good matter of regret, because a good took an active part, each lady perform-library is one of the most invaluable ing the work assigned her on the proof school helps. Referring to the few libraries that exist it must be said that they are chiefly found in the schools taught by the Christian Brothers,

The Teachers. - In this division once, and 13 classes were visited twice during the year, not to mention the Indian schools. Of the 292, the male teachers number 52. There are 74 teachers in Toronto and 33 in Hamilton, together making over one-third of the whole. As a body the teachers of this inspectorate are industrious, earnest and capable. I wish it could be said that their salaries were large enough to be considered equivalent to the work they perform.

The Attendance.—At the time of

writing this report, the total number of enrolled pupils was 13,268, an in-crease of about 400 over last year. The 8 cities of this inspectorate had enrolled 6,454 or nearly half the total, and the 21 towns had 2,772. The largest rural school is at Formosa. having 231 enrolled pupils. Of the 13,268, Form I contained 5,092, II 3,191, III 2,730, IV 2,080, and V 175. The old complaint of irregular attendance still exists in many places. To whatever other causes this regrettable feature may be attributed, it is certain that one cause is

chargeable to parents, too many of whom think more of the present services than of the future welfare of their children. Seven Years' Growth. - The first year (1884) that I reported on this division it contained 175 teachers and 9,100 pupils — not including Toronto. In

386 the eastern division had grown so large that Toronto was taken off added to the west. The following table shows the chief variations: 1881 1891 Increas School-Houses.... Teachers.... Pupils enrolled... .. 102 127 25 ... 175 292 117 ... 9190 13268 4168

Financial.—The returns for 1890 show that the expenditure of all the Separate schools of the Province amounted to \$289,703, and that the whole number of pupils was 34,571. These figures give an average cost per pupil of \$8.38. Seven years ago the cost per pupil was \$6.42. The chief cause of the increased cost is, no doubt, owing to the large outlay for erecting so many new buildings during the period referred to. It is altogether likely that the average for 1891 will be Educational Standing .- The work

of the schoolslies chiefly within the four ordinary Forms; but Fifth Form work

has also been done in Toronto, Hamilton, St. Catharines, Amherstburg, Ambleside, No. 6 Stephen and No. 8 Mara. I find that Toronto and Hamilton have largely increased their facilities for teaching the various commercial subjects, as well as the different branches required for the departmental teachers'examinations, and with highly gratifying results. As to the recent High School Entrance examinations, though all the returns are not at hand, yet I have sufficient evidence for say ing that the number of successful can didates from this inspectorate is greater than it was at the corresponding ex aminations of last year. On a general view of the situation, I am happy to be able to bear witness to the satisfactory character of the work of the schools o this division during 1891. Improve ment in teaching methods is also steadily going on. Whoever con-siders that it is not a generation ago when the leading features of school work comprised a servile use of the text-book, the memorizing of useles dates and events, and the acquisition ary, which, we are told, is devoted to build ary, which, we are told, is devoted to such statements are on a par with such of the news which the Mail has we have led to believe that the such of the news which the Mail has we have led to believe that the such of the news which the Mail has we have led to believe that the such of the news which the Mail has we have the such of the news which the Mail has we have the such of the news which the Mail has we have the such of the news which the Mail has which we are told, is devoted to kindly efforts have, however, been wasted upon the besotted legions ings. The newly-formed sections are hitherto. By whatever argument you hitherto. By whatever argument you seek to vanquish the drunkard he will seek to cultivated and made habitual. If I do not here go into particulars it is be cause reports giving a fully detailed account of the standing of the pupils in the different branches of instruc-tion (as well as of the condition of the premises) were forwarded to the Department and to the trustees, as soon as possible after each school had been in spected. It is significant that out of nearly three hundred classes there were only four that had to be reprimanded

> Discipline.—In the matter of school government I am happy to be able to remark (as in a former report) that the discipline practised, if not perfect, is certainly worthy of high commenda-tion. One cause for congratulation, in later years, is the steady reduction of the number of schools in which cor poral punishment is a leading form of discipline; in fact such schools are now comparatively few. It is a genu-ine pleasure to watch the operations of a school in which the "rod of correc tion" has given place to the cheery look, the happy word, the gracious look, the happy word, the gracious manner, the genuine sympathy, the calmly firm decision, and other characteristics of the principle of "sweet-ness and light" which make the school attractive and unconsciously train children into habits of mental and moral rectitude. In the economy of such a school as this there is no place for the truant officer.

for unsatisfactory work.

Teachers' Conventions. - The secular teachers, as a rule, attend the county conventions; the religious communi-ties usually hold conventions of their own. Two of the latter were held this year on a most elaborate and comprehensive scale; one in Hamilton, the other in Toronto.

The convention in Hamilton was conducted by the Sisters of St. Joseph, all of whom, to the number of over 60. gramme in true professional style. The whole affair was admirably ar ranged and carried out, reflecting infinite credit on the Sisters' taste, judg-ment and skill. The business was

sisted of a series of illustrative lessons in all the subjects of the school programme, together with discussions on educational questions; the second was composed of essays and readings, and the third of solos, glees and instrumental pieces, everything herein referred to being the work of the Sisters themselves. The Right Rev. T. J. Dowling, Bishop of Hamilton, honored the occasion with his presence, delivering more than one eloquent speech, and otherwise encouraging the teachers in their work. Other prominent persons were also present, including the Rev. J. H. Coty, local inspector, who gave a most interesting address. The convenmost interesting address. tion lasted three days (July 15-17) and was pronounced by a leading news-paper to be, from its thoroughly practical character, perhaps "the most ser-viceable Separate School Teachers' Con-

vention ever held in this Province."
In Toronto the Christian Brothers, according to their annual custom, conducted during the summer vacation a teachers' institute for their own members. It so happened that your inspector was unable to be present, so that no official account of this important event is forthcoming: but a well known journal in referring to it pronounced it

eminently successful.

Certificates of Merit. — These were issued in June last to those pupils who in each school stood highest during the session in the score of attendance, application and conduct combined. As measure met with full favor from both teachers and pupils it shall (with your permission) be repeated for next-Besides rewarding merit, the June. purpose of this is to show that the pupil's record for the year is a better criterion of worth than the results of a final written examination alone. Examination papers for Form IV. were also issued to all the schools in the division.

Evening Schools .- A great deal of good can be done by evening schools but in order to be truly successful they should, as far as possible, be conducted according to the regulations of the Education Department. view I respectfully recommend (a) that the Department give power to school boards in cities and towns to establish legal qualifications be required of the teachers; (c) that the teachers register the attendance as in day schools; and d) that a Departmental grant be allowed each school on the basis of average attendance. In reply to a short circular that I sent to the various city boards. I have learned that night classes have not yet been widely established. Hamilton has set a good example in this matter, the school board of that city having formed three evening schools for the current season.

Statistical.—
Number of pupils enrolled. 13
Number of pupils enrolled. 13
" " teachers.
" " school-hou-es.
" " visits made by inspector.
" " miles travelled."

Finally, in expressing my satisfac tion with the general character of the results of the year's work, I gratefully acknowledge my indebtedness to the teachers at large for their cheerful and hearty co-operation, without which my own efforts would be ineffectual.

Rheumatism.

DEING due to the presence of uric acid in the blood, is most effectually cured by the use of Ayer's Sarsaparilla. Be sure you get Ayer's and no other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this testimony : -

"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to state that it has effected a complete cure. I have since had no return of the disease."—Mrs. R. Irving Dodge, 110 West 125th st., New York.

"One year ago I was taken ill with

Dodge, 110 West 125th st., New York.

"One year ago I was taken ill with inflanmatory rheumatism, being contined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

Ayer's Sarsaparilla, PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.



CHUNCH BELLS-TUBULAR CHIMES AND BELLS



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The Athelst.

The fool hath said, "There is no God;"
No God!—Who lights the morning sun,
And sen's him on his heavenly road,
A far and brilliant course to run?
Who, when the radiant day is done,
Hames forth the moon's nocturnal lamp,
And bids the planets one by one.
Steal o'er the night-vales, dark and damp?

No God?—Who gives the evening dew.
The fanning brezze, the fostering shower?
Who war as the spring morns building boug!
Who war as the summer's noontide flower?
Who spreads in the autumnal bower
The fruit-trees mellow stores around;
And sends the winter's icy power,
To invigorate the exhausted ground?

No God!—Who makes the bird to wing Its flight like arrow through the sky; And gives the deer its power to spring From rock to rock triumphantly? Who formed Behemoth, hugh and high, That at a draught the river drains; And great Leviathan to lie, Like floating isle, on ocean plains?

No God!—Who warms the heart to heave, With thousand feelings soft and sweet, And prompts the aspiring soul to leave The earth we tread beneath our feet, And soar away on pinions fleet, Beyond the scene of mortal strife, With fair ethereal forms to meet, That tell us of an after life?

No God!—Who fixed the solid ground, On pillars strong, that alter not? Who spread the curtained skies around, Who doth the ocean bounds allot? Who all things to perfection brought, On earth below, in heaven abroad?— Go, and ask the fool of implous thought, That dares to say "There is no God!"

—William I.—William I.—William I.—

SERMON BY REV. FATHER DAMEN, S. J.

The Catholic Church the Only True Church of God.

