#### The Watches of the Night.

Oh, the waiting in the watches of the night! In the darkness, desolation, and contrition, and

loyalty unguessed.
Ah, the empty, empty watches of the night.

Till the silence of our sobbing is the prayer our Master hears, And his hand is laid upon us with the tenderness of tears In the waning of the watches of the night.

#### CATHOLIC PRESS.

Ave Maria.

Commenting on the fact that the late Sir Oscar Clayter bequeathed to the Princess of Wales an ivory crucifix,

le Valley,

lso obtain harge. Reverend ce 1876, and go, 111. . 6 for \$5 Druggist,

VER ALS

which he embraced three times as he repeated the words of the Evangelist, Et reddidit spiritum. The two prelates In the darkness, despation, and control, and affight:

The affil hush that holds us shut away from the avid hush that forever weary goes the even weary fancy that forever weary goes the even weary goes steps, and the prelates are obliged to help him to descend. As the Pope post— in the dreary weary watches of the night!

It is customary duration is three quar-In the dreary water watches of the night:

Dark—stifling dark—the watches of the night:
With tingling nerves at tension, how the blackwith tingling nerves at tension, how the blackters of an hour. A second Mass, called
"of thanksgiving," was then celebrated by a Cardinal. Notwithstanding his fatigue, the Holy Father remained kneeling on his prie-dieu until
after the Communion, when he returned to his private rooms.

Itish World. Irish World.

Nate comply, empty watches of the night.

What solace in the watches of the night?—
What frailest staff of host to stay—what faintest shaft of light?—
Dowe dream and dare believe it, that by never
weight of right
of our warpoor weak deservings, we shall
win the dawn at last—
our famished souls find freedom from this
penance for the past,
In the failth that leaps and lightens from the
gloom that flees aghast—
gloom that flees aghast—
shall we survive the watches of the night?
By the ceaseless intercession of our loved ones
lost to sight.

He is with us through all trials, in His mercy
and His might—
With our mothers there about him, all our
sorrow disappears,
our Alaser hears,
our Alaser hears when taintdefined is laid upon us with the tendergress on the ground that "the Chinese have the same right here as other for-eigners, notably the Irish." All this ranting was indulged in ten years ago when the Exclusion law was first enacted, but the planet has continued to revolve upon its axis with its usual regularity, as it doubtless will continue to do regardless of the repetition of the mock fury. It is to be hoped that China "Rome, April 30, 1892." to do regardless of the repetition of the mock fury. It is to be hoped that China may not retaliate by excluding all Americans from the Celestial Empire

"Rome. April 30, 1892.

To Most Rev. John Ireland, Archbishop of St. Paul, Minn.:

Commenting on the fact that use and Str Osacr Clayter bequeathed to the Princes of Wales an ivory cruefflx, the London Weekly Hegister remarks:

"Strange to say, the Prince Consort, whose belief in dogmatic Christianity would hardly have been satisfactory to even an Anglican archdeacon, found consolation in the symbols and pictures which sexpress and enshrine Cathelic Sentiment and belief. During his last illness he was again and again comfored by beholding a copy of Raphael's Colonna Madonna' he had given to the Queen three years before one, every near the end, when Heringer of Our Lady, and said: 'It leps me half through the day.'"

There is abundant evidence of the vigorous faith existing in France, not without the picture of Our Lady, and said: 'It leps me half through the day.'"

There is abundant evidence of the vigorous faith existing in France, not with the social through the day.'"

There is abundant evidence of the vigorous faith existing in France, not with the social hard with the world. The large number of works on the life of Our Lady, and said: 'It leps me half through the day.'"

They are both ministering to the same Lord, though in a different way. Science, like Martha, is busy about material things: Religion, like Marty, and the crowds that lately flocked to hear the sermons of Pere Didon, the foremost of these writers, prove that, whatever may be said to the contrary, faith still dourthy within the last few years, and the crowds that lately flocked to hear the sermons of Pere Didon, the foremost of these writers, prove that, whatever may be said to the contrary, faith still dourthy should and the light of another as that any truth of revealed the singular presented through the department of the sundanger of the representation of the representation of the proposal presentation of the proposal pro

gives his money grudgingly and cares ever or w not how poor the paper may be that he can get for it.

power, All has ever be Protestants.

can get for it.

Boston Pilot.

The Marquis of Londonderry and the Duke of Devonshire are firing the Orange heart by saying that, "if Home Rule is carried, there must be civil war in Ireland"—from which it is evident that the noble Marquis and lofty Duke are expecting Home Rule to come. As for the threat of civil war, it is as empty as the heads from which it emanates. Moreover, it is manifestly ridiculous for him to talk of "civil" war when he cannot be civil even in peace.

The Sunbeam, Montreal.

Of the one hundred and eighty persons confirmed in St. Patrick's Church at the closing of the Paulist of the interest of the law and held by the Plants of the popular consisting of the Paulist of the consisting of the Paulist of the popular civil is to per by a one-fift consisting of the Paulist of the law and held by the Plants of the popular civil is now in the persons confirmed in St. Patrick's Church at the closing of the Paulist of the popular civil is not his consisting of the Paulist of the popular civil is not his consisting of the popular civil is now in the persons confirmed in St. Patrick's characteristic properties and the persons confirmed in St. Patrick's consisting of the Paulist of the properties and the persons confirmed in St. Patrick's consisting of the Paulist of the properties are the properties. At Ascendar cy to be a protestants. At Ascendaric properties are consisted to be Lord Lieutenancy, exclude Catheboth law and held by the Paulist of the consisting of the properties are the properties. At Ascendaric properties are consisted to be Lord Lieutenancy, exclude Catheboth law and held by the Paulist of the consisting of the properties are consisted to the consisting of the properties are consisted to

persons confirmed in St. Patrick's Church at the closing of the Paulist mission sixty had been non-Catholics. It was a most gratifying spectacle to see such a large number of Baptists, Methodists, Presbyterians and Episcopalians renounce the errors of Protestantism and muster around the standard of Catholic faith. A Japanese was noticed approaching the rail for confirmation. He is perhaps the first of his race that was Christianized in

PRONOUNCEMENT FROM ROME.

CHURCH AND SCHOOL.

# JUSTIN McCARTHY IN DERRY.

Mr. Justin McCarthy, M. P., addressed a large meeting of his constituents at St. Columb's Hall in Derry on the 19th ult. The Rev. Hugh Mc-Menamin, Adm. of St. Columb's, presided, and upon the platform were sev eral other clergymen, members of Parliament and prominent citizens. reverend chairman read a letter of apology, for his unavoidable absence from the Right Rev. J. K. O'Doherty, Bishop of the diocese.

Mr. McCarthy was greeted with loud cheers and he rose and aid:

FATHER MCMENAMIN AND FRIENDS— I am sure we are all pleased and proud to hear that encouraging letter from the Bishop which our chairman has very kindly read to us. I am rejoiced to meet my friends, I may say for the first time, in this splendid hall. It is not indeed the first time that I have spoken in this hall, for I spoke here on the occasion of its opening some time ago; but it is the first occasion on which I addressed a meeting of my constituents, assembled for a political pur pose, in this splendid building. My mind goes back to the past, when I spoke often in the old room in William street, and when I often addressed from the balcony there the enthusiastic and brave and patriotic and generous citizens of Derry (cheers). I am de-lighted to see them assembled to-night under such a noble roof as this, in a hall of which any city in the civilized world might well be proud (cheers). ought, perhaps, to say one word in ex-planation of the absence of one of my

had a chance of hearing the voice and knowing the judgment of the Irish problem a live that we sheen of the Irish people to the scheme of Home Rule hearts. We will give you, of course whatever benefit and judgment and guidance we can give. We will advise you, and we shall also express our own opinion upon the principle of any clause of any measure. I believe for myself that we shall have from the Liberal party and from the great Liberal leader, Mr. Gladstone (dougless) have been to be believe we shall have amoss ure of Home Rule which the whole Irish nation can cordially accept. But when that measure comes to us we will examine it as closely and ascarcfully as though it came from any other Ministry, and fit idoes not come up to our expectations and demands, no sense of gratitude for good intentions, no sense of gratitude for good in the good of the go ever or wherever they have had political power. All the oppression of that sort that has ever been in Ireland has been done by Protestants, and the Catholics have been the victims. At the present time the Protestant Ascendancy party will not allow a Catholic to be Lord Lieutenant of Ireland or hold any of the chief offices of Government in Ireland. The law excludes Catholics from the chief offices, and both law and practice are defended and upled by the Protestant ascendancy.

Is not this oppression? Is not this "subjecting" the Catholics of all Ireland to Doctor Planket Protestant Archbishop of Dublin "and his political friends," and if there is to be any talk of "subjecting" is it not worse that the majority should be the "subjects?" This is how it is in Ireland now, Doctor Planket Protestant Archbishop of Dublin "and his political friends in Ulster are raders of Ireland, though they are only one-fifth of the population. And Lord Salisbury's policy is to perpetuate government in Ireland by a one-fifth minority, and that minority, and that minority consisting of the "hereditary foes" of the mass of the Irish people. To keep the one-fifth minority, and that minority whatever—even a Tery Ministry,—and fif it does not come up to our expectations and demands, no sense of gratitude for good intentions, no sense of gratitude for former services, will list the passage of any measure. I believe to may characteristic the passage of the Irish people. To keep the one-fifth minority, and that minority and that minority and trong the victorian days to the protestant ascendancy.

Ilistin Well and a chance of hearing the voice and knowing the judgment of the Irish people to the scheme of Home Rule, until we have had tha full concurrence and assent of the Irish geople to the scheme of Home Rule, until we have had tha full concurrence and assent of the Irish geople to the Irish geople to the scheme of Home Rule, until we have had tha full concurrence and assent of the Irish geople to the scheme of Home Rule, until we have had "We Take Our Orders From the Irish accepted by the whole Irish nation (applause). That much I felt bound to

me country within the last for years, the last the same of New Bills, the last for years, the last the last for years, the last the last for years and the last the l

談論



William A. Lehr of Kendallville, Ind., says Hood's

#### Hood's Sarsaparilla is King of Medicines And His Cure Was Almost a Miracle

"C. I. Hood & Co., Lowell, Mass. "Gentlemen: When I was 14 years of age I was confined to my bed for several months by an attack of rheumatism, and when I had partially recovered I did not have the use of my legs, so that I had to go on crutches. About a year later, Scrofula, in the form of

White Swellings, ppeared on various parts of my body, and for eleven years I was an invalid, being con-fined to my bed six years. In that time ten or eleven of these sores appeared and broke, causing me great pain and suffering. Several times pieces of hone worked out of the sores. Physicians did not help me and

### I Became Discouraged

"I went to Chicago to visit a sister, as it was thought a change of air and scene might do me good. But I was confined to my bed most of the time. I was so impressed with the success of Hood's Sarsaparilla in cases similar to mine that I decided to try it. So a bottle was bought, and to my great gratification the sores soon decreased, and I began to feel better. This strengthened my faith in the medicine, and in a short time I was

#### Up and Out of Doors

To make a long story short, I continued to To make a long story snort, I continued to take Hood's Barsaparilla for a year, when I had become so fully released from the chains of disease that I took a position with the Flint & Walling Mig. Co., and since that time have not lost a single day on account of sickness. I always feel well, am in good spirits and have a good appetite. I endorse

#### Hood's Sarsaparilla

for it has been a great blessing to me, and to my friends my recovery seems almost miraculous. I think Hood's Sarsaparilla is the king of all medicines." WILLIAM A. LEHIR, No. 9 North Railroad st., Kendailville, Ind. Mood's Pills cure Billousness.

DUTTON & MURPHY Undertakers and Embalmers OFFICES AND \ 479 ' neen St. West Show Rooms: \ 321 Queen St. East Télephone 1731 and 2796. Funerals Furnished at Moderate Prices

# CAUTION

EACH PLUG OF THE

T. &

NONE OTHER GENUINE EDUCATIONAL.

A SSUMPTION COLLEGE, SANDWICH, and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. CUSHING, C. S. B.

#### ST. JEROME'S COLLEGE. BERLIN, ONT.

Complete Classical, Philosophical Commercial Courses,

And Shorthand and Typewriting.

For further particulars apply to REV. THEO. SPETZ, President.

REV. THEO. SPETZ. President.

St. Michael's College, Toronto University. Under the patronage of His Grace the Archishop of Toronto, and directed by the Basilian Fathers. Full classical, scientific and commercial courses, Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year; half boarders, \$75 day pupils, \$28. For further particulars apply to REV. J. R. TEEFY, President.

## ST. BONAVENTURE'S COLLEGE,

ST. JOHN'S, Nfld. Under care of the Irish Christian Brothers. This College affords, at moderate expense, excellent advantages to students. The healthiness of its situation, the equipment of the Schools and the general furnishing of the e-tablishment leave nothing to be desired for the comfort and improvement of the pupils.

the puells.
Three Courses — Preparatory, Commercial and Matriculation (London University .
Terms—Day pupils, \$12, \$15, etc., per anum, according to class. Boarders, \$160 per num, according to class. Boarders, \$100 per annum.

Prospectuses and further particulars on application to

J. L. SLATTERY.

Business College

OWEN SOUND, ONTARIO,
Is the Very Best Piece in Canada to get a Thorough
Tusiness Education.

Take a Round Trip and vistal other Bastoner and Commercial Departments in Canda, then pass Coleges and Commercial Departments in Canda, then the Coleges and Commercial Department of the Coleges of the Coleges of the Coleges of the Colege for the Colege present of the Colege premises and the Astriance course of side the best college premises and the Septiances, we will give you a fall contact FREE. For Annual Annual cement, giving full particulars, free, address U. A. FLAMING. Principal.

#### PROFESSIONAL.

POST & HOLMES, ARCHITECTS.—Offices
Rooms 25 and 29 Manning House, King
street west, Toronto. Also in the Gerrie
Block, Whitby.
A. A. Post, R. A.
A. W. HOLMES.

LOVE & DIGNAN, BARRISTERS, ETC., 418 Talbot street, London. Private funds

to loan.
Francis Love. R. H. Dignan.

DR. WOODRUFF, No. is QUEEN'S AVE.
Defective vision, impaired hearing,
nasal catarrh and troublesome throats. Eyes
reted viasses adjusted. Hours 12 to 4

GEORGE C. DAVIS, Dentist. Office, Dundas street, four doors east of Richmond. Vitalized air administered for the painless extraction of teeth.

Caoch the Piper. One winter's day, long, long ago, When I was a little fellow, A piper wandered to our door, Grey-headed, blind, and yellow— And, oh! how glad was my young heart, Though earth and sky looked dreary— To see the stranger and his dog— Poor "Pinch" and Caoch O'Leary.

And when he stowed away his "bag," Cross-barr'd with green and yellow, I thought and said, "in Ireland's ground There's not so fine a fellow." And Fineen Burke and Shane Magee, And Eily, Kate and Mary, Rushed in, with pa

Oh! God be with those happy times, Oh! God be with my childhood, When, f, bare-headed; roamed all day Bird-nesting in the wild wood. I'll not forget those sunny hours, However years may vary; I'll not forget my early friends, Nor honest Caoch O'Leary.

Poor Coach and "Pinch" slept well that night And in the morning early He called me up to hear him play "The Wind that Shakes the Barley." And then he stroked my flaxen hair, And cried, "God mark my dreary." And how it wept when he said "Tarewell, And think of Caoch O'Leary."

And seasons came and went, and still Old Caoch was not forgotien, Although I thought him "dead and gone And in the cold clay rotten; And often when I walked and danced With Elly. Kate and Mary. We spoke of childhood's rosy hours, And prayed for Caoch O'Leary.

Well-twenty summers had gone past, And June's red sun was sinking, When I, a man, sat by my door, Of twenty sad things thinking, A little dog came up the way, His gait was slow and weary, And at his tall a lame man limped— Twas " Pinch" and Caoch O'Leary!

Old Caoch! but ah! how woe-begone! His form is bowed and bending. His fleshless hands are stiff and wan, Ay—Tine is even blending. The colors of his threadware "bag"— And "Pinch" is twice as hairy And "thin-spare" as when first I saw Himself and Caoch O'Leary.

"God's blessing here," the wanderer cried, Far, far, be hell's black viper; Does anybody hereaboats Remember Caoch the Piper?" With swelling heart I grasped his hand; The old man murmured "deary! Are you the silky-headed child, That lov'd poor Caoch O'Leary?"

"Yes, yes," I said—the wanderer wept As if his heart was breaking— "And where, a thic machree," he sobbe "Is all the merry-making I found here twenty years ago?"— "My tale," I sighed, "might weary. Enough to say—there's none but me To welcome Caoch O'Leary." chree." he sobbed

"Vo, vo, vo!" the old man cried,
And wrong his hands in sorrow,
"Pray lead me in, asthore machree,
And I'll go home to-morrow.
My 'peace is made'—I'll calmly leave
This world so cold and dreary,
And you shall keep my pipes and dog,
And pray for Caoch O'Leary."

With "Pinch," I watched his bed that night;
Next day his wish was granted;
He died—and Father James was brought,
And the Requiem Mass was chanted.
The neighbors came:—we dug his grave,
Near Eily, Kate and Mary,
And there he sleeps his last sweet sleep—
Gol rest you! Caoch O'Leary.

—John Keegan.

## The New Man at Rossmere.

CHAPTER XVII. -- CONTINUED. "They have come back, Jim?" she said, speaking with an assumption of indifference she was very far from

"Wal! wal! yas'm "-Jim stuttered worse when most nervous—"an I reck—reck—reck'n—old boss done work done work-work - ed hisself up inter -inter-a-a-a mouty puck-puck-er 'bout you. I hope he fotch home-—fotch home—plenty b'ar meat. He's mouty ap'—ap' t' be ugly when he's dis'p'inted—dis'p'inted bout huntin'." "I had no idea it was such a long

ride to Rossmere," Agnes said, involuntarily entering upon her defense.
"It's a good bit—bit uv a ride, Mis

Aggy, en you start — start — startid late," Jim answers in gravely apprehensive tones, which do not tend to reassure her.

When she reached the hall door, having hastily thrown her bridle to Jim at the gate, she discovered by the familiar order of fried pork which greeted her nostrils that supper was on the table and that bear meat had not been added to their homely bill of fare. Throwing her hat and gloves upon the hall table, she did not linger to divest herself of her habit — simply passed her hands over her tumbled hair as she moved toward the dining-room.

Her husband and Manton were still

sitting at the table, although it was evident from the emptied cups and the general disorder of the dishes that their appetites had been appeased, if not sat-

'We are waitin' for you madam,"

NO PRIZES FOR STUPID PEOPLE.

who the the form hir

without 1

If you are one of the bright ones and can read the above rebus you may receive a reward which will give you can't time a very for your trouble. The proprietor of THE LADIES PICTORIAL WEEKLY ofters either a first-class Upright Plano or a cheque for Three Bandred Dollars to the person who sends the first correct solution of the above rebus, a reward of a part of country Diamond Ear Rings for the second correct solution, a complete Business Education at a Commercial College for the third correct solution; a solid Gold Watch for each of the next five correct solutions, as elegant Diamond Brooch (solid gold) for each of the next five correct solutions, an elegant Diamond Brooch (solid gold) for each of the period of the correct solutions, and the correct solutions, and the control of the period of the correct solutions.

Every one sending a solution must enclose with the same ten it too cent stamps for to cents in sivery for one month's telat, subscription (in e copies) to THE LADIES' PICTOHIAL WEEKLY, Conda's high-class, i instructed newspaper. The envelope which contains correct solution bearing first postmark will receive first reward, and the balance in order as received.

For the correct solution received lest is offered a Swift Safety Bicycle valued at \$140, for the next to the last will be given a rais of gen in Diamord Ear Rings, for the third, fourth and firth four the last will be given a rais of gen in Diamord Ear Rings, for the third, fourth and firth four the last will be awarded an elegant sol d Gold Watch, to the sixth, seventh, eighth, ninth and tenth from the last will ench be awarded either a Silk Dress pattern (it yards in any color) or Swiss Music Box, playing six pieces.

If there should be as many as one bundred persons sending correct solutions to this rebus, each will be reverted with a value be Price. Names of those receiving leading rewards will be published in prominent recess, persons throughout Canada.

Extra premiums will be offered to all who are willing to assist in increasing the subscription list of this popular illustrated weekly. The object in off they this trize rebus is to attract attention to and introduce our publication. It should not be classed with catch-penny affairs. Voc can easily ascepting as to current believe things through any commercial agency. Perfect impartiality is guerranteed in giving the rewards. All solutions must be mailed or or before june is, 1892. Address:

LADIES' PICTORIAL WEEKLY, - (33) TORONTO, CANADA.

57 Cut the above advertisement out.

was the squire's ominous greeting, delivered in his harshest voice.

"I am sorry," she began, with the polite intention of apologizing, when her husband raised his eyes to her face with a look of such savage displeasure that the words froze upon her lips, and she seated herself dumbly behind the tea tray, in a state of mental perturbation that excited contempt in her breas

for herself.

Manton had risen courteously on he entrance, and, after bestowing one stare of undisguised admiration upon her flushed cheeks and sparkling eyes directed a glance of peculiar signifi-cance towards her plate behind the tea things. On the starched surface of her napkin he had traced these words:

'He is already aware of the fact that

you have been to Rossmere. Do not stoop to any suhterfuge."
With one defiant glance into the handsome eyes bent upon her in evident anxiety, she shook the napkin from its folds, spread it across her lap, and asked, as she proceeded to pour

herself out a cup of tea: "Is there absolutely nothing left for me to do for you two gentlemen ?". Her voice was unnaturally cheerful. Perhaps it was that exasperated the squire

beyond the bonds of propriety.
"I'll be hanged, Mrs. Thorn, if you don't carry it off with a pretty high hand! What do you suppose I am made of, madam, that I will submit to such goin's on?"

Agnes looked into the old man's bloodshot eyes with an unwavering glance, although she was conscious of flinching, as one would from a blow, at the sound of his loud, coarse voice.

"If you find any thing to object to in my conduct, Mr. Thorn, we will reserve the discussion of my indiscretion for a more private occasion," she said, icily.

"Find anything to object to? Your indiscretion! By Julius Cæsar, Cray craft, what do you think of that for

Mrs. Thorn rose, and pushing her untasted tea from her, drew herself up in outraged dignity.
"Mr. Crayeraft is not at liberty to

express any opinion concerning my actions : at least, not in my presence. Then she went away from them in swift

Manton leaned forward and laid his hand commandingly on the old man's arm

'And you, sir," he said, in a voice quivering with suppressed passion, "are not at liberty to insult your wife in my presence. You are in no condition to-night to sit in judgment upor anyone's shortcomings, supposed or real. I advise an immediate retirement to your bed.'

This advice partook so largely of the nature of a command that the old man, over whom Manton had gained such boundless influence, rose with the ac quiescent meekness of a coward in presence of his master, and laughed in the silly fashion of a half-tipsy man.

"You're right, Craycraft. You're always right, by George, you are, Craycraft. She's a high-stepper, now though, ain't she, Craycraft?' supported himself by a tight grip on the back of his chair as he waited for an answer. "Now, ain't she, though, Craycraft? Don't you think she's got "Now, ain't she, though,

"I think you will make me forget you are an old man and the master of this house, if you say another word,' Manton thundered, with such efficacy that the squire turned himself stagger ingly about and shuffled off in the direction of his own room, turning upon the threshold of the dining-room to say, with drunken iteration :

"Now, ain't she a high stepper, though, Craycraft? Don't you think she's got a spice of the devil in her?" Manton turned disgustedly toward the front gallery, where, lighting his cigar, he began to pace restlessly to and fro. That portion of the house The lamps was in total darkness. were only alight in the dining-root and the squire's bedroom. In his second round he heard a suppressed sigh in the direction of the iron lounge. "Are you there, Agnes?" he stopped suddenly to ask.

"I am here. Perhaps it accords with your ideas of chivalry to add one more to the insults already heaped

upon me." Her voice came out of the darkness to him laden with disdain.
"You shall not pretend to misunder

stand me any longer," he said, in a low, passionate voice, moving so close to her that she could have touched the gleaming spark of his cigar had she so willed it. You know that I neither wish to insult you nor will allow anyone else to do it. would have been my wife to-day if it had not been for that scrape of Leslie's, for which you sold yourself to that coarse old man in yonder."

"That coarse old man, as you are pleased to call your host, is my band ; you are not privileged to crit cise him under this roof.

Worse than folly. "This is folly. In all the days and weeks of my intim acy here, have I once transgressed the proprieties?"

"I have been happier for being near you. It is not wicked to say so. I have been happier and better and stronger. You think I exert an evil influence over your husband. There you are wrong again. The kind-hearted, rather brusque wooer who asked you to marry him on condition of his looking after Leslie was Squire Thorn abroad. Squire Thorne at home

"Hush Not one word more. I there is nothing within you to deter you from outraging every rule of pro-priety, every law of hospitality, spare seless woman the knowledge of it. As matters now stand, there is but one honorable course left you. I leave you to discover it.

The hand that he stretched out in passionate entreaty to stay her quick flight was unavailing. With the last ew words she rose from the couch and swept pass him into the house; pas and into the room where her husband lay in the heavy, motionless slum

ber of a drunken man.