PREACHED AT THE BASILICA, OTTAWA 1871.

"He that believeth and is baptized shall be saved: but he that believeth not, shall be con-demned." (St. Mark, xvi ch., 16th verse)

MY DEARLY BELOVED CHRISTIANS, -On Thursday evening last, from thes words of our Divine Saviour I proved to you that faith is necessary for salvation, and without faith there is no sal valtion, without faith there is eternal Read your own Protesdamnation. tant Bible, 16th chapter and 16th vers of St. Mark, and you will find it stronger there than in the Catholic Now, then, what kind of faith must a man have to be saved? Will there would be no more law if every any faith do? Why, if any faith will man was allowed to explain the law do the devil himself will be saved, for the Bible says the devils believe and tremble. It is, therefore, not a matter ments there is a supreme judge and a of indifference what religion a man professes; he must profess the right and true religion, and without that there is no hope of salvation, for it stands to reason, my dear people, that if God reveals a thing or teaches a did not abide by that decision why thing, He wants to be believed. Not to believe God is to insult God. Doubting His word, or to believe even with doubting and hesitating, is an insult to God, because it is doubting His sacred word. We must, therefore, believe without doubting-without hesitating. I have said out of the Catholie Church there is no divine faith be no divine faith out of that Church. Some of my Protestant friends will be shocked at this, to hear me say that out of the Catholic Church there is no divine faith, and that without faith there is no salvation, It is admitted on all sides—but damnation. I will prove all I have by Protestants and Catholics alike but damnation. I will prove all I have said. I have said that out of the Catholie Church there can be no divine faith. What is divine faith? When we believe a thing upon the authority of God, and believe it without doubting, without hesitating. Now, all our separated brethren outside of the Catholic Church take the private interpretation of the Bible for their guide; but the private interpretation of the

BIBLE CAN NEVER GIVE THEM divine faith. Let me, for instance, the churches-"I have built my Church reading of his Bible he comes to the conclusion that Jesus Christ is God. always conveys to the mind a oneness, Now, you know this is the most essential of all Christian doctrines—the Church as a sheep fold, in which there foundation of all Christianity. From is but one shepherd—that is at the the reading of his Bible he comes to head of all, and the sheep are made to the conclusion that Jesus Christ is follow his voice; other sheep I have, God; and he is a sensible man, an intelligent man, and not a presumptuous must bring, and they shall hear my man. And he says, here is my Uni- voice and there shall be one fold and tarian neighbor, who is just as reason able and intelligent as I am, as honest, as learned and as prayerful a man as I am, and, from the reading of the Bible, he comes to the conclusion that Christ is not God at all! Now, says one father at the head; speaks of His he, to the best of my opinion and Church as a tree, and all the branches judgment I am right, and my Unitarian neighbor is wrong; but, after all, says he, I may be mistaken! perhaps I have not the right meaning of the text, and if I am wrong, perhaps he is right after all; but to the best of my opinion and judgment, I am right and he is wrong. On what does he believe? On what authority? On his own opinion and jndgment. what is this? A human opinionhuman testimony—and, therefore, a human faith. He cannot say positively: "I am sure, positively sureas sure as there is a God in heaventhat this is the meaning of the text therefore, he has no other authority

and judgment, and what his preacher tells him; but the preacher is a smart man. There are many smart Unitarian preachers also, but that proves -it is only human authority and nothing else, and therefore only human faith. What is human faith Believing a thing upon the testimony of man-and divine faith, believing a thing on the testimony of God. The Catholic has divine faith; and why? Because the Catholic says I believe in such and such a thing. Why? Because the Church teaches me so. And why do I believe the Church? Because

earned and unstable, wrest the very Scriptures - the Bible - to their own damnation. That is strong language, my dear people, but that is the language of St. Peter, the head of the apostles. The unlearned and unstable wrest the Bible to their own damna-And yet after all the Bible is the book of God, the language of inspiration-at least when we have a true Bible as we Catholics have, and you Protestants have not. But, my dearly beloved Protestant friends, do offended at me for saying that. Your own most learned preachers and Bishops tell you that, and some have written whole volumes in order to prove that the English translation which you have is a very faulty and false translation. Now, therefore, I say the true Bible is as the Catholics have it—the Latin vulgate—and the most learned among the Protestants themselves have agreed that the Latin vulgate Bible which the Catholic Church always makes use of, is the best in existence; and, therefore, it is, as you may have perceived, that when I preach I give the text in Latin, because the Latin text of the vulgate is the best extant. Now, they may say that Catholics acknowledge that the Bible is the word of God-that it is the language of inspiration - and that, therefore, we are sure that we have the words of God; but my dear people, the very best thing may be abused—the very best thing—and therefore our Divine Saviour has given us a living teacher that is to give us the true meaning of the Bible. And He HAS PROVIDED A TEACHER

with infallibility; and this was absolutely necessary, for without this—without infallibility—we could never be sure of faith. There must be an infallibility; and we see that in every well ordered government - in England, in this Dominion, in the United States, and in every country and empire, and every Republic—there is a constitution and there is a supreme law. But you are not at liberty to explain that constitution and supreme law as you think proper, for, then, and constitution as he should think supreme court, and to the supreme judge is referred all different understandings of the law of the constitu-tion. By the decisions of the supreme judge, all have to abide, and if they Not | my dear people, there would be no law any more, but anarchy, disorder and confusion. Again, suppose for a moment that the Blessed Saviour has been less wise

than human governments, and that He has not provided for the understanding of His constitution and of His law of the Church of God. If He had not, my dear people, it would never have stood as it has stood for the last 1838 years. He has then established a supreme court, a supreme judge, in the Church of the living God. acknowledged-that Christ has established a Church; and, strange to say. all our Protestant friends acknowledge, too, that He has established but one

BUT ONE CHURCH -for whenever Christ speaks of His Church it is always in the singular. Bible readers, remember that ; my Pro

Church-

testant friends, pay attention. He says: "Hear the Church,"—not hear suppose for a moment here is a Pressuppose for a mo one shepherd, (John, x., 16.)—one fold, you see. He speaks of His Church as of a kingdom, in which there is but one king to rule all; speaks of His Church as a family in which there is of that tree are connected with the trunk, and the trunk with the root and Christ is the root and the trunk is Peter and the Popes, and the large branches are the bishops, and the smaller branches the priests, and the fruit upon that tree are the faithful throughout the whole world; and the branch, says He, that is cut off from that tree shall wither away, produce no fruit, and is only fit to be cast into the fire-that is, into damnation. This is plain speaking, my dear people, but there is no use in covering I want to speak the truth to you, as the Apostles preached it in their time -no salvation out of the Church of our Lord and Saviour Jesus Christ. Now which is that Church? There are now three hundred and fifty-two different Protestant churches in existence, and almost every year one or two more are added, and besides this number, there is the Catholic Church. Now which of all these various churches is the one Church of our Lord and Saviour Jesus Christ? All claim to be the Church of But, my dear beloved people, it is evident no Church can be the Church of Jesus except the one that was established by Jesus; and when did Jesus established His Church? ? BeAnd When? When He was here upon cause earth. And how long ago is it that

time Christ established His Church upon earth. Any Church, then, that has not existed 1838 years is not the Church of Jesus Christ, but is the institution or invention of some man or or other-not of God, not of Christ, but Now where is the Church and which is the Church that has existed 1838 years? All history informs you that it is the Catholic Church. She, and she alone, among all Christian denominations on the face of the earth, has existed 1838 years. All history, I say, bears testimony to this: not only Catholic history, but Pagan history and Protestant history, indirectly. The history, then, of all nations, of all peoples, bears testimony that the CATHOLIC CHURCH IS THE OLDEST,

the first, is the one established by our Lord and Saviour Jesus Christ. there be any preacher in Ottawa who can prove that the Catholic Church has come into existence since that time let him come to see me to-morrow, and I will give him a thousand dollars. My dear preachers, here is a chance of making money—a thousand dollars for you. Not only all history, but all the monuments of antiquity bear testimony of this fact, and all the nations of the earth proclaim it. Call on one of your preachers and ask him: which was the first Church—the first Christian Church. Was it the Presbyterian; the Episcopalian, the Church of England, the Methodist, the Universalist or the Unitarian? and they will answer you it was the Catholic Church. But, my dear friend, if you admit that the Catholic Church is the first and oldest -the Church established by Churchwhy are not you a Catholic? To this, they answer: that the Cathelic Church has become corrupted, has fallen into error, and that therefore it was neces-

sary to establish a new Church. A new Church, a new religion! And to this we answer: that if the Catholic Church has been once the true Church, then she is true yet, and shall be the true Church of God to the end of time, or Jesus Christ has deceived us. me, Jesus, hear what I say! I say that if the Catholic Church now, in the nine toenth century, is not the true Church of God, as she was 1838 years ago, then I say Jesus thou has deceived us and thou art an impostor ! And if I do not speak the truth, Jesus, strike me dead in this pulpit-let me fall dead in this pulpit - for I do not want to be a preacher of a false religion! I will prove what I have asserted. If the Catholic Church has been once the true Church of God, as is admitted by all, then she is the true Church yet shall be the true Church of God until the end of time, for Christ has promised that the gates of hell shall not prevail against this Church. He says that He has built it upon a rock, and that the gates of hell shall never prevail against it. Now, my dear people, if the Catholic Church has fallen into into

against her, then Christ has not kept His promise, then He has deceived us, and if He has deceived us then He is an impostor! If He be an impostor then He is not God, and if He be no God then all Christianity is a cheat and imposition. Again, in St. Mat-thew, chap. xxviii. and 19 and 20 verses, our Divine Saviour says to His Apostles: "Go ye therefore and teach all nations; baptizing them in the name of the Father, and of the Son, of the Holy Ghost: teaching them to observe whatsoever I have commanded you." "Lo" says He, "I, Jesus, the Son of the living God, I, the infinite world." Christ, then, solemnly swears that He shall be with His Church all days, to the end of time, to the con-summation of the world. But Christ cannot remain with the Church that teaches error, or falsehood, or corrup If, therefore, the Catholic Church tion. has fallen into error and corruption as our Protestant friends say she has then Christ must have abandoned her if so, He has broken His oath; if He has broken His oath He is a perjurer, and there is no Christianity at all Again our Divine Saviour-St. John 14th chapter—has promised that He would send to His Church the Spirit of Truth, to abide with her forever. If, then, the Holy Ghost, the Spirit of

solemnly promised that He will send to

Truth, teaches the Church all truth and

teaches her all truth for ever, then there never has been, and never can

be, one single error in the Church of God, for where there is all truth there

is no error whatsoever. Christ has

THE SPIRIT OF TRUTH, who shall teach all truth for ever, therefore, there never has been a single error in the Church of God, or Christ has failed in His promises if there has. Again, Christ commands us to hear and believe the teaching of the Church in all things, at all times and in all places. He does not say hear the Church for a thousand years or for one thousand five hundred, but hear the Church, without any limitation, without any reservation, or any restriction of time whatsoever. That is, at all times; in all things until the end of time, and he that does not hear the Church, let him be unto thee, says Christ, as a heathen and as a publican. Therefore, Christ says, that those who refuse to hear the Church must be looked upon as heathens; and what is a heathen? One that does not worship the true God; and a publican is a sinner. This is strong language. Could Christ command me to believe why do I believe the Church? Because earth. And how long ago is it that God has commanded me to believe the church is and God has undered and thirty-eight years ago. That there is no private prophecy or interpretation of the Scripture; for the undered and thirty-three years. And how long ago is it that Christ command me to believe good Martin Luther? Hence not of the Church is command me to believe good Martin Luther? Hence not of the Church is command me to believe good Martin Luther? Hence not of the Church is command me to believe good Martin Luther? Hence not of the Church is command me to believe good Martin Luther? Hence not of the Church is command me to believe good Martin Luther? Hence not of the Church is command me to believe good Martin Luther? Hence not of the Church is day and was he? And what kind of man was he? A cerror? If this teaching of the Church be corruption, could He, the lived on earth thirty-three years. God of trutt, command me to believe the Church is command me to believe the church is day in that the church is the Church

Church, in the same manner as if He Himself were to speak to us. "He that heareth you," says He, in His charge to the Apostles, "heareth Me, that heareth you," says He, in His charge to the Apostles, "heareth Me, and he that despiseth you despiseth Me." So, then, when I believe what the Church teaches I believe what God teaches. If I refuse what the Church teaches I refuse what God teaches; so that Christ has made the Church the organ by which He speaks to man, and tells us positively that we must believe the teaching of the Church as if He Himself were to speak to us. Therefore, says St. Paul in his Epistle to Timothy, "the Church is the ground—that is the strong foundation—and the pillar of the truth. Take the ground or foundation of this edifice away, and it crumbles down; so with regard to these pillars upon which the roof rests, take them away and the roof will fall in ; so St. Paul says the Church is the ground and the pillar of the truth, and the moment you take away the authority of the Church of God you induce all kinds of errors and blasphemous doctrines. Do we not see it? In the sixteenth century tantism did away with the authority of the Church and constituted every man his own judge of the Bible, and what was the consequence? Religion upon religion and Church upon Church, sprung up into existence, and has never stopped springing up new relig-ions ond churches to this day. When I GAVE MY MISSION

in Flint, Michigan, I invited, as have done here, my Protestant friends to come and see me. A good and intelligent man came to me and said "I avail myself of this opportunity to converse with you." "What Church do you belong to, my friend?" said I. "To the church of the Twelve Apostles," said he. "Ha! Ha!" said I, "I belong to that church too. But tell me, my friend, where was your Church started?" "In Terre Haute, Indiana," "Who started the Church, and who were the twelve Apostles, my friend," said I. "They were twelve farmers" says he, "we all belonged to the same church—the Presbyterian but we quarreled with our preacher, separated from him, and started a church of our own. "And that," says I, "is the twelve Apostles you belong to-the twelve farmers of Indiana! That church came into existence about fifteen years ago. A few years ago, when I was in Terre Haute, I ask to be shown the church of the twelve Apostles. I was taken to a window and it was pointed out to me. "But it is not in existence any more," said my informant, "it is used as a wag-gon maker's shop now!" Again, St. Paul in his Epistle to the Galatians says: "Though we Apostles, or even an angel from heaven were to come and preach to you a different gospel error, then the gates of hell have prevailed against her; and if the gates of hell have prevailed from what we have preached, let them be anathema," says St. Paul. any one shall dare to preach a different doctrine from what we have preached, let them be damned.' is the language of St. Paul, because, my dearly beloved people, religior must come from God, not from man. No man has a right to establish a religion: no man has a right to dictate to his fellow man what he shall be lieve and what he shall do to save his

RELIGION MUST COME FROM GOD.

and any religion that is not established

by God is a false religion, a human

institution, and not an institution of God; and, therefore, did St. Paul say from heaven, were to come and preach to you a new gospel, a new religion, let them be anathema." You see, then, my dearly beloved people, from the texts of the scripture I have quoted, that if the Catholic Church has been once the true Church, then she is yet the true Church. You have also see from what I have said that the Catho lie Church is the institution of God, and not of man, and this is a fact-a fact of history-and no fact of history so well proved as that the Catholi Church is the first, the Church established by Jesus Christ. So, in like manner, it is a historical fact that all the Protestant Churches are the institutions of man-every one of them. And I will give their date, and the name of their founders or institutors. In the years 1520—351 years ago—the first Protestant came into the world. Before that one there was not a Pro testant in the world, not on the face of the whole earth; and that one, as all history tells us, was Martin Luther, who was a Catholic priest, who fel away from the Church through pride. and married a nun. He was excommunicated from the Church, cut off banished, and he made a new religion of his own. Before Martin Luther there was not a Protestant in th world; he was the first to raise the standard of rebellion and revol against the Church of God. He said to his disciples that they should take the Bible for their guide, and they did so, but they soon quarrelled with him —Zuinglius and a number of others, and every one of them started a new religion of his own. After the dis ciples of Martin Luther, came John Calvin, who, in Geneva, established the Presbyterian religion, and hence almost all of those religions go by the name of their founder. I Protestant, "Why are you a Lutheran, my friend?" "Well," says he, friend?" "because I believe in the doctrine of good Martin Luther;" hence not of

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the first founder of Protestantism in the world! The very name by which they are known tells you they came from Martin Luther. So the Presbyterians are sometimes called Calvinists, because they come from, or profess to believe in, John Calvin. After them, CAME HENRY THE EIGHTH.

He was a Catholic, and defended the Catholic religion; he wrote a book against Martin Luther in defense of the Catholic doctrine. This book I have myself seen in the library of the This book I Vatican at Rome a few years ago. Henry VIII. defended the Catholic religion and for so doing was titled by the Pope "Defender of the Faith." It came down with his successors, and the good Queen Victoria inherits it to-day. He was married to Catharine of Aragon; but there was at his court a maid of honor to the Queen, named Anne Boleyn, who was a beautiful woman and captivating in appearance. Henry was deter-mined to have her, But he was a married man. He put it in a petition to the Pope to be allowed to marry her and a foolish petition it was, for the Pope had no power to grant the prayer of it. The Pope and all the Bishops ir the world cannot go against the will of God. Christ says: "If a man putteth away his wife, and marrieth another, he committeth adultery, and he that marrieth her, who is put committeth adultery also." As the Pope would not grant the prayer of Henry petition, he took Anne Boleyn anyhow, and was excommunicated from the Church. After a while there was another maid of honor, prettier than the first, more beautiful and charming in the eyes of Henry, and he said he must have her, too. He took the third wife, and a fourth, fifth and sixth followed. Now, this is the founder of the Anglican Church, the Church of England; and, therefore, it is that it goes by the name of the Church of England. Our Episcopalian friends are making great efforts now a days to call themselves Catholics, but they shall

never come at it. They own the name Catholic is a glorious one and would like to possess it. The Apostles said: "I believe in the Holy Ghost, the holy Catholic Church "-they never said in the Anglican Church. The Anglicans deny their religion, for they say they believe in the Holy Ghost, the holy Catholic Church. Ask them are they Catholics, and they say yes, but not Roman Catholics. We are English Roman Catholics. Catholics. What is the meaning of the word Catholic? It comes from the Greek word CONTINUED ON SEVENTH PAGE.

There's Magic in it.

There's Magle in it.