She took the lamp from the mantle shelf and held it aloft over him. He breathed in long-drawn, audible respir-ations. His wrinkled and knotted hands were lying on the white spread, doubled up into pugilistic fists. short gray hair bristled around his furrowed forehead with irate stiffness giving a savagely uncompromising look to the hard lines of his face, even in slumber. The lips that were firmly compressed under the grizzled, squarecut mustache were lips given to words and cruel injustice. But Agnes Thorn was made of the stuff the olden Roman matrons were made of.

She gazed long and intently down upon the face of the man to whom she had given herself, perhaps from a wrong motive, but not lightly. almost wished he might wake up then, so that she could say to him how truly and lovally she wanted to be a help mate to him, but that he must help he too. She prayed for the strength to be true to her own high ideal of wifehood acking this help from him. prayed that the way to mutual respect and liking might grow plainer rather than more difficult to follow. prayed for ability always to meet his infirmities of temper in the spirit that turneth away wrath. The light from the lamp disturbed the sleeper. He turned and muttered audibly

"You're right, Craycraft, she's go -a spice-of-devil in her.

Agnes started violently. Could it be possible that these muttered words gave a clew to the manner in which her nam vas handled by these two men? Manton Craveraft really trying to poison the old man's mind against her? Such a degree of baseness was hard to comprehend. She replaced the lamp on the table, and seated herself by a window. She had known, when giving that desperate "yes" to the squire that the marriage bore very much th aspect of an expedient on her part. Hers was a healthy organization, however, and she had never voluntarily wasted one hour in sickly retrospec tion. She honestly meant to be all to her husband that was conveyed in the words, "honor and obey. only after her home-coming that she had discovered how hard a task she had imposed upon herself.

"When he makes it too hard for me. she murmured, wrestling with the sor-row and groping helplessly for a remedy, "I will bear in mind that the first wrong step lies at my door.

Squire Thorn awoke the next morn ing with a sense of failure strong upon Imbued with all the self-import ance of a common place egotist, he could forgive anything sooner than an occur rence calculated to lessen his import ance in the eyes of others. The impression that he had captivated the friend of the new man at Rossmere even to the extent of making him abandon Rossmere for Thorndale, had been a source of immense satisfaction to the narrow-souled old man. In a burst of enthusiasm over his new friend he had been heard to declare that he'd never had a son; he only wished he might have had one, in every respect like Manton Craveráft.

With the boastful swagger that char acterized all his narrations concerning himself, he had given Manton to under stand that the killing of a bear, when he was one of the party, was never a matter of peradventure. But the bear had seen fit to give practical denial of the squire's infallibility; and he had lost prestige as a hunter in the eyes of

the wisdom of their advice.

Minard's Liniment relieves Neuralgia,

other side of the lake, the squire had drifted into one of his favorite conver-sational topics—"wives, and how to manage them," he having, ostensibly, undertaken to prepare Manton for the for mastery when inevitable struggle his own hour should come. It was pos itively a hobby with him, and, return ing from the bear hunt empty-handed, he was just in the mind to mount it

and ride recklessly. "I tell you, my boy," he had said, in conclusion, as they left the skiff and walked toward the unlighted house, "if you ever want to live in peace as a married man, give 'em (wives understood) to understand at the beginning that you've got the whip hand of 'em. Don't stand no foolishness. Don't stand no gadding. Keep 'em busy if you want any peace in your home or prosperity in your business. An woman is a first-class noonsance." idle

Immediately following this eloquent peroration, the knowledge that Mrs. Thorn was not at home, although the sun had long since set, came with something of a shock, giving another practical denial of his infallibility, and the squire's soreness thereat was im mense. Taking refuge in the coward's unfailing resource — bluster — the defeated bear-hunter and wife-tamer endeavored to patch up his tattered repu tation by the explosiveness of his wrath. Whatever else Manton thought, he should not think he was to be defied with impunity; which third effort of the impressionist resulted in his being virtually ordered to bed in his own house by his unimpressed disciple. Small wonder, then, that he awoke

the next morning with a sense of fail-ure strong upon him. When he did finally make his appearance, it find was in the hall placidly at work. She looked cool, dainty, and quietly self-possessed. She was thoroughly in earnest in her desire to give him full and satisfactory account of the ride and the visit that had occasioned him so much unreasoning wrath. She took a note from the stand by her side. was addressed to her husband. had found it on the hall table, where Manton Craycraft had left it.

Agnes rose as her husband closed the door of their room rather noisily behind him, and walked toward him with the note in one hand; she extended the other for a morning greeting.
"I angered you last night," she b

gan, with gentle dignity, "for which I am very sorry; but I think I can ex-" for which plain every thing to you satisfactorily and will, after you have read this note from your friend. Perhaps-

"Note from my friend. Has Cray-craft left? Then, by George, madam, you're at the bottom of it all. You've treated him worse than any nigger or the place, just because you thought I liked him. I suppose you took occa-sion of my goin' to bed early last night to insult him out of my house. Yes, madam, my house. Every stick of timber in it owned and paid for by my money. And every blasted thing in it And if I'm not at liberty to say who shall come and who shall go in it as long as my head is warm, then the ooner I clear out the better."

He had snatched the note from he

left hand without noticing the right one held out in token of a desire for peace to be restored. He had grasped at a shadow, and thrown away forever a most precious substance. noment he lost his last opportunity to bind his wife to him in closer bond than those of simple duty.

A weight had seemed lifted from her heart when she had found her home purged of Manton Craycraft's presence. ettled down suddenness at sight of that anger-inflamed face, and at sound of words so cruelly, brutally unjust that she flinched as under a lash.

Whenever Squire Thorn was seen stumping through his field afoot, with and ax over his shoulder, slaying with wrathful precision every intrusive shrub that had sprung spontaneously in his cotton or corn fields, laying low the budding hopes of many a tiny oak and infantile pecan, it was understood to mean that something had gone dreadfully wrong with him, socially, politically, or financially, this whole sale slaughter of unoffending shrubs being a sort of safety-valve with him.

"An' a Gawd's blessin' it is, folks, dat he takes it out on dem growin'things, 'stead of critters wid blood in dey veins," Aunt Lucy had often been heard to declare, in a spirit of thank-

On the day when Manton Craycraft had penned his short note telling the squire that his "conscience smote him for his long neglect of his friend Denny," the squire's ax did great ex-ecution, and his fields were relieved of a quantity of unsightly shrubs. His sense of failure did not follow upon the swinging blows of his sharp-edged ax.
But the spirit of conciliation had fled forever from his home. TO BE CONTINUED.

That Tired Feeling Is often the foreruner of serious illness, which may be broken up if a good tonic like Hood's Sarsaparilla is taken in season. This medicine invigorates the kidneys and liver to remove the waste from the system, purifies the blood and builds up the strength.

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver. lost prestige as a hunter in the eyes of a novice whom he ardently desired to impress. Then, in the long homeward ride, partly through the woods on horseback and partly by skiff from the Since it is now a well-established fact that catarrh is a blood disease, medical men are quite generally prescribing Ayer's Sarsaparilla for that most loathsome complaint, and the result, is nearly every instance, proves the wisdom of their advice.

store this action and invigorate the liver.

ONE of the sights of the City of Hamilton is the factory in which the celebrated "Myrtle Navy" tobacco is made. Some people may suppose that putting up plugs of tobacco must be a very simple matter, but a walk amidst the ponderous and complicated appending up and the product of the city of Hamilton is the factory in which the celebrated "Myrtle Navy" tobacco is made. Some people may suppose that putting up plugs of tobacco must be a very simple matter, but a walk amidst the ponderous and complicated appending to the city of Hamilton is the factory in which the celebrated "Myrtle Navy" tobacco is made. Some people may suppose that putting up plugs of the city of the sights of the City of Hamilton is the factory in which the celebrated "Myrtle Navy" tobacco is made. Some people may suppose that putting up plugs of the city of Hamilton is the factory in which the celebrated "Myrtle Navy" tobacco is made. Some people may suppose that putting up plugs of the city of the city of Hamilton is the factory in which the celebrated "Myrtle Navy" tobacco is made. Some people may suppose that putting up plugs of the city of Hamilton is the factory in which the celebrated "Myrtle Navy" tobacco is made. Some people may suppose that putting up plugs of the city of Hamilton is the factory in which the celebrated "Myrtle Navy" tobacco is made. Some people may suppose that putting up plugs of the establishment would speedily undeceive them. Here are fact that catarrh is a blood disease, medical men are quite generally produced in the celebrated "Myrtle Navy"

Minard's Liniment cures Burns, &c.

#### WHO ARE SAVED?

The Infinite Merits of the Redeemer are Before the Mercy Seat of the Father for the Salvation of All.

The appended passages are from an The appended passages are from an axceedingly interesting lecture recently given before a large audience in Washington by Philip J. Garrigan, vice-rector of the Catholic University f America:

I confess at the very outset of this lecture, ladies and gentlemen, that to inswer this question satisfactorilythat is logically and olbgically-is a that is logically and delicate task. It is difficult and delicate task. It is difficult because of the mystery that surrounds men's lives and motives, and delicate because it mainly concerns those who are, externally at least, outside the Church, but who have, nevertheless, a right to both justice and charity defining their relation to the society outside whose pale there is no salva-tion. We freely admit that in treating this question which is of the deepest interest, men may go, and in fact have often gone, to excess in argument and judgment, and have misunderstood God's economy in dealing with His creatures, and have misrepresented religion in its mission to men. Moreover, many of those who are not of our Church, misconceive what we hold in regard to them, and some of us, and not a few, are mistaken as to what we are bound to hold, while many on either side have no clear conception of how the case stands or how to give an intelligent answer to this important and oft-repeated question.

The general question resolves itself into these: Has the Catholic Church defined that outside her pale there is no salvation? By what authority has she so defined, and what is the meaning of the definition? The Church has con stantly taught from the beginning, that in order to be saved we must belong to her communion. The fourth Lateran council, held in the comme the thirteenth century, and Pius IX cation to an assemblage of Cardinals and Bishops from all world, have defined that it is to be held of faith that outside the Apostolic Roman Church

NO ONE CAN BE SAVED "Nevertheless," Pius IX. adds, "it is to be held as certain that those who are ignorant of the Christian religion, if that ignorance be invincible, are not, therefore, held to any account of guilt before the Lord, for it is known to us and to you that those who are in invincible ignorance about the holy religion, and who carefully observe natural law and its precepts im printed in the hearts of all men by God, and who are prepared to obey God, leading honest and upright lives can obtain eternal life with divine light and grace, for God, who fully penetrates, examines and knows the mind, the spirit, the thoughts and the lives of all men, because of His infinite goodness and mercy, cannot suffer anyone to undergo eterna punishment who is not guilty of voluntary sin." In addition to the voluntary sin." In addition to the explanations of this doctrine by the ast saintly Pontiff, two other Popes have condemned the following assertions as heretical: "That the heathen and Jews and heretics receive no influence from Christ.' 'That there is no grace given to any

one outside the Church. Now, we may belong to the Church by actual and by virtual membership. One is actually a member when he is validly baptized and living in obedience to the authority and in the union of its communion—that is, in the joyment of the sacrament, the sacred rites, prayers and privileges of the household of faith. A man is virtually a member of the true Church, even without baptism, when he is disposed ready and anxious to do all that Good requires him to do, even to enter the Church, could he find it in the order

to please God and save his soul. All those are outside the Church who, recognizing the true Church, will not enter it, and who, through culpable neglect, of which God alone knows and judges, do not wish to find it, and would not become a member of it if they did. This class of persons is in what we call bad faith-that is, they reject what they know or suspect is right and true;

SHUT OUT DIVINE LIGHT from their minds, are disobedient to the promptings or guidance of their own conscience, and live in intellectual convictions.

Now, the Catholic Church never taught that no one is saved who dies out of her communion by invincible necessity-for instance, a person who did not belong to that communion became sensible of his error, and earn estly desired to be admitted to the true Church, but had no opportunity, an thus died before the minister of God

could reach him. It is needless, I trust, to say here that as to the state of conscience of this or that individual we have no right at any time to hazard a conjecture make a judgment, and all through this paper I wish to be thus understood but we may judge of a body or class of men from their principles or their fruits: and the judgment of the Son of God and His Church, on man and prin ciples and methods, we must accepand re-affirm. Farther than this no man is justified in judging. The reproach of uncharitableness is often madeagainst Christians and the Church,

Other sufferers from cold in the head and Other sufferers from cold in the variation of varia

as I remarked in the begin cause of their attitude towar and unbelievers. Would the prefer Barabbas to Christ efer Barabbas the ey have us stand with the rabble and cry out, "A Christ, we have no king bu Would they have us forgi Would they have used by prove the teachings and by Prove the teachings and by Voltaire, Tom Paine of Voltaire, Would they have used by Property of the Proventies of the Prove e between truth and e and darkness, forsooth, b tic is gentle and the be at times refined and Would they have us believ charity, but against truth a that they cannot know God mited powers, their culties? They are too in expect us to admit these su , no, we cannot admit oh, no, we conseque ignorance, nor conseque faith, in any reasonable asserts that he cannot There are men so narrow that no soul AMONG THE HEATH can be saved, while they of the modern Agnostic of inbeliever. The perfecti the attributes of mercy, l ness, justice and equity, al array against so dark a the

There never was yet a so the world that had not

reason and the light of co These are the word saintly and learned Cardin The reason and the conscient exercised, can see and reence of God, His Glory, in the works of His hall ball says: "He has a psalmist says: abernacle in the sun." glory and the majesty an God fill the whole world, things, and all men are Every living sou has an illumination in nature by the light of con by the light of reason, working of the spirit of head and in his he him, if he will, to God and to obey Hin not wish to be us say or imply in this because of the infinite m for His creatures, it is n ance whether one worshi actual member of the tru serve Him "in spirit ar outside. No, I could not For, although t many byways, there is and royal highway leadi the way which the Mantraced out for those who Him and be saved. It the Church of Christ which safe, and guarantees the support and unerring g enters into the home rest. It still remains tr nercies, unknown to us His works, and the infin the Redeemer of the wor the mercy seat of our He who follow the little ligh order of nature, they re

> PERE DIDON'S S Thousands Unable to Crowds Wait for

> Remarkable in man the series of Lenten C livered at the Madeleine inspired preacher Per recount in brief the curred at his third con day, March 20th : Croy midday Mass and kep the sermon at 3 o'clock, fore that hour was re not even standing ro The vast buil with human beings to i ity; every side-chapel chairs, the pulpit step into service, and was fi ranks of male listene

steps of the high altar. it, on the whole, t -which consisted of a sand people-was won and reverent. Vespe half-past two, and on hour the gorgeouslywas seen emerging f door and pushing through the vast thro followed by the whi whose fiery eloquence magnet powerful eno Paris within church d

Le Pere Didon has a very attractive face termination are i characteristics, as i square forehead and rows; but the lower shaven face is so heavy, and the gener little stern. After th of prayer he remaine the bigh altar in sile Then he drew himsel throng of expectant not until absolute through the whole cough, the la ment had died away began to speak, and without text, took up discourse where he the previous Sunday The methods that I by the modern oppo eligion in their Church," a subject Pere Didon to carry

the enemy's camp, with ruthless sarcasi and misrepresentati The belief in th Christ," begun the of the

from an

recent.

ence in

arrigan.

iversity

t of this

, that to

ctorily\_ lly-is a

mystery ves and

ause it

are, ex. Church,

right to

e society no salva-in treat-

fact have ment and nderstood

with His

presented n. More-not of our

e hold in f us, and

what we

many on ception of

o give an important

lves itself lic Charch there is no

ity has she h has conning, that t belong to th Lateran

Pius IX.

olemn allo

f Cardinals rts of the s to be held

Apostolie

adds, "it

those who

n religion,

ncible, are

account of it is known ose who are out the holy ally observe orecepts im-all men by red to obey

pright lives, h the aid of or God, who and knows noughts and

cause of His

ercy, cannot

rgo eternal t guilty of ition to the

rine by the other Popes owing asser-

the heathen

receive n

And this given to any

the Church

membership. r when he is ng in obediin the union

t, the sacred

ileges of the

n is virtually church, even

e is disposed, all that God

to enter the

in the order

s soul. Church who,

urch, will not

ugh culpable

ne knows and

it, and would it if they did. what we call

reject what ght and true;

disobedient to ance of their

in intellectual

Church never

ved who dies by invincible a person who ommunion be-

ror, and earn-ted to the true

portunity, and

nister of God

t, to say here ascience of this

ve no right at

conjecture or ll through this

us understood;

ples or their at of the Son of

man and prinman and prinme must accept
than this no
ing. The remess is often
and the Church,

l in the head and y cured, why not nanager and prod R. W. & O. car s: I used Nasal feold in the head. complete cure in not take \$100 for if I could not re.

as I remarked in the beginning, because of their attitude towards infidels and unbelievers. Would they have us and unbelievers. Would they have us prefer Barabbas to Christ? Would they have us stand with the Jewish rabble and cry out, "Away with Christ, we have no king but Casar?" Would they have us forgive and ap-Would they have us comprove the teachings and blasphemies prove the teachings and blasphemies of Voltaire, Tom Paine and Bob of Voltaire, Would they have us comprome the comprover the promise between truth and error, fight and darkness, forsooth, because the and darkness, forsooth, because the task of denying the divinity of Our sceptic is gentle and the unbeliever may be at times refined and cultured? between truth and error, light may be at times refined and cultured? have flung themselves resolutely would they have us believe through into the task, displaying considerable charity, but against truth and reason, charity, but against truth and reason, that they cannot know God with their limited powers, their intellectual faculties? They are too intelligent to expect us to admit these suppositions.
Oh, no, we cannot admit invincible on, no, we cannot admit invincible ignorance, nor consequently good faith, in any reasonable man who asserts that he cannot know God. There are men so narrow as to say

that no soul AMONG THE HEATHEN. can be saved, while they say nothing of the modern Agnostic or educated unbeliever. The perfections of God, the attributes of mercy, love, tenderness, justice and equity, all rise up in array against so dark a theology.

There never was yet a soul born into the world that had not the light of reason and the light of conscience—

reason and the light of conscience—that is, the light of God shining in his soul. These are the words of the late saintly and learned Cardinal Manning. saintly and learned Cardinal Manning.
The reason and the conscience, rightly exercised, can see and read the existence of God, His Glory, His Godhead in the works of His hands. The psalmist says: "He hath set His psalmist says: "He hath set His the sun." That is, the tabernacle in the sun." That is, the glory and the majesty and the love of God fill the whole world, pervade all things, and all men are encompassed the critics should inspire respect they by it. Every living soul, therefore, has an illumination in the order of has an illumination in the order of ally accepted ethical principles, the preacher continued: "If, then, nature by the light of conscience and by the light of reason, and by the working of the spirit of God in his head and in his heart, leading him, if he will, to believe in God and to obey Him. I would not wish to be understood to say or imply in this lecture that because of the infinite mercy of God for His creatures, it is not of importance whether one worship Him as an actual moments. actual member of the true Church, or serve Him "in spirit and in truth," outside. No, I could not in justice say

this. For, although there may be many byways, there is but one true and royal highway leading to heaven, the way which the Man-God trod and traced out for those who would follow Him and be saved. It is the way of the Church of Christ which is sure and safe, and guarantees the pilgrim light, support and unerring guidance, until he enters into the home of his eternal he enters into the home of his eternal never lose hope. Of what consequence rest. It still remains true that God's is the loss of a few stray battalions in mercies, unknown to us, are over all the face of an ultimate and universal His works, and the infinite merits of the Redeemer of the world are before the mercy seat of our Heavenly Father for the salvation of all, even of those who follow the little light which, in the

PERE DIDON'S SERMONS.

Thousands Unable to Hear Him-Crowds Wait for Hours.

order of nature, they receive.

Remarkable in many respects was the series of Lenten Conferences delivered at the Madeleine, Paris, by the inspired preacher Pere Didon. We recount in brief the scenes that occurred at his third conference on Sunday, March 20th: Crowds came for the midday Mass and kept their seats for the sermon at 3 o'clock, whilst long before that hour was reached there was not even standing room left for late The vast building was packed with human beings to its utmost capacity; every side-chapel was filled with chairs, the pulpit steps were crowded, and the sanctuary itself was pressed into service, and was filled with serried ranks of male listeners even to the steps of the high altar.

But, on the whole, the congregation -which consisted of at least five thousand people-was wonderfully patient and reverent. Vespers were sung at half-past two, and on the stroke of the hour the gorgeously-uniformed suisse was seen emerging from the sacristy door and pushing his way slowly through the vast throng to the pulpit, followed by the cast is really followed by the white-robed monk, whose fiery eloquence has proved a magnet powerful enough to draw half

Paris within church doors.

Le Pere Didon has not at first sight a very attractive face; strength and letermination are its most marked characteristics, as indicated in the square forehead and dark, bushy eye-brows; but the lower part of the cleanshaven face is somewhat full and heavy, and the general expression is a little stern. After the usual moment of prayer he remained for perhaps a minute leaning over the pulpit toward the bigh altar in silent contemplation. Then he drew himself up and faced the throng of expectant listeners. It was not until absolute silence reigned through the whole building, not till the last cough, the last rustling movement had died away that the preacher began to speak, and without preamble, without text, took up the thread of his discourse where he had dropped it on the previous Sunday. The subject was, "The methods that have been adopted by the subject was a subject was by the modern opponents of revealed religion in their warfare with the Church," a subject which allowed the Pere Didon to carry the war right into the enemy's camp, and to unmask, with ruthless sarcasm, the subterfuges and misrepresentations to which they

ETY, OTTAWA.

Its Aims and Objects.

public expression in the Catholic Church, it is also an objective fact. It

is at once a fact and a dogma-a fact. inasmuch as it can be deduced from

authentic documents, and demonstrated

by the chain of historical events; and

a dogma, inasmuch as it forms the synthesis and foundation-stone of the

Church's teaching. Well, gentlemen, the doctrine which suppresses God is logically condemned to the immense

talents, remarkable erudition, and all the forces of modern intellectual life.

If in this task the workmen may be

counted by thousands, the books may

be counted by tens of thousands. Fore most in the ranks stands Germany for eighty years she had headed

gigantic struggle against Jesus Christ. Out of all her universities there are

but three where a belief in the divinity

grieve to say that France has been but

clear, almost conversational tones, and

yet with an enunciation so perfect that

have the whole of literature at your

victory ?"

of Christ is taught. In these matters

ADDRESS BY THE HON. SIR J. S. D THOMPSON, K. C. M. G., Q. C., LL. D., PRESIDENT OF THE SOCIETY.

Having completed our organization our society presents itself to you this evening — its first appearance before the public; and it has been allotted to me to state to you the objects of our association—its aims and its purposes. Let me tell you, first of all, what our

England some years ago, the object of which can be most simply expressed by saying that its purpose is to use the press as a means of increasing the practice of the Catholic religion and extending a knowledge of what that religion really is. I have said that this, like other Catholic Truth Societies in various parts of the empire, is a branch of the Catholic Truth Society formed in England. That society has the servant of Germany. I admit with sorrow the inferiority of my country, and I confess that in our efforts at propagating the doctrines of negation we have but copied our neighbors."

So far the Pere Didon had spoken in had a most successful career. It has been approved by the Holy Father, and Catholic Truth Society's work. its members receive spiritual benefits, which the members of every branch throughout the empire share by the mere fact of affiliation with the parent society in England. I have said that the main object of the society is to use his words carried to the farthest limits the press as a means of increasing the singularly restrained and quiet for a practice of the Catholic faith and of of the Church. His delivery is singularly restrained and quiet for a Frenchman, and he has his voice in wonderful control, but as he warmed to his subject his gestures became more free and emphatic, and his voice, now free and emphatic, and his voice, now high, now low, expressed in turn his varying moods of sarcasm and indignation. After explaining that the groundwork of atheism is criticism, but that in order that the judgments of the critics should inspire respect they they must be founded on some generally accepted ethical principles, the preacher continued: "If, then, if ally accepted ethical principles, the preacher continued: "If, then, if ally accepted ethical principles, the preacher continued: "If, then, if ally accepted ethical principles, the preacher continued: "If, then, if ally accepted ethical principles, the preacher continued: "If, then, if the preacher continued is the preacher continued is the catholic faith and of the purpose of attacking any man's belief, the purpose of attacking any man's belief, the purpose of the Catholic faith and of the truths of their religion. We read that many have been found unable to recite even prayers which all Catholic chilopen to us, but there are objects connected with the increase of the devoreason, which emphatically ceasingly demands the existence of an Infinite and Supreme Being. Therefore, I conclude that such a criticism should be condemned. You may be the first thinkers of your time; you the first thinkers of your time; the tion aimed at by the Catholic Truth Society which we can accomplish even in a place like Ottawa where instruc-tion is open to all. For example, in connection with the spread of devo-tion, we have the fact that the parent may fascinate mankind with the charm of your eloquence; you may

society by tens of thousands has dis-tributed an admirable prayer book, which costs but a penny each. Thou-

what the Catholic Church believes and

teaches, but should be able to give a

country. The reasons on which they are founded can be as easily traced as

the reasons for the decisions of a Court

of Justice. When Catholics are acquainted with these reasons they are able to defend the truth whenever it is

assailed. Therefore, one aim of the

tions which have been issued from the

press, from time to time, upon public questions of the day, and especially

those questions upon which the Catho

lic religion is assailed—to place before

them the statements which are thus

may be able to give reasons for the

faith that is in him. We proceed upon the principle for which there is the highest authority, that the Catholic

who is the best informed in connection with his religion is best grounded in

the faith and most likely to be zealous

But even a more important point

in connection with instruction is to

place before those who are not Catho-

lies an accurate and simple statement

of what Catholic belief is on the vari-

of what Catholic Boilet 18 on the vari-ous points in connection with which there is much doubt and uncertainty in non-Catholic minds. What Protes-tants believe the Catholic Church to be is not the Catholic Church at all. What

is not the Catholic Church at all. What they generally dislike as Catholic belief is not Catholic belief. The great object of the Catholic Truth Society and its branches, and the object which this society endeavors to take up and promote, is to place before those who are not Catholics simple, in-offensive, plain statements of what

offensive, plain statements of what Catholic belief really is. I must say

that nothing has attracted me more in

connection with the operations of the parent society in England than the

in the practice of it.