What must be the satisfaction and gratification, at so small a cost, of one who writes like this? Mr. W. Mason, editor of the Retord and Cainsborough News, Retford, Eng., says: "I had suffered from a sprained knee for twelve months, without being able to obtain relief from the pain, when I rubbed the knee thoroughly for twenty minutes with St. Jacobs Oil. That night I traveled 200 miles by railway, the next day I walked 25 miles, and the pain had entirely disappeared. I have never had the slightest return of it since."

C. A. Livingstone, Plattsville, says: "I

C. A. Livingstone, Plattsville, says: "I have much pleasure in recommending Dr. Thomas' Eclectric Oil, from having used it myself, and having sold it for some time. It my own case I will say for it that it is the best preparation I have ever tried for rheumatism." Minard's Liniment cures Colds, etc.

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August Flower does the work. The beauty of the medicine is, that you can stop the use of it without any bad effects on the system.
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indigestion, if taken Life of Misery with judgment. with judgment. A. M. Weed, 229 Bellefontaine St., Indianapolis, Ind."

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Thank God for When the st We shall meet And shall k What matter And we thre If, when the j In heaven y

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"In Heaven We'll Know Our Own."

Thank God for the faith that teaches, When the struggles of life are o'er. We shall meet our own, our loved ones, And shall know then all once more. What matter though life be dreary, And we thread its paths alone, if, when the journey is ended, in heaven we'll know our own?

Sometimes when fate frowns darkest.
And the clouds hide the fair blue sky.
For the tender love of the lost ones
How our souls will vainly cry!
Then sweetly over our spirits,
Hushing the heart's wild moan,
Comes the whisper of faith: "Be patient."
And in heaven we'll know our own,

And life and its cares grow brighter In the light of this precious thought. When the conflict at last is over, And the battle of life is fought, If we work in faith and submission. The victory shall be won, And in heaven, where rest awaits us, We shall meet and know our own.

And how will it be, I wonder?
Shall those who are dearest here
Be dearest again in heaven?
Or think you, when we stand so near?
The throne of a loving Father.
That His children, every one.
Shall seem equally dear to each other—
Can any be like our own?

I wonder—but then no matter;
I mis belongs to the great to-be.
And we'll see all things more clearly
In the light of eternity.
The enough to know if we are faithful
Till the labor of life is done,
In the "sweet by and-by" in heaven
We shall meet and know our own.
We shall meet and know our own.

FIVE-MINUTE SERMONS.

Quinquagesima Sunday.

THE QUALITIES OF CHRISTIAN CHARITY. What a beautiful description it is, my dear brethren, which St. Paul gives us of the virtue of charity in the Epistle of to-day! If you have never read it or do not remember it, I would advise you to read it at once; and indeed, nothing could be better than to commit it to memory.

Let us look just now at a part of it. "Charity," says the Apostle, "is patient, is kind; charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no, evil; rejoiceth not in in thinketh no evil; rejoiceth not in inrejoiceth in the truth beareth all things, believeth all things, hopeth all things, endureth all things.

Now, I say this is very beautiful, is beautiful because the picture which it gives us is not a very familiar one. I know we are apt to think about as well of ourselves as of almost any one of our acquaintance; but can we say to ourselves, on reading or hearing this description of charity, "That's me; that's just my character to a hair"? No; somehow or other, though we would like to put on the coat, it does not seem to fit.

'Charity is patient, is kind." That is rather out of the way, to begin with, when we think how impatient and cross we are if anything goes wrong, if anybody stands in our way or interferes with us, or even ventures to

conceited thing. And if they hear it said that Miss So and So is good looking they will take some opportunity to remark: "For the life of me, I can't make out what any one sees to admire in her." Probably they might manage to see it if they would make a great effort; but own good points, which ought to be so evident to all? And it is not the ladies only who have this weakness. will hear something like this: Oh! I consider him to be a much overrated man. I knew him when he was young, and he was nothing above the common. But some people certainly have luck." Or, if you do not hear it out loud, the grumbling is there all the same in the heart. Perhaps some praise has to be given, but is very sparing; given with great appearance of careful judgment and a desire to keep closely to the truth.

"Charity dealeth not perversely." How is this? Why, you will find Christians who would, as the saying goes, "cut off their nose to spite their They will even suffer themselves, if some one else can only be

But I shall not have time to make all the applications. As I said, you had read the Epistle, then you can make them for yourselves.

I wish, however, to call your attention before closing to one unpleasant Is this charity, which circumstance. St. Paul so highly praises and so beautifully describes, a sort of fancy and ornamental virtue, which is cervery commendable, but which we can get along well enough without? Listen to a few words which come a little before those I have read: should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not remove mountains, charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing." Notice, he does not say, "I am not much, or these things are not much good, without charity"; no, without it "I am nothing"; a cipher, and a sham. Take this home and meditate

When you buy your spring medicine you should get the best, and that is Hood's Sarsaparilla. It thoroughly purities the blood.

It he Lungs, Liver, Kidneys, Bowels, &c., act as so many waste gates for the escape of offete matter and gases from the body. The use of Northrop & Lyman's Vegetable Discovery belps them to discharge their duty. Mr. W. H. Lester, H. M. Customs, Toronto, writes: "I have personally tested the health-giving properties of Northrop & Lyman's Vegetable Discovery, and can testify as to its great value." Minard's Liniment cures Diphtheria. preach to you as I have done.

SERMON BY REV. FATHER

CONTINUED FROM SIXTH PAGE. cus-universal - spread all over the earth, and everywhere the same. Now first of all, the Anglican Church is not spread all over the earth; it only exists few countries, and chiefly only where the English language is spoken. Secondly, there are not the same all over the earth, for there are now four different Anglican Churches: The Low Church, the High Church, the Ritualistic Church and the Puseyite Church. Catholicus means more than this, not only spread all over the earth and everywhere the same, but it means, moreover, at all times the same, from Christ up to the present day. Now, then, they have not been in existence from the time of Christ. There never was an Episcopalian Church or an Anglican Church before Henry VIII. The Catholic Church had already existed one thousand five hundred years before the Episcopalian Church came into the world. After Episcopalianism, different other Churches sprang up. Next came the Methodist, about one hundred and sixty years ago. It was started by John Wesley, who was at first a member of the Episcopalian Church, subsequently jained the Marayian brethsequently joined the Moravian brethren, but not liking them he made a religion of his own — the Methodist Church. After John Wesley, several others sprang up; and, finally came the Campbellites, about forty-five years ago. This Church was established by Alexander Campbell, a Scotchman. Well, now, my dearly beloved people, you may think that the act of the twelve apostles of Indiana was a ridic ulous one, but they had as much right to established a Church as Henry VIII. or Martin Luther or John Calvin.

THEY HAD NO RIGHT AT ALL, and neither had Henry VIII. or the rest of them any right whatsoever. Christ had established His Church and given His solemn oath that His Church should stand to the end of time, promised that He had built it upon a and that the gates of hell should never it not? And perhaps it seems all the prevail against it; hence, my dear people, all those different denominations or religions, are the inventions of man; and I ask you, can man save the soul of his fellow man by any institution he can make? Must not religion come from God? and, therefore, my dearly beloved separated brethren, think over it seriously. You have a soul to save, and that soul of yours must be saved or damned; either one or the other-either dwell with God in heaven or with the devil in hell; therefore, seriously meditate upon it. When I gave my missions in Brooklyn, New York, several Protestants became Catholics. Among them, there was a very highly educated and intelligent Virginian. He was a Presbyterian. After differ from us in opinion.
"Charity envieth not." Worse yet. | ginian. He wasa Presbyterian. After he had listened to my lectures he went he had listened to my lectures he went he had listened to my lectures he went had listened to my lectures had listened to my Why, some people cannot even see to see his minister, and he asked him their noighbor have a new dress or hat without at once making up their minds to take the shine out of that meaning. "Well, now," said the meaning. "Well, now," said the gentleman, "are you positive and sure that it is the meaning of the text, for several other Protestants explain it differently?" "Why, my dear young man," says the preacher, "we never can be certain of our faith." "Well, then," says the young man, "good bye to you; if I cannot be sure of my faith how can they make the effort when no one seems to have any eye for their where I can," and he became a Cathowhere I can," and he became a Catho-lic. We are sure of our faith in the Catholic Church, and if our faith is not true, Christ has deceived us. I would, therefore, beg of you, my separated brethren, to procure yourselves Catho-lic books. You have read a great deal against the Catholic Church, now read something in favor of it. You can never pass an impartial sentence if you do not hear both sides of the question. What would you think of a judge be-fore whom a policeman would bring a poor offender, and who, on the charge of the policeman, without hearing the "Give me a hearing," says the poor man, "and I will prove my innocence: I am not guilty," says he. The police-man says he is guilty.

"WELL, HANG HIM ANY HOW," says the judge. What would you say of that judge? "Criminal judge! unfair man! you are guilty of the blood of the innocent." Would not you say that? Of course you would. Well now, my dearly beloved Protestant friends, that is what you have been doing all along; you have been hearing one side of the question and condemning us Catholics as a superstitious lot of people, poor ignorant people, idolatrous people, nonsensical people, going and telling their sins to the priest; and, what after all, is the priest more than any other man! My dear friends, have you examined the other side of the question? No, you do not think it worth your while, but this is the way the Jews dealt with our Lord and Saviour Jesus Christ; and this is the way the Pagans and Jews dealt with the Apestles, the ministers of the Church and with the primitive Christians. Allow me to tell you, my friends, that you have been treating us precisely in the same way the Jews and Pagans treated Jesus Christ and His Apostles. I have said this eve-ning hard things, but if St. Paul were here to-night, in this pulpit, he would have said harder things; and if Christ Himself had been here He would have said harder things still. I have said them, however, not through a spirit of unkindness, but through a spirit of love, and a spirit of charity, hope of opening your eyes that your souls may be saved. It is love for your salvation, my dearly beloved Protest ant brethren,—for which I would gladly give my heart's blood—my love for your salvation that has made me

"Well," says my Protestant friends,
"IF A MAN THINKS HE IS RIGHT
would not he be right?" Let us suppose now a man in Ottawa, who wants to go to Chicago, but takes a car for New York; the conductor asks for his ticket, and at once says: "You are ticket, and at once says: "You are in the wrong car, your ticket is for Chicago, but you are going to New York." "Well, what of that," says the passenger, "I mean well." "Your meaning will not go well with you in the end," says the conductor, "for you will come out at New York, instead of Chicago." You say you mean well, my dear friends, but let me tell you that meaning well will not take you to heaven; you must do well also. "He that doeth the will of my Father," says Jesus, "he alone shall be saved." There are millions in hell that meant well. You must do well, and be sure a book called "Points of Controversy. Christian Instructed," which explains all the ceremonies of the Catholic religion; and all of you, my dear Catholics, should have these books in your families. You should read them yourfor the faith that is within you.

I thank my separated brethern for their kindness in coming to these controversial lectures. There is the second transfer is the second transfer in the second transfer in the second transfer is the second transfer in the second transfer in the second transfer is the second transfer in the second transfer in the second transfer is the second transfer in the second transfer in the second transfer in the second transfer is the second transfer in the second tr troversial lectures. I hope I have said nothing to offend them. Of course, I would be impolitic, even were it not have given some hard raps, but the truth should be spoken, and it would be such a manner. The debate on this nonsense for me, a Catholic priest, not question was interrupted by a suspen to preach the Catholic doctrines.

In all the books that have been characters of his time.

devoted Christian, Madame Swetchine, from the official treasury of the Liberal we read of an incident that illustrates party, through Mr. Colman, the milthe resemblance between two holy souls—in the world but not of it renowned for all that makes life honorable and lovable, yet more so by the piety which was so distinctive a characteristic of both.

The biographer of Madame Swetchine writes as follows: "Happening to be at the Tours in 1847, at the time when the Little Sisters of the Poor the Liberal party. It would give them were about to be installed, Madame a splendid opportunity to denounce Swetchine, already familiar with the their rivals before the country conobject of their foundation, wished to stituencies as slaves of the English see the good work. She repaired to politicians. the new asylum, without being expected, and there saw with her own ever, honors are about even between eyes how tenderly these good souls the two factions, and this is one strong assuaged the misery of poverty and dried the tears of loneliness and desolation. Seated in the midst of a group at home again presents an unbroken of old women, the tenderness of her front. One of the points agreed upon tion. heart found itself in an abundance of in the conferences which have been tears." She retired, says M. Dupont, suspended for the time being is that a witness of the scene, after emptying both sections will support a motion to her purse into the hands of the Sisters, unable, from the excess of her emotion, to articulate but a few unintelligible

words.

The following day she said to M. Dupont, "I shall always count that visit among my sweetest memories—all the more as I see in its practical workings the realization of a dream of my youth, and because I can understand, by experience, how much need we all have of charity and kindness when we are old."

A Happy Hint—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Betton's Pile Salve, the best and safest remedy in the world, the use of which cuts stand, by experience, how much need we all have of charity and kindness when we are old."

A Happy Hint—We don't believe in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Betton's Pile Salve, the best and safest remedy in the world, the use of which cuts stand, by experience, how much need by the piles in any form, blind, bleeding, protruding, etc., to Betton's Pile Salve, the best and safest remedy in the world, the use of which cuts stand, by experience, how much need we all have of charity and kindness when we are old."

For Young or Old. when we are old."

We may justly call Madame Swetch-

The only variation in quality which will ever be found in "Myrtle Navy" tobacco is in the degrees of moisture which it contains. Tobacco is a very ready absorbent of moisture, and in unusual states of the weather it may become a little too moist or a little too dry to suit the taste of some. This is a minor matter, however, as the essential quality of the tobacco is not changed. Its combustion is a little slower or a little faster according to the degree of moisture, that is all. The darker the plug the greater the moisture, and many prefer the dark. In each caddy, however, the preference for either can be met. When Nature Sulles Assistance of the superscinding that is all. The darker the plug the greater the moisture, and many prefer the dark. In each caddy, however, the preference for either can be met.

when nature smiles Again.

When nature smiles Again.

When nature smiles again in the spring days, mankind often greams from the effects of Bad plood and kindred troubles engendered by the long hard winter. Remove the cause of all the trouble by purifying your blood with nature's remedy, Burdock Blood Bitters, the best blood searches and tonic ever discovered.

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Burdock Blood Bitters is a household remedy for dyspepsia, it expels rheumatism and neuralgia from the system, acts as an antibilious agent on the stomach, liver and bowels, antagonizes blood poison, builds up and revitalizes the bodily functions and restores and purifies the entire system. Minard's Liniment cures Distemper.

NOT YET UNITED.

Why the Negotiations Between the

A cablegram, dated London, Feb. 8,

sion of the negotiations for the present but there is a good prospect for their

The Parnellites seem to be in a conwritten on M. Dupont we frequently fident mood, and to lay much stress upon the alleged fact that their opponwith the most distinguished religious ents are short of funds. The McCarents are short of funds. The McCar-thyites, it is claimed, have failed in In the life of that famous woman and their efforts to secure a subvention lionaire mustard manufacturer, and several other worthy Liberals have promised generous donations. The Parnellites are almost as much disappointed as the McCarthyites over the non-success of the latter in obtaining funds from the Gladstonian treasury They would gladly pay a big price for

> In this matter of impecunosity, how both sections will support a motion to be made in the House of Commons for the release of the Irish political

We may justly call Madame Swetchine and M. Dupont two kindred souls.

They have many traits of similarity. Their holy and charitable lives, their abandonment of self, their uncousciousness of merit while all the world was edified by their lives, mark them both true "Children of the King" whose final portion is the royal inheritance without purchase or price.

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HENRY REYNOLDS, Sarepta, Ont. Mr. Joab Scales, of Toronto, writes: "A

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McCarthyites and Parnellites Were Broken Off.

says: It is stated that the negotiations

well. You must do well, and be sure stage where further advance hinged you are doing well, to be saved. upon the retirement of Timothy Healy from a prominent place among the brethren, I would advise you to procure McCarthyite leaders. That is, in case at the Mission store, on Sussex street, of amalgamation of the factions, Mr. Healy was to take a back seat in the councils of the United Irish party. a book called "Points of Controversy.

Read it attentively, and you won't read it without being thoroughly convinced that the Catholic Church is the get nearly everything that had hap you of Cod. Then, I reped in the past year except the part only true Church of God. Then, I would advise you to add the "Catholic Christian Instructed," which explains part, expressed his entire willingness to efface himself for the good of the cause, and this point seemed on the verge of satisfactory settlement when the Parnellites revamped an old defamilies. You should read them your selves, and lend them to your neighbors, and thus be instrumental to their salvation. Living among so many separated brethren you ought to be all well posted in your religion, so that you may be able to give a reason that you may be able to give a reason that for the faith that is within you.

M. Dupont and Madam Swetchine. resumption in London at the time of

the meeting in Parliament.

proof that the antis were pensioners of

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M. DONNELLY, Proprietor)

を

Branch Mo. 4, London, Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, Albion Slock, Richmond Street. J. Forrestall, Pres. Vm. Corcoran, Recording Secretary.

C. M. B. A.

New Branch.

Branch No. 173 was organized at Belle River, nt., on February 22, by District Deputy John ugal. The officers elected and installed for e year 182 are:

Branch No. 175 was organized at Belle R mt., on February 22, by District Deputy bugal. The officers elected and installe he year 182 are: Fresident, Rev. J E Menuler First Vice President, Pierre Brossoit Second Vice President, Nazaire Mouse Recording Secretary, P. J Marentette Assistant Rec. Sec., A Hamel Financial Secretary, Nicholas Conway Treasurer, Moise Menard Guard, Leon Derosier Trustees, for one year, Francis Sauve

Guard, Leon Derosier
Trustees, for one year, Francis Sauve, Jas.
McAuliffe and Ed. Decaire: for two years,
Gilbert Ouellette and Jas. I. Reaume
Delegate to Grand Conneil, Rev. J E Menuler
Substitute, Nicholas Conway.

C. M. B. A. Assembly. Stratford Times.

Beauty and chivalry were there and brave men; And youthful hearts beat happily; and when Music arose with its voluptious swell Soft eyes looked love to eyes which spake

Music arose with its voluptious swell soft eyes looked love to eyes which spake again and all went merry as a marriage bell."