The reasons on which they

reason for what they believe.

service; your thoughts may be immortalized in noble verse; you may enrapture the flower of our youth; but there is one thing that you will which costs but a penny each. Thousands of copies of the New Testament are placed within the reach of those who can pay six-pence for them. To others there is free distribution. In never enslave, and that is the mass of the human race. You may win addition to this we have tens of thousands of tracts and leaflets printed for partial victories; you may triumph over us here and there; but let us distribution at missions and on other occasions — many of these containing indulgenced prayers and other aids to devotion. Even in a community like this much may be done by placing After passing in review and emphataids to devotion within the reach of all. ically denouncing the various methods The second object I have mentioned by which the atheistic school have attempted first to suppress, then to misis instruction. There are in all com-munities many Catholics who are quite interpret the passages in the Epistles and Gospels establishing the divinity of Christ, the preacher returned to the satisfied to know that they believe what the Catholic Church believes and teaches. The fact that all that the treatment meted out to the personal witnesses of the life of Christ—and here Catholic Church believes and teaches is true, is enough for them. But one of the objects of this society, blessed as I have said by the Holy Father, under we come to what was perhaps the most eloquent passage in the whole sermon: that Catholics should not only believe

education, no understanding, quite incapable of realizing the nature of evidence. In a word, they become mere thrilling tones, "I am not of that opinion. I have the greatest respect for Peter and Paul and John: I gladly yenerate them: consider their them. tools, whose testimony is worthless venerate them; consider their testimony worthy of all consideration. Mary Magdalen, to whom we owe this beautiful church, I venerate as a great and holy penitent. I utterly reject the insults of the new critical school, and I

preserve my respect for the humble companions of our Lord.
"Nothing is more curious than the methods by which modern criticism explains the birth and growth of dogma. Whenever a man is superior to his contemporaries—makes an impression upon them—there exists a natural tendency to glorify him after his death. There is a certain truth in this. We all know, when death robs us of our friends, how their faults fade from our recollection, whilst their good qualities stand out in their true light. But admitting all this, are we ever tempted to defy them? Modern criticism declares that Christ was but a man like you or I, and yet a little stronger perhaps, for the enthusiasm He excited was such that during three

centuries the people built up the legion of His divinity. At first a Jew, then a martyr, He grows at length into the promised Messiah, the Saviour of hymnetics, absolute savative, perfect of humanity, absolute sanctity, perfect divinity, love without limit, wisdom without measure! Such is the explanation given. I do not exaggerate it. There is no example of such a case in the whole history of the world.

It is not true of Buddha, nor of Mahomet, nor of Moses, and yet they were mighty men! What can there have been in this Man that the great majority of man adore Him? Either God made Himself man, or man made to himself a God! In that case humanity in its highest civilization is nothing short of idolatrous.

have been reduced.

"The belief in the divinity of Jesus Christ," begun the preacher, "is not

only an interior conviction finding its THE CATHOLIC TRUTH SOCI- excellent taste and perfect charity in which their works are prepared.
There is nothing in them to offend.
They put in the minds of Catholic
readers just what the actual facts are and then put before Protestants plain statements which often make an end of controversy. The field does not extend merely to points of Catholic dogma and points of history, it includes questions of science in connection with which there sometimes appears to be contradiction to Catholic belief. From time to time it is the duty of the society to watch the progress of public discus-sion, and whenever discussion is brought to bear upon any subject society is. It is a branch of the "Catholic Truth Society," formed in which affects the Catholic religion to see that Catholic truth is correctly stated and placed before the public eye. This is a most important mis-sion.

There is also the duty of attending to controversy. I hope that no one who is solicited to extend patronage to our society will be at all afraid that we are going to put on the armor of war and rush to the attack of our Protestant fellow-citizens. If we did so, we would be stepping beyond the bounds of the engage in controversy only for the purpose of defence, and for the purpose of stating what our belief is and the grounds for our belief, when we find that our belief, or the grounds on which our belief rests, are attacked or misrepre-sented. A great deal has been done by of it knowing what we are taught will bear criticism, and deserves defence.

We shall endeavor to get the publidren in communities like this are taught. A field like that may not be depots in Ottawa, where they will be accessible to all at little more than the cost of publication. The Society of St. Vincent de Paul will distribute these publications in the homes of poor Cath

We ask you to help us in this undertaking, and your presence this even-ing in such large numbers is gratify-ing. We ask such of you as approve ing. We ask such of you as approve the objects we have in view to give us your names for membership. The fee is fixed at one dollar a year. I beg you will not consider that a subscription. There are many, perhaps, who will join the ociety who could give us as an annual subscription many times that amount, but we want your names -your co-operation - your sympathy and patronage.

TO BE CONTINUED.

SOME LIES AND ERRORS OF HISTORY. Such is the title of a very useful and most interesting work just issued from the press of the Arr. Marko office, Notre Dame, Indiana. The author is Rev. Reuben Parsons, D. D. The following is the table of contents:

of contents:
Pope Alexander VI.
The Alleged Aute-Mortem Funeral of Charles V.
Bruno and Campanella.
St. Cyril of Alexandria and the Murder of

Hypatia.
The Divorce of Napoleon and Josephine.
Fenelon and Voltaire.

Fenelon and Voltaire.
Galileo.
The Grey Cardinal.
"I am the State!"—Did Louis XIV. Ever
Say So?
The Truth about the Inquisition.
Louis XI.; the Travestied and the Real.
Richelien as an Ecclesiatic.
Louis XIII, as He was.
The Nature of Tasso's Imprisonment.
Wicked Venice.
The Last Word on the Massacre of St.
Bartholomew's Day.
The Middle Age Not a Starless Night.
The Man With the Iron Mask
The Holy Wars: Their Object and Results.
The "Ortholox" Russian, and the Schismatic Greek Churches.

Greek Churches.

Offensive Sore Cured.

DEAR SIRS.—I take pleasure in testifying to the great healing qualities of your medines. That the misfortune to injure my leg, and through cold and neglect it broke out in a running sore; my leg became inflamed and cery painful, and the discharge was very offensive. Various remedies failed to help me shen I had the good fortune to try your B. B. B. and Burdock Healing Ointment. Before I had finished the second bottle the discharge had stopped, and in two weeks more ny leg was as well as ever. I feel justified an recommending it to the public as a cure if ally given a fair trial.

GEO. LAURKE POrtage la Prairie, Man.

When you notice unpleasant sensations Offensive Sore Cured. assailed. Therefore, one aim of the Catholic Truth Society, by means of the publications which I have mentioned, is to place within the reach of Catholics themselves the simple instruc-

GEO. LAURIE Portage la Prairie, Man. When you notice unpleasant sensations after eating, at once commence the use of Northrop & Lyman's Vegetable Dicsovery, and your Dyspensia will disappear. James Stanley, Merchant, at Constance, writes "My wife has taken two bottles of Northrop & Lyman's Vegetable Discovery for Dyspensia, and it has done her more good than anything she has ever used." issued of the reasons on which Catholic teachings are founded so that each one

ITCHING HUMORS

Forturing, disfiguring eezemas, and every epecies of itening, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and specify and economically cured by the

PLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.

FREE FROM RHEUMATISM.

In one minute the Cuticara
Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muecuiar pains and weaknesses.

The first and only pain-killing strengthening plaster,

NO OTHER Sarsaparilla has the merit to secure the confidence of entire communities and hold it year after year, like HOOD'S Sarsaparilla.

Indigestion New York Catholic Agency

Is not only a distressing complaint, of itself, but, by causing the blood to become depraved and the system enfeebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint, is proved by the following testimony from Mr.. Joseph Lake, of Brockway Centre, Mich.:—

"Liver complaint and indigestion made my life a burden and cause near ending my existence. For more than four years I suffered untold agony, was reduced almost to a skeleton, and hardly bad strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I commenced the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an improvement in my condition. My appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions. I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life."

Ayer's Sarsaparilla, PREPARED BY

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

Pectoral Balsamic Elixir



Having been informed of the companies

Having been informed of the companies

FRADE BALSAMIC LLIXI

FRADE MAIN

HOLD MAIN elit my duty to recommend it as an executive tremedy for palmonary effections in general."
Montreal, March 27th 1889. N. FAFAFF, M. D.
Professor of chemistry
at Laval University.

"I have used \*PECTORAL BALSAMIC
"ELIXIR with success in the different cares
"for which it is advertised, and it is with
"pleasure that I recommend it to the public."
Montreal, March 27th 1889. Z. LARQUE, M. D. FOR SALE EVERYWHERE AT 25 & 50 C. PER BOTTLE.

Sole Proprietor L. ROBITAILLE, Chemist, JOLIETTE, P. Q., CANADA.





TO ORDER

All-Wool Suits, \$15.00

PETHICK & McDONALD, 393 Richmond Street.

DUNNS BAKING POWDER THE COOK'S BEST FRIEND

Regulates the Stornach,

Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all impurities from a Pimple to the worst Scrofulous Sore.

DYSPEPSIA. BILIOUSNESS.
CONSTIPATION, HEADACHE
SALT RHEUM, SCROFULA.
HEART BURN, SOUR STOMACH
DIZZINESS. DROPSY. DIZZINESS. DROPSY.

MASS WINE

WILSON BROTHERS

LONDON, ONT.,

Have just received a direct importation
the Choicest and purest Mass Wine,
which will be

SOLD AT REDUCED PRICES. They hold a certificate, attesting its purity, from Rev. Emmanuel Olea, Vicar-General of the Archdlocese of Taragona. The rev. clergy are respectfully invited to send for sample.

-OBJECTS OF THE-

New York Catholic Agency

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

Ist. It is situated in the heart of the whole-sale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enal; if it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—
2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may mot know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Keligious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN.

THOMAS D. EGAN, Catholic Agency, 42 Barclay St. New York, NEW YORK.

BENNET FURNISHING COMPANY LONDON, ONTARIO.

Manufacturers of CHURCH. SCHOOL AND HALL FURNITURE.

BENNET FURNISHING CO'Y,



Debenture Co. Subscribed Capital, \$2,000,000

Paid-up Capital, - 1,200,000 Reserve Fund, - 400,000 JOSEPH JEFFERY, JOHN McCLARY, President. Vice-President.

MORTGAGES

This Company are at all times prepared to lend Money on Mortgages on real estate at lowest rates of interest. Interest only, year-ly, or as may be agreed on.

Savings Bank Branch Interest allowed on deposits at current ra'es

DEBENTURES ISSUED

In Canada and Great Britain, with interest payable half-yearly. They are accepted by the Government of the Pominion as a deposit from Fire and Life Insurance Companies for the security of their Policy-holders, and are also a legal investment for executor, trustees, etc. WILLIAM F. BULLEN, Manager.

Cor. Dundas St. & Market Lane, London.

All-Wool Pants, \$3.00 

CURES RHEUMATISM

FREEMAN'S WORM POWDERS Are pleasant to take. Contain their own Purgative. Is a safe, sure and effectua-destroyer of worms in Children or Adults

SPAPED GIVESS SILVERED. BENT. PLATE 45

Should be used, if it is desired to make the Finest Class of Gems-Rolls, Biscuit, Pancakes, Johnny Cakes, Pie Crust, Rolled Paste, etc. Light, sweet, snow white and digestible food results from the use of Cook's Friend, Guaranteed free from alum. Ask your grocer for McLaren's Cook's Friend.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHEMES PUREST BELL METAL, (COPPER ARD TIN.)

Meshane Hell Metal, (COPPER ARD TIN.)

Meshane Hell FOUNDRY, RATHORE, MD.

MENEELY & COMPANY

Favorably known to the pablic sints 1826. Church, Chapel, School, Fire Alarm and other bells: also, Chimes and Peals.