It is now an event of the past—the grand opening assembly given last Tuesday evening, February 25rd, under the auspicies of the C. M. B. A., Branch No. 18, Stratford. In addition to a full representation of the youth and beauty of Stratford, a large number of welcome guests from St. Marys, London, Mitchell, Kinkora, Shakespeare, accepted invitations, whose presence added a grace, lent a charm and greatly increased the enjoyment of the evening. "Such on Eurotas", or Cynthia's height. When in the dance the graceful goddess leads. The quire of nymphs, and overtops their heads."

The hall was well suppl'ed with sofas, chairs and lounges, and everything well arranged for the convenience of those in attendance.

There was a bewildering confusion of beautiful toilets, many of them handsome in the extreme. We shall not attempt to describe them, but voice the sentiments expressed by a visitor who said, in referring to the young ladles of Stratford and their friends, in all his experience he had never seen such handsome costumes. Many of the fairest of the fair were at the ball; the magnificence of the costumes only lent a minor cuarm to the beauty which is theirs.

heirs.

Dancing commenced at 9:30 o'clock to the de-ightful strains of sweet music produced by the harpers of London. The orchestra was of aligh standard and made a decidedly favorable

mpression.
COMMITTEE OF MANAGEMENT.
John Hoy, D. J. O'Connor, E. J. Kneitl, M.
F. Sullivan, Wm. Quilter, J. J. Hagarty, F. E.
Soodwin, M. F. Goodwin, E. O. Flaherty, James

F. Suilivan, w.m. Quilier, J. J. Flagarty, F. E. Goodwin, M. F. Goodwin, E. O.Flaherty, James O'Connor.

The supper was furnished by Mr. Dunean McEwen, the well-known caterer, Wellington street, who filled his part of the programme in a highly satisfactory manner. The spread was better than it was to have been, and Mr. McEwen deserves special mention. There were five tables, the last being as good as the first. This is not usually the case. Some caterers make it a point to have the first the best and the rest as a "go as you please." Mr. McEwen established his reputation as a caterr and no doubt will be in sought by persons who desire to have everything good, neat and can.

It is conceded by every one present that it was the most epipoyable assembly ever given in Stratford. The visitors from other towns and cities expressed themselves delighted with the cordial reception given them.

A New Constitution.

Representatives.

Each Grand Council shall be entitled to be epresented in the Supreme Council by three

represented in the Supreme Council by three representatives.
In the event of the inability of any regular representative to attend the session the alternates shall have precedence according to the number of votes received by each.
Representatives to the Supreme Council must in all cases be wardens or chancellors; representatives to the Grand Councils must be councillary.

sentatives to the Grand Councils must be cellura.

Representatives from councils shall be elected at the regular sessions, and from Branches at the first meeting in the month of June preceding the regular session.

Each representative shall make a written report to his council or Branch of the transactions of the session which he has attended as such representative.

of the session which he has attended as such representatives. Representatives shall faithfully carry out all instructions of the body which they represent. They shall on all occasions faithfully advance the best interests of the association inpartially and without any preferences. A particular body, secured to the appropriate of a particular No council to transch which is in arrears for four months shall be entitled to send a repre-sentative to the convention of the Supreme or Grand Council.

Wardens.

Wardens.

All persons who have served a term as President in any conneil shall be entitled to be warden thereof. They shall rank according to the priority of their tenure of office, the first in point of time being known as the senior warden and the last retiring President as the junior

warden. Supreme Chancellors.
The following persons shall be entitled to the title of Supreme Chancellor in the Supreme Council and in every Grand Council and Branch:

All persons who attended the sessions of the Supreme Council held in 1877 and 1879, as representative or officer.

All persons who have heretofore or shall hereafter serve in an elective position in the said council for at least two terms.

The following persons shall be entitled to the title of Grand Chancellor in every Grand Council and Branch:
All persons who attended the sessions of the

cil and Branch:
All persons who attended the sessions of the council held in 1877 and 1879, as representative or officer.

cil and Branch:

All persons who attended the sessions of the council held in 1877 and 1873, as representative or officers on swho have heretofore served at least tro's essions as representatives from a Gall persons who have heretofore or shall hereafter serve in an elective position in a Grand Council for at least three terms.

Warden, chancelors or counciliors removing from the jurisdiction of one council or Brauch to another shall furnish satisfactory credentials and proof of their identity and standing to the last mentioned conneil or Brauch and proof of their identity and standing to the last mentioned conneil or Brauch and thereupon shall be entitled to the rights and privileges of such office while attached thereto.

The Recorder.

The recorder shall keepa just and true record of all the meetings of his council and of the excentive committee and shall transmit to each subordinate council or Branch as many copies of such record as his council may direct; he shall keep a true record of all the members of the association, the date of their initiation, the class to which they belong, their age at entry and the names and numbers and the councils or Branches of which they are members, and the name of the person or persons which such members have designated to receive their beneficiary in case of death, with the amounts payable. He shall have charge of the seal, books, papers and other properties of his council, and shall deliver the same to his successor when qualified or when required to do so by his council or the executive com nitree. He shall officially notify all councils or Branches in his jurisdiction of all the meetings of his council; carry on all the necessary correspondence of the council; prepare, countersign all beneficiary certificates. Each council recorder shall keep a record of and report to the council and pay then underly the council of the record of all reports of the council of the record of all reports of the council and pay then over forthwith to the treasurer, taking his re-cipt therefo

count of all funds and of the disposal thereof. The Supreme Recorder shall forthwith after receipt of the application and medical certificate of an accepied candidate issue continued to such candidate a proper beneficiary from Branches u his jurisdictor shall beneficiary more of the association and duly forward receipts therefor and pay the same promptly to the Supreme Recorder who shall forthwith transmit the same to the Treasurer. In both cases said officers shall on transmission also forward a statement showing the amount paid by each shall notify all consents the same to the statement of the shall make a record of such death and cancel the same shall make a record of such death and cancel the name of the member on the roll in his office. He shall record the names of "all claimants for beneficiary, and the disposal of such claims. The Grand Recorder shall transmit to the Supreme Recorder shall transmit to the Supreme Recorder all receipts and papers relating the in his office of the state of the same s

TO BE CONTINUED.

Resolution of Condolence.

Resolution of Condolence.

Guelph, Feb. 27, 1832.

At the last regular meeting of Our Lady's Branch, No. 31, Guelph, the following resolution was unanimously adopted:

Moved by Brother S. A. Heffernan, seconded by Brother M. J. Doran,

Whereas the members of Our Lady's Branch have learned with regret of the death, last week, of Mrs. Hoban, wife of our worthy Brother, William Hoban of this branch, be it therefore Resolved, That the members of this a continuously tender Brother Hoban and family our sincere aympathy in this great affliction and that Divine Province.

That a copy of this resolution be ergrossed on the minut book of this resolution be ergrossed on the united the Catholic Record and Irish Canadia.

JAMES KENNEDY, Rec. Sec.

Chatham, February 25, 1892.

Past Chancellor W. J. McRanor:

DEAR BROTHER—Whereas it has pleased Almighty God in His infinite wisdom to remove from her children and friends your dear mother at the ripe age of seventy-nine years, it is

Baselman 1.

Resolved that we, the members of Branch No. 8 of the Catholic Mutual Benefit Associa-

No. 8 of the Catholic Mutual Benefit Association, desire to express our deep sympathy with you and yours in your affliction.
You have been called upon to mourn the loss of one whose many excellent qualities are attested by the manner in which she has brought up her numerous family, among whom two of them have been ordained priests of our holy Church.

Accord our sympathy, and may God in

whom two of them have been ordained priests of our holy Church.

Accept our sympathy, and may God in His infinite mercy sustain and comfort you, and may the consolation of our holy Church be yours in this your hour of sorrow.

That a copy of this resolution be printed in the CATHOLIC RECORD.

JOS. N. THIBODEAU.

T. T. BARRY.

St. Patrick's, Biddulph, Feb. 29, 1892.

To the Editor of the Catholic Record:

DEAR SIR AND BROTHER—You will please publish the following resolution of condolence in your valuable paper and oblige:

At a regular meeting of Branch No. 124, held in their hall on the 25th inst., it was moved by Brother Daniel Collison, seconded by Brother Edward McLoughlin, and carried unanimously whereas it has pleased Almighty God to call to her eternal reward on the 18th inst., the beloved mother of our worthy and much esteemed First Vice President, Brother Edward Bowers, be it therefore

Resolved that whilst bowing to the will of God the members of Branch No. 124 convey to

Vice President, Bromer Edward bowers, or therefore
Resolved that whilst bowing to the will of God the members of Branch No. 124 convey to Brother Bowers and the rest of the family their sincere sympathy and condole with them in the loss of a kind and loving mother, and fervently pray that the Almighty God may have mercy on her soul. Be it also
Resolved that these resolutions be recorded on the minutes of this meeting and a copy sent to the Catholic Record for publication.

WM. TOOHEY, Rec. Sec.

E. B. A.

At the regular meeting of St. Patrick's Branch, No 12, held on Monday, Feb. 22, 1892, the following resolution of condolence was unanimously adopted:

Whereas, it having pleased Almighty God in His infinite wisdom to call from this life the mother of our respected Treasurer, J. J. Maloney.