BUCKEYE BELL FOUNDRY
Best quality Pure Copper and Tin
CHIMES, PEALS AND BELLS,
Most favorably known for over 90 yrs.
The VANDUZEN & TIFT CO Cincinnati, O CONCORDIA VINEYARDS

SANDWICH, ONT.

ERNEST GIRADOT & CO. Altar Wine a Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best im-ported Bordeaux. For prices and information address,

E. GIRADOT & CO.

**建设建筑建** 

MAY 21, 189

REV. GEORGE R. NORTHGRAVES.

MESSES. LUKE KING, JOHN NIGH, P. NEVEN and M. C. O'DONNELL are fully thorized to receive subscriptions and transact other business for the Catholic Record. Rates of Advertising-Ten cents per line each

Approved and recommended by the Arch-hishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominton.

Correspondence intended for publication, a 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, May 21, 1892.

HOME RULE AND THE IRISH NON-CONFORMISTS.

A cable despatch gives the information that nine hundred and ninetynine Irish Protestant non-Conformist ministers have addressed to Mr. Gladstone " an appeal against an Irish Parliament and the subjection of great Protestant communities to Roman Catholic rule."

the appellants that the document they sent him gave him no new information. He added that "it was suggested to him that this answer might be thought contemptuous; but though on other questions his mind may be open to change, on the subject of Home Rule it is not open. He is not to be moved from the position he has taken, by the prospect which some affect to see in the measure, that the majority will begin a religious persecution, or they will oppress the minority, or that a civil war will be the result of its passage, as a means of escape from persecution and oppression."

It is not now that we are for the first time made aware that the non-Conformist clergy of Ireland are against Home Rule. Two Presbyterian General Assemblies already almost unanimously passed resolutions to the same effect as the present non-Conformist appeal, and it is, indeed, well known that the Irish Orangemen who on this question represent, if they do not constitute, a majority of the adult Protestant population of Ireland, are also opposed to Home Rule on the same grounds which are put forward by the non-Conformist clergy.

It is not disputed, then, that the majority of Irish Protestants pretend to fear that they will be persecuted if the majority in Ireland be permitted to rule; but we maintain that there are no grounds for such a supposition and as the Protestants know this well, their opposition arises from some other motive than the fear of persecution.

What is the state of affairs which these nine hundred and ninety-nine non-Conformist ministers wish to perpetuate? Do they wish for peace and plenty and prosperity for their country? Surely not. It is under the resent alien rule that the people of Ireland are subjected to periodical Ireland." famine without any efficacious means that "Ireland holds the key to legislation," and that "as soon as the terrible being adopted for their relief. The trade of the country has been destroyed for the benefit of English manufacturers, the population has been driven into exile, so that, notwithstanding the natural advantages of the country, the population is diminishing every year at a most alarming rate. The people are regularly deprived of the fruit of their own labor, by legislation which hands over to the absentee landlords their means of subsistence. They are deprived of the liberty of endeavoring, by constitutional agitation, to better their condition. If they attempt a public meeting for the purpose of agitating for relief from their grievances, they are beaten with the batons of the police, hewed down with the cutlasses of the military, or remorselessly shot, as was the case at Youghal, Ennis, Mitchelstown and elsewhere. Impoverished by cruel laws, they are evicted from their homes, irrespectively of age or sex or condition of health, and left to perish by the roadside, as has been the case in every county in Ireland over and over again. Irish patriots, whose only crime was that they endeavored by peaceable means to remedy these evils, have been sent to prison, where, by cruel treatment, they were tortured to ville.

These are grounds sufficient in other countries to justify a people to rise in insurrection against their rulers; but according to these clergymen, Irishmen should submit to be ground down by such tyranny.

How different is the theology of the Presbyterian ministers of Scotland but a small proportion of the population are subjected to similar oppression! When the Scotch Crofters were made to endure the like outrageous

treatment we witnessed the solemn pronouncement of the Moderator of the Assembly that the people have the first right to live upon their land, and the Assembly approved of this declaration, and legislative relief was extended without delay, while the people of Ireland are left to suffer.

Why is there this difference between the respective attitudes of Presbyter-ianism in Scotland and Ireland toward the impoverished and oppressed? Is it not because Ireland is Catholic, and Scotland Presbyterian? There are two measures of dealing with the op pressed: one for Presbyterian Scotland nother for Catholic Ireland.

All this is quite in accord with the Westminster Confession, which declares
— having Catholics and Prelatists
especially in view.— that whosoever
shall publish or maintain "such erroneous opinions or practices as are destructive to the external peace and order which Christ hath established

in the Church . . . may be proceeded against by the censures of the Church, and by the power of the civil magistrate." (Chapter 20.) Indeed, of all the forms of Christianity in existence, Presbyterianism alone has made "tolerating a false religion," that is to say, any religion except Presbyterianism itself, a "sin forbidden in the second commandment." (Larger Catechism, Q. 109.)

The Grand Old Man received this appeal as it deserved. He informed the appellants that the document they sent him gave him no new information.

\*\*Constant, C. 103.\*\*

We cannot wonder at the course of the Irish non-Conformists, especially as they are mostly Presbyterians, that they consider it to be their duty to persecute the Irish Catholics, while pretend, with Pecksniffian sanctimoni ousness, to be only afraid that they wil be themselves persecuted if Home Rule be granted to a Catholic people. Mr. Gladstone is worthy of all honor

for his noble reply to their appeal to him, inasmuch as he has told th he is not moved by their appeal to perpetuate the evils of Irish misgovern-ment. When he becomes Prime Minis-ter of Great Britain—an event which is now near at hand—he promises to undo the work of centuries of oppression;

and he will undoubtedly keep his promise. But the boon of Home Rule will not benefit the Catholics of Ireland only. The Protestants of Ulster groan under the same tyranny with their Catholic neighbors of Leinster, Munster and Connaught. Home Rule is political, and not a religious, measure

The statement of the non Conformist ministers that they would be subject to persecution is a shallow pretence. They have themselves been the per-secutors in Ireland, and they were enabled to be so by the ascendancy which it was the policy of England hitherto to give them. They want that hitherto to give them. ascendancy still, but it must be taken from them, and all Irishmen must b made equal before the law. This is what Mr. Gladstone's Home Rule meas ure will effect, though it is just what the Pecksniffian appellants against Catholic dominancy do not wish for. The Catholics of Ireland will not be persecutors. The best evidence of this is their willingness to work in harmony with Protestants to regain Irish inde pendence, and their readiness to elec Protestant representatives of Parlia ment for the most Catholic constituen cies, provided only that in politics

their principles are sound.

We must add, in justice to the English non-Conformists, that they have sympathy with the intolerance of their Irish co-religionists. We do not shut our eyes to the fact that not very long ago three thousand seven hun-dred and thirty dissenting ministers presented an address to Mr. Gladstone his efforts to reconcile England and Mr. Gladstone then said facts regarding the suffering in Ireland are brought home to the upright minds of the people of England, they will unite to redress the errors of the

These are the sentiments which will produce mutual confidence between the two nations and consign past differences to oblivion.

We are happy also in being able to say that there are many Irish Protestants of every denomination who are not in sympathy with the bigotry of the majority of their clergy. Through these Protestants, together with the Catholic Home Rulers, even an Ulster majority is in favor of Home Rule.

FREEDOM OF WORSHIP.

By a vote of 69 to 46, and the assent of the Governor, the Freedom of Worship Bill, which has been for some months under debate before the Legislature of New York State, has at last become law, notwithstanding the determined opposition raised against it by all the organized Know-Nothing Associations of the State. The societies under the names of

Patriotic Sons of America, and similar titles indicating a purpose to maintain American institutions, have for their real object the persecution of Catholics by every possible petty act of tyranny. death, as in the case of John Mande- In this respect they resemble the Orangemen and Equal Righters of Ontario. The same cry of Romish aggression was raised against the Freedom of Worship Bill which we were accustomed to hear on this side of the line, during the Equal Rights agitation against the Jesuits, and

Legislature, provides that in all houses not really very suprising when it is of refuge, charitable and penal institu- borne in mind that they devote their tions which receive public moneys or lives to their work, whereas secular municipal grants within the State, all teachers generally regard school-teachpersons who have been committed to ing merely as a means to supply them such institutions, or who have been with money enough to enable them to taken in charge therein, shall be "entitled to the free exercise and enjoyment of religious profession and wor- besides, do their work through the ship without discrimination or prefer-

"The holding of religious services on Sunday, and for private ministration to the inmates in such manner at may best carry into effect the spirit and intent of this Act, and be consistent with the proper discipline and management of the institution" are also allowed in accordance with the methods and rites of the denominations to which the inmates belong.

It could scarcely be imagined that any who desire to place all religions on an equal footing before the law should object to these provisions: yet it has been the case that those from whose tongues the cry of "civil and religious liberty" has been most loudly uttered have been the opponents of this measure of justice.

There was an evil to be met. The parsons who had managed to control the directors of many of the public institutions of the State, had in every instance kept the inmates from the free exercise of the Catholic religion, and in cases of illness had even refused free access of priests to Catholic inmates The law will now correct this evil, and such gross violations of religious liberty will be punished if prosecuted before the Supreme Court.

We regret that one clause of the Bill as originally brought before the State Legislature was expunged, as it would strike a very salutary terror into those who would violate its provisions. The clause we refer to is as follows:

"The wilful violation of any of the provisions of this Act shall be deemed a misdemeanor.'

Without a pretty severe penalty for disobedience, there will surely be attempts at violation of the law. It is in the nature of noisy pseudo "Equal Righters" to evade laws enforcing equal rights; and to secure the purpose of the law it may be necessary for the Legislature to pass another law before long, equivalent to the clause which has been thrown out. At all events the principle of religious equality has been formally recognized, and the judges will surely even now consider that the law must be enforced by rigid penalties if it be deliberately violated. If they do not do this, the Legislature would be stultified before the world unless it pass a further remedial measure.

CATHOLIC SCHOOL SUCCESSES.

In connection with the statement so frequently made by several anti-Catholic journals of Ontario, including, of course, the Toronto Mail, that Catholic the Apostles afterwards "going forth schools are necessarily inferior to the expressing "sympathy with him in Public schools, it is interesting to learn that the parochial Catholic schools of Manchester, New Hampshire, have for the second time, within two successive years, secured a decisive victory in a competition with the Public schools, notwithstanding that the Public schools have all the advantage which State aid affords them, none of which is given to the Catholic schools.

Last June, in a public competitive examination held at the request of the Congressman of the District, Mr. Luther F. McKinney, the first, second and fourth places for general proficiency were gained by pupils of St. Joseph's High School, the names of the success ful pupils being Michael Byron, John Conway and Joseph McDonough. In March last another examination was held in Boston for candidates for a Cadetship at West Point, under the authority of United States officers appointed by the War Department. Mr. McDonough, the fourth on the Manchester list, took the first place at the Cadets' examination, which was very strict, lasting four day; and on March 21st he was officially notified by the Adjutant-General at Washington that the Cadetship was won by him. He will be admitted to the West Point Military Academy without further examination on presentation of himself there on the

12th of June. Mr. J. L. Hughes, of Toronto, who in some public lectures spoke deprecatory of all Catholic schools, might event. Incidents of the same kind are States, and they reflect great credit on the religious teachers who have charge

pursue, after a few years, some other calling. The religious teachers, supernatural motive of love for God, while secular teachers do it mostly because it affords them a respectable means to earn their living. The latter may indeed do their duty fairly and efficiently enough to satisfy the public; but their motive is not such as will animate them with the same zeal which characterizes the religious orders in the prosecution of their noble work.

ASCENSION THURSDAY.

The festival of the Ascension, which occurs this year on the twenty-sixth of this month, was instituted by the Church in remembrance of the glorious and triumphant ascension of our blessed Lord into heaven forty days after His resurrection from the grave.

The fact that He ascended is mentioned in the gospels of Sts. Mark and Luke, but the details are given more fully by St. Luke in the first chapter of the Acts of the Apostles. We are here informed that during the forty days that Christ remained on earth after His resurrection He appeared many times to His Apostles, speaking to them of the kingdom of heaven. As the Resurrection was the greatest of the miracles which our Lord wrought during His stay on earth, it was to be the most powerful proof of His divinity and of the truth of His saving doctrine It was, therefore, necessary that His Apostles should have indubitable evidence of an event of so much import ance. If He had remained but a few days on earth there might be some reason to suppose that the Apostles were mistaken in His identity, but there could be no mistake when He remained so long with them, preparing them for the work of preaching His

Gospel to the whole world. From St. Mark's gospel we learn that the commission to His Apostles to 'go to the whole world and preach the gospel to every creature" given on the occasion of His last interview with them. He promised, moreover, that they would have the gift of Jack. It is in consequence of the inworking miracles as a proof of the truth of His doctrine:

"And these signs shall follow then that believe: In my name they shall cast out devils: They shall speak with new tongues: They shall take up serpents: and if they shall drink any shall leadly thing it shall not hurt them they shall lay their hands upon the sick and they shall recover.