Resolved That we, the members of St. Patrick's Branch, No 12; hereby tender Brother J. J. Maloney and the other members of his family our most sincere and heartfelt sympathy for the great loss they have sustained in the death of one who faithfully discharged the duties of a Christian mother, and to whom was granted the blessing of a peaceful and happy death, fortified by the sacraments of Holy Church.

Resolved, That this testimonial of our sympathy be forwarded to our respected Brother, placed upon the minutes of the Branch and sent to the Grand Secretary for insertion in the official journal.

(Signed)

W. LANE, Grand Sec.

F. B. DOWNEY, President;

P. J. O'CONNOR, Vice-President;

J. J. HENNESSY, Rec. Sec.

FORTY YEARS IN THE CHURCH. radical views of divine truth, which A Convert Gives the Results of His Long and Varied Experience as a

Festival of Conversion of St. Paul, Boston, January 25, 1892.

Forty years ago to-day, by the great mercy of God, I had the inestimable privilege of being received into the Catholic Church, after having officiated for ten years as pastor of St. Paul's Episcopal Church in your city. It seems a long way off but I have a

vivid recollection of the scenes and incidents connected with that eventful period of my life, especially of my struggles of mind and heart while undergoing the great change that finally landed me in the blessed bosom of Holy Mother Church. I have a lingering affection for the members of my old congregation. I often think of them, recalling with pleasure the happiness I enjoyed during all the years of my intercourse with them, and I wonder now how many of them have gone to their account in the world to come, and what is the condition, temporal and spiritual, especially spiritual, of those who are left behind. I remember well that when I became a Catholic more than one of my old friends said :

"He is deluded; he doesn't know what he is doing; when he has had time to become thoroughly acquainted with the Catholic Church he will find that it is a very different thing from what he now supposes it is, and he will be sure to come back."

Well, I have been forty years in the Church, and I have had pretty exten-sive opportunities of study, observation and experience in various parts of the country, and now if I could reach the ear or eye of any of those old friends I should be very glad to give them the result of my experi-

It is undoubtedly a very serious and important question, and one upon which eternal interests are suspended. Believe me, then, when I say, from my heart, that instead of being disap pointed at my discoveries in the Catholic Church I have only found from day to day, as I have become more and better acquainted with it, multiplied causes for devout thankfulness to Almighty God for bestowing upon m such an inestimable boon, and I feel like crying out with the Queen of Sheda when she came to visit King Solomon "surely the half was not told me." For forty years I have been studying the Catholic Church, both theoretically and practically-its sys tem of teaching, of devotion and its wonderful organization; and I must say its magnitude, its beauty and its glory have grown upon me continually till I am ready to declare that there is nothing like it in all the world. bears unmistakable evidence of the divinity of its origin and the super human wisdom of its organization and development. The only wonder is that a system so grand, so venerable, so fraught with all that is intellectually great and devotionally beautiful and attractive should not have com manded more attention from intellect ual men and more general investiga-tion of claims whose proof lies as it were on the surface and is so easily accessible to any candid, honest en-

quirer.

In looking back on the past I am struck with the wonderful change which forty years have brought about in the religious world—a change which has only served to realize my anticipations and confirm my conclusions at the time that I felt compelled to make the change from Protestantism to Catholicism.

What caused me to make that change was:

1. The logical weakness, confusion and hollowness of Protestantism, and 2. The absolute necessity of an infallible authority to interpret to us th truth of the divine revelation, and to decide disputes in regard to faith and morals.

The development of Protestantism has been very rapid, and is now progressing with accelerated speed. It is really sad to witness the anxiety, the agitation and alarm with which the various denominations are at last awakening to the consciousness that their creeds and confessions of faith are not the infallible expositions of divine truth that they were formerly accustomed to consider them, but are full of defects, and that if they are any longer to command the respect and assent even of their own people, they must be remodelled and reconstructed more in accordance with modern thought; as if divine revelation were a matter to be changed with each succeeding generation. It is openly confessed that many preachers have felt obliged to conceal their real sentiments while professing to adhere to their standards, and some even justify such a course on the ground that it is impossible for all men to think alike, and on Protestant principles each man has

a right to his own opinion. But the saddest phase of the developnent is the result of the so-called 'higher criticism," which is undermining faith in the very Bible itself, which has heretofore always been considered the infallible rule of the Protestant faith. It is a noticeable fact that whereas for the last three hundred years the Catholic Church has constantly and most persistently been accused of being opposed to the Bible and of using all its influence to misinterpret and keep it from the people, at the present time the Catholie Church is laboring to defend the Bible from the destructive criticism of Protestants. Leading Protestant theologians are keeping up the agitation, and adding to the general confusion by giving utterance to the most novel and often

furnish most convincing evidence of the fact that the legitimate, logical tendency of Protestantism is to scepticism, doubt, infidelity and agnostic-

When I was officiating as an Episcopal clergyman with strong High Church proclivities, I tried hard to persuade myself that we had great advan tages over the other denominations, and I put on airs, and rung the changes on our being true Catholics - not Romanists, you know—the Via Media and all that. But I could not always blind myself to the absurdity of that position. I saw clearly that we were in the same boat with the other denominations. In fact, there was greater confusion of doctrine among us than among them, because while the Presbyterians, for instance, had their unique, consistent, flat-footed Confes-sion of Faith, which, in theory at least, all were bound to adhere to, the Epis-copal Church, which was originally founded in compromise, was bound to tolerate a wide latitude of opinion. So that while High Church and Low Broad Church and Ritualist contended earnestly each for the supremacy of its own peculiar viewseach accusing the others of teaching a gospel which was not the true gospel of Christ—neither party really had any right to say to the other, you have no right in the Church.

I got sick and tired of this everlasting warfare of brethren upon one another and I could not help asking myself if this was really the normal condition of the Church of Christ? Was it possible that Almighly God had given us a revelation without at the same time giving us the means of Was ascertaining the true meaning of that revelation? It was folly for us to contend that we were united in essentials. In the first place there was no authority in the Church to decide what were and what were not essential, and the fact was patent that the two main systems, High Church and Low Church, were as incompatible as oil and water and they were correct in saying that if one was true the other must neces sarily be false. I saw and felt the necessity of an authoritative tribunal to decide disputes and assure us of the true faith. I followed the lead of the Oxford men and it was in reading their arguments against the doctrines of the Catholic Church that I became acquainted with those doctrines and fin-

ally became convinced of their truth. The Scriptural argument for the supremacy of St. Peter especially came home to me with great force. I was surprised that I had never realized the full force and significance of those striking passages which in the light of Catholic teaching appeared so plain, so reasonable, so irresistible. "Feed my sheep, feed my lambs." "I have my sheep, feed my lambs." "I have prayed for thee that thy faith fail not and when thou art converted confirm thy brethren." "I will give unto thee thy brethren." "I will give unto thee the keys of the Kingdom of Heaven, whatsoever thou shalt bind on earth shall be bound in Heaven and whatsoever thou shall loose on earth shall be loosed in Heaven." And to crown all, 'Thou art Peter (a Rock) and upor this Rock I will build My Church and the gates of hell shall never prevail against it." The Scriptural argument was complete. The necessity of a head and centre of unity and a supreme final court of appeal to de cide disputes was manifest on the slightest candid reflection. The syllogsm "every organized body must have a head: the Church is an organized body, therefore the Church must have a head," seemed incontrovertible. I became convinced too that a supreme tribunal of final resort, to interpret the law and decide disputes just as indispensable in the spir itual order as in the natural order. As without the supreme civil court of final resort there could be no order or agreement or harmony among the people in what concerns their poral happiness, so without the Supreme Spiritual Court, the tribunal of final resort to decide questions of faith and morals, there could be no unity or harmony in those things which pertained to their eternal happiness These truths which are so familiar to

me now then came home to me with great freshness and power and I could

o longer resist the conclusion. Every day's experience only serves to convince me of the wisdom of my choice, for the temptations to scepticism "scientific" scepticism-at sent time are very great and I thank God from the bottom of my heart that in the midst of these powerful temptations I have the consolation of knowing that I am safe and at peace in Holy Church. I feel that in her my feet are planted upon that impregnable Rock which for two thousand years has defied the storms of error, heresy and schism, and that she is destined to outlive all the ephemeral opposing associations which have been leagued against her.

My race is nearly run. I shall probably never have the opportunity address my old friends again. But I shall not forget them. I would to God they could be brought to see things as I now see them and to enjoy the inestimable privileges which are my inheritance. But in any case I pray that Almighty God may bless all the survivors of that dear old flock of St. Paul's with the choicest of His graces and blessings.—H. L. Richards, in Catholic Columbian, Columbus, Ohio.

Good Cooking Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gall Borden "Eagle" Brand Condensed Mik. Directions on the label. Sold by your grocer and druggist.

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THE DEATH OF DR. SHEA.

KETCH OF THE CAREER OF THE EMINENT

THE DEATH OF DR. SHEA.

SKETCH OF THE CAREER OF THE EMINENT CATHOLIC WRITER.

New York, Feb. 22.—John Gilmary Shea, LL. D., died at his home in Elizabeth at 4 o'clock this morning. He was conscious almost to the last, and he fully understood the blessing sent him by the Pope, through A 'chbishop Corrigan. He died of tumorous cancer of the stomach.