It was immediately after this dis course that "He was taken up to heaven and sitteth on the right hand of God."

The evangelist then informs us that preached everywhere, the Lord copperating with them, and confirming the work with signs that followed. We learn, however, from the Acts of the Apostles that they did not begin their preaching until after they had received the Holy Ghost on the feast of Pentecost, ten days after Christ's ascension into heaven, inasmuch as He commanded them to remain in Jerusalem until they should receive the Holy Ghost, after which event He said : "You will be witnesses unto me in Jerusalem and in all Judea and Samaria, and even

to the uttermost part of the earth." The ascension of Jesus took place from Mount Olivet, which is about half way between Bethania and Jerusalem. Before His ascension He visited Bethania, where Martha and Mary resided with their brother Lazarus, whom Jesus had raised from the dead. His purpose in visiting Bethania we may safely judge to have been to pay a visit to this family, which He loved much, and to bring them to Mount Olivet that they might with His Apostles be witnesses of His ascension.

From the statement of the Gospel hat Jesus "sitteth on the right hand of God," we are not to infer that God has the form of man. The Holy Scripture frequently speaks in a manner suited to the understanding of man. Thus in the Apocalypse St. John describes the throne of God, surrounded by saints and angels. This, however, is not to be taken literally as if there also profit by taking a note of this were actually a throne on which God is seated. It is a metaphor by which very common in all parts of the United God is represented as the ruler of the universe, so when it is stated that Christ sits on the right hand of God, it campaign; and the agitation has been as utter a failure in New York State as the similar one proved to be in Canada.

The Bill, as it finally passed the The success of religious teachers is The success of religious teachers is The dead, and setting Him at His The success of religious teachers is The dead, and setting Him at His The success of religious teachers is The success of of most of the parochial schools of which is to signify that as God He is equal

right hand in the heavenly places, above all principality and power and virtue and dominion, and every name that is named not only in this world but also in that which is to come.

Eph. i, 20, 21. St. Luke relates that at the momen of our Lord's Ascension, He lifted up His hands and blessed His Apostles. On this is founded the form of ble which is retained in the Mass, in which the Bishop or priest who celebrates raises his hands towards heaven in supplication to Almighty God, and then with his right hand forms the sign of the cross towards the congregation, while invoking the adorable Trinity: "May the Almighty God, the Father and the Son and the Holy Ghost bless you. Amen." We learn from the ninth chapter of Leviticus We learn and the forty-eighth chapter of Genesis, that under the old law, a blessing was imparted in the same way, with the exception that the sign of the cross was not used until the establishment of Christianity. There is good reason to believe that Christ Himself instituted the form of blessing with the sign of the cross. Theophylact positively asserts this to be the case, and it is stated by Saints Chrysostom and Augustine that the "sign of the Son of Man" which will appear in the heavens when Christ will come to judge mankind is "the sign of the

The feast of the Ascension was instituted at a very early date. It was universally observed in the fourth cen-tury, and St. Augustine says that it was derived from a tradition coming from the Apostles. The importance of the feast arises from the fact that Christ's Ascension is the immediate cause of our salvation, for heaven was closed to mankind until Christ ascended This is indicated by St. into it. Paul in his epistle to the Hebrews. (chap. 14), where Christ's Ascension into heaven is made the ground "of our confidence to the throne of grace that we may obtain mercy.

We should therefore celebrate the feast of the Ascension with great thanksgiving to our Lord Jesus Christ, who, by His Ascension, "opened the kingdom of heaven to true believers," as is stated in the thanksgiving hymn which is known as the "Te Deum."

THE UNION JACK IN PROCES-

At the very moment when the Orangemen of Ulster are threatening dire rebellion against the throne of Great Britain if Mr. Gladstone be sustained at the coming general election, the Toronto brethren are agitating for the passing of a city by-law requiring all processionists to carry the Union tended visit of the Knights of St. John to the city that this agitation has been inaugurated, and the object is to throw suspicion upon the loyalty of that Catholic society. It is with an ill grace that the Orangemen claim a superabundance of loyalty in the face of the facts that the most disloyal demonstrations we have ever witnessed in Canada were Orange demonstrations, as when the father of Canadian Orangeism raised the black flag in Brockville on the occasion of the first visit of Lord Elgin to that town in his capacity as the Queen's representative. It was only a short time previously that an ginning, ment buildings at Montreal.

It is also well within the memory many of our readers that when the Prince of Wales visited Canada, in 1860, he was grossly insulted by Orange mobs at Kingston, Belleville, Millbrook and Toronto. In view of all this it is well understood that the present agitation about the carrying of the Union Jack is dictated simply by the desire to insult the Catholic body.

There is no reason to suppose that the Canadian Branches of the Knights of St. John will have any objection to carrying the Union Jack in their proession; but most of the visiting Branches of the order will be from the United States, and it would be in very bad taste to make any special law for them that they should hoist the Union Jack. If they think proper to do so the institution is completely ignored at as a mark of amity, their motive will a ceremony like this, and it is no wonbe appreciated, but we would be grieved to find that they were made to carry it under compulsion, in virtue of a law made especially for them.

The Toronto World takes this common sense view of the matter, that "the act (of carrying the Union Jack in procession), which should be a proud and honorable distinction, would become a mere observance of a civic by-law, without any distinction whatever. For our part we would not like to see any man or body of men in this country carrying the national flag under compulsion. If they would not carry it freely and gladly, no act of ours should compel them to carry it."

The Globe also endorses this sentiment of the World, and says, further:

"The movers in this matter are making the error of confounding cause

patriotism, courtesy, and common sense of the processionists

It is undeniable that there is in Ontario a certain amount of annexationist feeling, which, however, is not so considerable as to be termed a movement toward political union with the United States. This feeling is by no. means confined to persons of any religion in particular, nor to those of any special race; and it has shown itself more markedly than elsewhere in the very Protestant counties of Oxford and Brant. It is a piece of uncalled for insolence on the part of the Toronto Orangemen to single out the occasion of the projected visit of the Knights of St. John as a pretext for the enactment of a compulsory law for a special exhibition of patriotism. If the society were purely Canadian, such a law would not be so exceedingly objectionable as it would undoubtedly be to visitors from a foreign country. By all means leave them free to pay a tribute to Canada by raising the flag of the country, if they see fit to do so, but there should be no compulsion.

IS MARRIAGE A FAILURE?

Christianity placed marriage into a new position among the Gentile nations when they became converted to the faith. It is a sacred ordinance of divine institution on which depends the welfare of society, and so we are told by our Lord that "God hath joined together" the married couple, and that man must not put them asunder. It is a consequence of this that marriage should be always celebrated with religious solemnity and prayerfully, as is the practice of the Catholic Church. But the whimsical Salvation Army is putting this sacrament before its votaries in altogether another light, making it the occasion, apparently, for a dime museum exhibition of monstrosities. There was one of these shows in Toronto last week, in the marriage of 'Staff-Captain Freidrich to Captain Meta Lemon." A great crowd assembled to see the fun, and when the doors of Albert street temple were opened there was a general rush for seats after the style of the variety theaters, and the huge building was filled to its utmost capacity.

The bride was attended by three Salvation girls, of whom one was the bride's sister.

"Captain" Horn was groomsman, and "Commissioner" Rees united the couple, according to the method used by the Army. As the usual custom is to take up a collection to make up a dowry for the bride, we presume this feature was not omitted on this occasion, though on this point we cannot speak with certainty.

When the ceremony was completed the new husband was called upon by the noisy throng to sing. He responded by stepping forward to the front of the platform, and singing the hymn be-

The audience was moved at this moment to loud laughter, and the singing was completely drowned in the uproar. The young man very quietly told them he could not sing while they made so much noise, and some kind of order was at last restored. The song was then finished, and the bride, being called upon, made a short speech. She was simply yet neatly attired.

Surely if it were not for the law of the land, which by wisely defining the social duties of a married couple ensures a certain amount of respect for the institution of marriage, very little regard would be felt by a couple for the contract entered into under such laughter-exciting circumstances.

The religious and sacred character of der that the tendency is, among Protestants, to regard marriage as a mere temporary arrangement which may be cancelled at will by the contracting parties, subject only to the limitations which are imposed by the laws of the land. Is it any wonder that marriages so contracted should be "a failure?" In spite of all this, we hope the newlymarried couple may be prosperous and

happy. \_\_ A PARAGRAPH appeared recently in some of the Canadian papers to the effect that Father Chirouse, a venerable missionary in British Columbia, had been in the habit of whipping the Indians. The Indians of his mission have published a declaration stating that there is no truth whatever in the assertion. The time may come when THE SITUATION The National Fede have addressed a stir friends of Home Ru this continent to ass by sending in cont

the establishment of to be used for the Nationalists during eral election in Irela We are reminded tention of the Tory every seat in Irelan between the poverty the dissensions amo ists, the solid pha Nationalist member

be broken up, and s

least, be captured by

The present is

period in Irish his now have the clain recognized by the p Scotland and Wales before has the symp British party been listed in favor of j at the present mome completely demora terrupted series of have experienced a and the London m and unless the peop selves, at the critica cause by perpetua of the past two yes certain. Mr. Gla tained by a good from every part and a satisfactory is sure to follow. We have no d

memory of the h have been said o two parties into w are still divided. wish that the un healed, and tha bickerings of the forgiven on both this point have be that we can scarc with the expects ences will be general election the country, bu penetrate to the who can influen would recommen ence between the that the breach m it is too late.

We are please recent speech de McCarthy before that gentleman tion that the pros ist party are muc they have ever tunate split which two hostile camp Carthy knows of and that there

standing between two factions, in Nationalists wil impending elect have no doubt th be victorious. tions that this certain negotia recently going are not over-sar tions, as there acrimony displa ers of the two p

THE NORTH-GUAGE A Mr. Dalton M at the suppressi and the French

West, collapsed ignominiously mons on Wedn inst. When the sideration of th Bill, it was ne was expected keen debate. Co that the questi till after the would be ready After the really moved the

Bill, and a si minutes, as it tion that he we with an ener Carthy was se the situation, ing into his and the memb pecting him t last the spea motion be members jocu and nays, and members." I joined, and th put an end to

n sense

is in

nnexa-

, is not

a move.

ith the

s by no

any re.

e of anv

n itself

in the

Oxford

of un-

ie part

o single

rojected

hn as a

compul-

ition of

e purely

ot be so

it would

from a

ns leave

Canada

untry, if

e should

URE?

ge into a

e nations d to the

nance of

depends

we are

ath joined

and that

er. It is

marriage

vith relig-

v, as is the

rch. But

ry is put-

s votaries

making it

r a dime

strosities.

s in Tor-

rriage of

Captain

crowd as-

when the

ple were

l rush for

e variety

lding was

by three

e was the

roomsman,

united the

ethod used

nal custom

n to make

bride, we

ot omitted

this point

completed

ipon by the

responded

front of the

hymn be-

ed at this

nd the sing.

d in the up-

ery quietly

while they

ome kind of

The song

bride, being

peech. She

r the law of

defining the

couple en-

respect for

, very little

a couple for

under such

character of

y ignored at

it is no won-

among Pro-

ge as a mere

hich may be

contracting e limitations laws of the at marriages " a failure?" pe the newlyosperous and

recently in papers to the se, a venerh Columbia, whipping the of his mission ation stating atever in the come when be given a gment of the not be much

ances.

ed.

nty.

THE SITUATION IN IRELAND.

The National Federation of America have addressed a stirring appeal to all friends of Home Rule for Ireland on this continent to assist the good cause by sending in contributions towards the establishment of an election fund to be used for the election of Irish Nationalists during the coming general election in Ireland.

We are reminded that it is the intention of the Tory party to contest every seat in Ireland in the hope that, between the poverty of the people and the dissensions amongst the Nationalists, the solid phalanx of eighty-six Nationalist members from Ireland may be broken up, and some of the seats, at least, be captured by the Tories. The present is certainly a critical

now have the claims of Ireland been recognized by the people of England, Scotland and Wales as just; and never before has the sympathy of a powerful British party been so thoroughly enlisted in favor of justice to Ireland as at the present moment. The Tories are completely demoralized by the uninterrupted series of defeats which they have experienced at the bye-elections and the London municipal elections; and unless the people of Ireland themselves, at the critical moment, ruin their put on the order paper, it had been cause by perpetuating the dissensions of the past two years, their success is certain. Mr. Gladstone will be sustained by a good working majority from every part of the British isles, and a satisfactory Home Rule measure is sure to follow.