Dr. Shea was born in this city on July 22, 1824. His father, James Shea, a native of Ireland, came to this country in early manhood and married a descendent of Nicholas Upsall, who came over with Governor John Winthrop, in 1630, and settled in Boston. James Shea was principal of the grammar school of Columbia College and his son studied there. In his thirteenth year the boy entered the office of a Spanish merchant. In 1858, when he was fourteen years old, he wrote an article on Cardinal Albornog, for the Young People's Catholic Mayazine. Archbishop Hughes, then a Bishop, criticised it in the Freeman's Journal, greatly to the delight of the author.

Young Shea studied law, and in 1846 was admitted to the bar. He never practiced. Dr. Shen was baptized John Shea in St. Peter's Church, this city. Being avery delicate and nervous child, his father, saying that he was more like a girl than a boy, gave him the nickname of Mary. After he grew up he retained the name of Mary, prefixing the Irish word "Gil" to it. This word means servant. He always liked to be called Gilmary, which means servant of Mary.

In 1848, having resolved to become a Jesuit, he entered the novitiate of that order in Fordham. After remaining there for six years he decided that he did not have a call to the priesthood, left, and devoted himself to literary work. In youth his attention was called to the early Catholic missions among the Indians, and he began to collect material for a general history of the Catholic Church in the United States. His first historical work—"The Discovery and Exploration of the Mississippi Valley"—was published in 1853. It was well received and he was recognized as one of the

tors of Frank Leslie's Popular Monthly. Then he became editor of the Catholic News of this city.

In 1854 he married a Miss Savage, who comes of a New England family. His wife and two daughters survive him. Two years ago the Catholic hierarchy and elergy started a fund to aid him in the prosecution of his historical work. Dr. Shea wrote, besides the works already mentioned: "History of the Catholic Missions among the Indian Tribes," 1854; "The Fallen Brave," 1861; "The Operations of the French Fleet Under Count De Grasse," 1864; "Catholic Church in Colonial Days," 1886; 'Life and Times of Archbishop Carroll," 1888. He also translated De Courcey's "Catholic Church in the United States," 1856, and edited "Washington's Private Diarry," Cadwallader Colden's "History of the Five Indian Nations," and other historical writings. He corrected several of the errors in Challomer's original Bible of 1750, and published several prayer books, school histories and Bible dictionaries.

WEDDING BELLS.

Stock-Crowley.—One of those happy events which cause a flutter of excitement amongst the young people, especially the ladies, took place at St. Patrick's church, Kinkora, on Feb. 23rd ult., when Miss H. Crowley, daughter of J. Crowley, was united in the holy sacrament of matrimony to Mr. John Stock, of this place, the ceremony being performed by our worthy and esteemed pastor, Father O'Neil. Mr. P. Crowley acted as best man, while the bride was assisted by Miss Aggic Malloy. The bride and bridesmaid were handsomely attired, which is the highest tribute your correspondent can pay to the dresses, as he is not learned in the art of dress. After the marriage ceremony the happy couple, accompanied by their numerous friends and Father O'Neil. proceeded to the bride's home, where some fifty couples sat down to a bountiful repast. The bride was made the recipient of a number of useful and valuable presents from her numerous friends. We wish Mr. and Mrs. Stock every happiness through life. WEDDING BELLS.



Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebrity, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon he nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

A Valuable Book en Nervous Diseases sent free to any address and poor patients can also obtain this medicine free of charge. This remedy has been prepared by the Reverence Paster Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

KOENIG MED. CO., Chicago, III. Sold by Druggists at S1 per Bottle. Gfor S5 Large Size, \$1.75. 6 Bottles for \$9.

Agent, W. E. Saunders & Co., Druggist London, Ontario.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

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DY THE TRUSTEES OF THE QU'APpelle, Assa, Catholic school district, a male
teacher. Write, stating qualifications and salary
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CATARRH Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

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Gentlemen, - In driving over the mean ains I took a severe cold which settled in m back and kidneys, causing me many sleeple nights of pain. The first application of MIX ARD'S LINIMENT so relieved me that fell into a deep sleep and complete recover shortly followed.

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MUCH BETTER, Thank You!

THIS IS THE UNIVERSAL TESTI. COLDS, OR ANY FORM OF WAST. ING DISEASES, after they have trie

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HYPOPHOSPHITES Of Lime and Soda, IT IS ALMOST AS PALATABLE
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imitations or substitutions, Sold by
all Druggists at 50c, and \$1.00. SCOTT & BOWNE, Belleville.

MARKET REPORTS.

London, March 3.- GRAIN (per

seed, bush., 6.00 to 7.00; Timothy, bush., 1.5 b 1.50.

VEGETABLES—Potatoes, per bag, 35 to 6; cabbages, per doz., 40 to 59; beets, per hag, to 49; outous, per bag, 1.50 to 1.75; turnips, per bag, 30 to 35; carrotts, per bag, 25 to 35; parang, per bag, 40 to 50.

Pot Latry (dressed)—Fowls, per lb., 6 to; fowls, pr., 60 to 75; ducks, pr., 35 to 90; duck lb., 5 to 6; geese, each, 50 to 36; geece, lb., 750; turkeys, lb., 10 to 11; turkeys, each, 200; per fowls, each, 65 to 75.

Live Stock—Milch cows, 35,00 to 45,00; lin-hogs, cwt., 4.60; pigs, pr., 2.50 to 50; in-hogs, cwt., 4.60; pigs, pr., 2.50 to 50; in-beeves, 4.00 to 4.50; spring lembs, 3.50 to 40.

MEAT—Beef, by carcass, 4.50 to 50; mulbs, (per quarter) 0 to 10; veal, par carcass, 5 be-pork, per duck, 5.00 to 6.50; pork, per quarter, to 8.

Toronto, March 3.—WHEAT—Spring, No. 5.0

TORONTO LIVE STOCK.

March 3.—CATTLE—As on Tues mand was active for good cattle, al finding a ready sale at an early hou There was, however, a great deal on offer, and had there been a g shipped to Monteal, and a far butchers which lad to be supplied

on those of The stay and most synt at head ranging from 188 to 285 per head.

STOCKERS AND BULLS — Receipts were not heavy and the few in sold at fair good prices \$5e\$ in good to for the sold of the sold at fair good prices. \$5e\$ in good beast, weighing 1,775 lbs, sold at \$3 perh. The enquiry is becoming more active for stockers.

SHEEP AND LAMBS—With a little under 20 sheep and lambs on the market the feeling was here patibly easier, although prices were not quotably changed from those of Tuesday. About 5e per 1b was a top price paid for lamb this morning, and this was for good to chole stock. The sheep trade displayed no greather than the stockers are not sold to the sold of 175 lbs, sold at \$5.75 per head. Lambs sold at it to \$e per lb.

CALVES—There was a good demand again the sold at it to \$e per lb.

CALVES—There was a good demand again the sold at it of \$e per lb.

Weighing 75 to 100 lbs (dressed), sold between 3 and \$81 finding an open market. One lot off, weighing 75 to 100 lbs (dressed), sold between 3 and \$8.

Hous—The feeling was very firm today is hogs and there was a noticeable improvement in most of the offerings. About 59 per cut file

and 38.

Hous—The feeling was very firm to day in hogs and there was a noticeable improvement in most of the offerings. About 50 per cwt fel and watered) was the highest price paid, amb ber of heavy animals, weighing in the neighborhood of 200 lbs, selling at this figure. Sold at 34 to 34.55. One load of straight featurals, averaging about 190 lbs, sold at 35 per cwt.

Montreal Manufacture featuraless, We

borhood of 24 to 24.25. One load of straight animals, averaging about 199 lbs, sold at per cwt.

Montreal, March 3,—Grain, featureless, quote: No. 2 hard Manitoha, 1.03 to 1.04; do, 97; No. 2 borthern, 1.04; peas, 73 to 748 63 lbs; oats, 32 to 318 per 31 lbs; corn, 724, paid; feed barley, 25 to 46; good maling i to 32;. The flour market ruied rather dulied day, the demand from outside points ha ceased. Values, however, remain 6 steady, although a good round order woll doubt, mean some shading. Winter paid 5,09 to 5,25; spring patents, 5,49 to 5,91; str rollers 4,40 to 4,81; extra, 4,40 to 4,50; str rollers 4,40 to 4,91; extra, 4,40 to 4,50; str rollers 4,40 to 4,91; extra, 4,40 to 4,50; str rollers 4,40 to 4,91; extra, 4,40 to 4,50; str rollers 4,40 to 4,91; extra, 4,40 to 4,50; str rollers 4,40 to 4,91; extra, 4,40 to 4,50; str rollers 4,40 to 4,50; extra, 4,40 to 4,50; str rollers 4,40 to 4,50; extra, 4,40 to 4,50; str rollers 4,40 to 4,50; extra, 4,40 to 4,50; str rollers 4,40 to 4,50; extra, 4,40 to 4,50; str rollers 4,40 to 4,50; extra, 4,40 to 4,50; str rollers 4,50 to 4,50; extra, 4,40 to 4,50; str rollers 4,50 to 4,50; extra, 4,40 to 4,50; str rollers 4,50 to 4,50; extra, 4,40 to 4,50; str rollers 4,50; extra, 4,40; extra, 4,

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ARCH JOHN WA and to See, A To the C

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