We have no desire to recall the memory of the harsh things which have been said of each other by the two parties into which the Nationalists are still divided. It is our earnest wish that the unfortunate breach be healed, and that the acrimonious bickerings of the past be forgotten and forgiven on both sides. Our hopes on this point have been so often shattered that we can scarcely console ourselves with the expectation that the differences will be settled before the general election is precipitated on the country, but if our voice can penetrate to the councils of those who can influence Irish affairs, we would recommend strongly a conference between the opposing leaders, so that the breach may be closed up before it is too late.

We are pleased to notice that in a recent speech delivered by Mr. Justin McCarthy before his Derry constituents that gentleman expressed his conviction that the prospects of the Nationalist party are much brighter now than they have ever been since the unfortunate split which separated them into two hostile camps.

It may be presumed that Mr. Mc-Carthy knows of what he is speaking, and that there may be some understanding between the leaders of the two factions, in pursuance of which the Nationalists will go to the polls at the impending election with an unbroken If this be really the case we ence. have no doubt that the Irish cause will be victorious. There are some indications that this may be the outcome of certain negotiations which have been recently going on; but we confess we are not over-sanguine in our expectations, as there is still considerable acrimony displayed between the leaders of the two parties.

THE NORTH-WEST DUAL LAN-GUAGE AND SEPARATE SCHOOLS BILL.

Mr. Dalton McCarthy's Bill, aiming at the suppression of Separate schools and the French language in the North West, collapsed most unexpectedly and ignominiously in the House of Commons on Wednesday evening, the 11th inst. When the time arrived for the consideration of the second reading of the Bill, it was nearly 6 o'clock, and as it was expected that there would be a keen debate. Colonel O'Brien requested that the question should be laid over

then too late to indulge in speech-making. But Col. Denison, of Toronto, appealed to the speaker, saying that he had risen to speak before the division was called. He was informed that there could be no discussion now, as the members had been called in, and the vote was then taken, when there were recorded 33 yeas and 132 nays. The Bill is thus disposed of for the session.

It appears, however, that on further reflection Mr. McCarthy was dissatisfied with the position of affairs, and on Thursday he made an attempt to override the usual order of Parliament by having his Bill restored to the order paper. His plea for this mode of procedure was that he and some of his friends who had wished to speak on the period in Irish history. Never until question had been taken by surprise. Sir John Thompson, Mr. Laurier, Mr. Mills and several other members called attention to the fact that plenty of time had been given by the speaker for any member to claim the floor, and that not until Mr. McCarthy himself had asked that the members should be called in, did the speaker call for the vote to be taken.

During the short and irregular debate which ensued, it was stated by Mr. McMullen that since the Bill was called three or four times while Mr. McCarthy was present, and had been allowed to stand, presumably at his request. Mr. McMullen added that it was disposed of by the vote of the preceding evening, and as the end of the ses-

motion was coming up.

Mr. Ives very sensibly observed that the time of the House should not be occupied during two or three sessions the Bill, as those who wished to define themselves now.

The motion to reinstate the Bill was then put and lost.

It would appear that Mr. McCarthy's sole purpose in his management of the the ocean. Bill, was to fritter away the time of the House, at the same time that he is endeavoring to throw dust into the eves of his constituents by making them believe that he is greatly in earnest in not be passed.

The statement that he was taken by surprise on Wednesday is but a lame subterfuge. He has surely been long enough in Parliament to know the ordinary mode of Parliamentary procedure; and if he does not know it, his seat would be better filled by some one who has wit enough to learn by experi-

EDITORIAL NOTES.

THE London (England) correspondent of the Advertiser, of this city, writes that "on Sunday, April 10, there were seventeen converts to Catholicism confirmed at St. Mary's Catholic church, Chelsea. These converts are becoming so numerous in that district that the priests are unable to give the necessary instructions, and they have to be handed over to Catholic laymen and women." This circumstance gives good reason to hope that the English people will eventually find their way back to the Mother Church. They are tired of being tossed about by every wind of doctrine, from Episcopalianism to Salvationism.

THE very few editors who favor the continuance of the present system of government in Ireland cannot, at any rate, be commended for candor of expression. The insinuation is sent forth that were Home Rule Inaugurated the would be ready to go on.

After the recess, when the mover would be ready to go on.

After the recess Mr. McCarthy form all the received by the Catholic majority, and that Archbishop Walsh would be they minutes, as it was the general expectation that he would support his measure with an energetic speech. Mr. McCarthy was seemingly unconscious of the situation, and busied himself look fine fine the situation, and busied himself look ing into his desk while the Speaker and the members were evidently expecting him to begin his speech. At last the speaker asked, "Shall this motion be adopted?" and some members jocularly called for the yeas and nays, and exclaimed, "call in the members of a division. It was proved the supense by calling in the members of a division. It was proved the supense by calling in the members of a division. It was proved the supense by calling in the members of a division. It was proved the supense by calling in the members of a division. It was proved to the supense by calling in the members of a division. It was proved the supense by calling in the members of a division. It was proved the supense by calling in the members of a division. It was proved the supense by calling in the members of a division. It was proved the supense of th that were Home Rule inaugurated the



ing evening, and as the end of the session is approaching, he did not think that the Bill should be reinstated, thus requiring, at so late a period, a long and important discussion.

Mr. N. Clarke Wallace expressed his opinion that the blame for the surprise of the preceding night rested on Mr. McCarthy, for neglecting to inform the members interested that so important as mons. It reads as follows:

"That in the opinion of this House of Commons of Canada the time has arrived when a substantial measure of Home Rule should be granted to Ireland, and this proaching general election in the United Kingdom a majority will be returned to Parliament pledged to enact a measure which, while safeguarding the unity and interests of the British Empire, will satisfy the legitimate and national aspirations of the Irish people by granting to them a parliament with jurisdiction over all matters of a local character."

for the gratification of a score and a before justice was done her. For years of half of members. He was of opinion she had been groaning under the that it was not necessary to reinstate oppression of rule from Downing street their position on it might explain land, likewise, has its Family Compact

promoting a Bill which he knew would snarling, partisan newspaper—a jour-

have to get up some cry, and our only chance is an appeal on that score to the English masses."

The letter wave from Ireland is to work and pray for the objects of the C. Blue-Card Members.—Those who have no license to work actively for the ends of the C. A. C., and content themselves with the intercessory prayer.

The Thermal cases of the control of

nan announced that His Grace the Archbishop and His Lordship Bishop O'Connor had each contributed \$100. Their good example encouraged the people to reach far down into their pockets, and the result was that a very generous collection was realized. Many of the old students of the college from near and remote places are sending their contributions.

It might be interesting to know that the trowel used in laying the corner-stone is the same with which His Lordship Bishop Power laid the corner-stone of St. Michael's Cathedral in 1845.

The many friends of His Lordship Bishop.

NEW BOOKS.

"The Brie-a-Brae Dealer"—translated from the French—and "Her Father's Right Hand," two volumes of the Catholic Home Library, sold at the moderate price of 50 cents each. "Manifestation of Conscience." Confessions and Communions in Religious Communities. Translated from the French by Rev. Pie de Langogne, O. M. Cap.; with the original decree and the official translation. 32mo, cloth, net, 50cts.

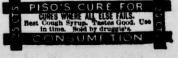
"A Martyr of our own Times," Life of Rev. Just De Bretenieres, Missionary Apostolic, martyred in Corea in 1856. Translated from the French. Edited by Rev. J. R. Slattery, rector of St. Joseph's Seminary, Baltimore, Md. With a letter of approbation from His Eminence Cardinal Gibbons. 12mo, cloth, net, 75 cents.

The above books have been issued from the publishing house of Messrs. Benziger Bros., 36 and 38 Barclay street, New York.

A Fine Group.

While the officers of the Emerald Beneficial

While the officers of the Emerald Beneficial Association were in session in this city their pictures in a group were taken by Westlake It is a very fine production, the likenesses being perfect, and will be a valued souvenir of the meeting of the chief executive officers of this excellent association at London. While the officers of the Emerald Beneficial



dead.

me daily the Holy Sacrifice, and will

offer It up for me daily, after I am dead. "No, Nina," continued the poor lady, wiping her eyes, "a woman like

your mother cannot even imagine the anguish of having to fulfil the duties

of a wife with a persistent will-ay

and a pleasant face — while every faculty of the inferior or sensitive sou

run away," said Nina determinedly.

make bad a great deal worse

"That, my child, would only be to

would be to break your marriage vow,

and commit a great sin. A woman

cannot afford to lose her soul, just be

cause she has a few sorrows to bear

It is bad enough to miss domestic hap-piness in this world, without, also, missing Heaven in the next. We must

each of us stand by our cross; but be

fore a sensitive and affectionate woman

commits herself to a loveless marriage

let her be well assured that it is the

cross her Heavenly Father desires to

lay upon her, and not a mere matter

and good settlements.

thoughts, said:

Cecile.

be helped.

with tears.

fine house, stylish establishment,

"How can I know, dear aunt?"

said Nina, her eyes once more filling

able. Take no step of which your

parents would disapprove; but, on the

other hand, remember that in the

matter of your settlement in life, their counsel binds you only in as far as it is

"Thank you a thousand times, auni

Cecile; your words both comfort and

strengthen me. If mamma—" here Nina paused, and her aunt, during her

"I will write to them and tell them

what I think. But I will wait a few

days; and, meanwhile, we will put the

subject away, and spend cheerfully the

Aunt Cecile embraced her niece,

and, gathering up their work, they returned to the house. The next few days passed pleasantly by, in country

walks, reading, sketching, and agree-able talk. Towards the end of the

week the good lady despatched a letter

to her brother, the contents of which

she did not impart to Nina further

than their late conversation enabled her to surmise them. Next day a short

note from her mother was handed to

Nina, requiring her immediate return

"I thought so," remarked Aunt

writing. I did not wish your pleasant visit to be cut short sooner than could

It was with some trepidation that poor Little Ninette" turned her face

nomewards to meet her imperiou

mamma; and truly, that worldly minded lady was nursing a somewha

wrathful mood for her daughter's bene

not for a moment consider Nina's op-position as menacing any ultimate

frustration of her plans; she had been

position on every point, and to carry

sented that Nina, whose gentle docility she mistook for feeble-mindedness,

should give her so much trouble. The

ultimate issue she held to be quite as

It chanced that on the day Nina re

turned to the paternal mansion, M. de l'Orme was confined to the house by

indisposition; and, being unable to go

the obnoxious Conrad. The two

her appearance, the emotion that flashed up in Conrad's blue eyes, and the flush that overspread his face, even

to the very roots of his golden brown hair, revealed the state of his feelings

to madame, who watched him nar rowly, with a certainty that could

admit of no doubt. His warm German heart literally glowed on his expressive

countenance. Even the old gentlemar took note of it; and when, subse

quently, his wife drew his attention to

the fact, he could not but admit that her surmises were correct.

"He must go," said madame.
"Tis a pity," said her husband,
an excellent young man, and first-

"You will find hundreds from whon

to replace him."
So M. de l'Orme, desirous of doing

the thing as tenderly as possible, found some trifling business for Conrad to

transact for him at Frankfort; with the

intimation that after it was done, h

might take conge for a month to see his

relations, and that he, M. de l'Orme,

would find a substitute pro tem. The old gentleman hoped that before the

month was up, all temptation would be removed, and that Conrad would re

turn only in time to pay his respects t

TO BE CONTINUED.

Madame St. Hilaire.

rate at business.

Even the old gentleman

were busy over account

all before her through force of over

weening self-will.

too much accustomed to bear down on

It may be remarked that she did

"That was why I delayed

time you are to remain with me.

according to reason and religion.

髓

Kathleen Mavourneen. en Mavourneen !- The song is still ring-

As fresh and as clear as the thrill of the birds: In world-weary hearts it is sobbing and sing os too sweet for the tenderest words.
forgotten the one who first breathed

O have we forgotten his rapturous art—
Our meed to the master whose genius bequeathed it?
O why art thou silent, thou voice of the heart!
Kathleen Mayourneen: Thy lover still lingers
The long night is waning—the stars pale and

The long night is waning—the stars pare and
few;
The sad screenader, with tremulous fingers,
Is bowed with his tears as the lily with dew;
The old harpstrings quaver—the old voice is
shaking—
In sighs and in sobs moans the yearning refrain— The old vision dims, and the old heart is break

Kathleen Mayourneen, inspire us again!

Written for the CATHOLIC RECORD. POOR LITTLE NINETTE. CHAPTER I.

"You will not marry the man your father and mother have selected for you? What do you mean, child? Are

NINETTE.

you crazy? The speaker was a tall, stately, dark-

complexioned woman, somewhat past the prime of life; the party to whom she addressed the remonstrance was a quiet, little, modest-looking brunette, resembling the lady, her mother, in nothing but the color of her hair and She was the youngest of a pretty large family, the other members of which more nearly resembled their mother, both in appearance and in imperiousness of character; while Nina took after her father, a man naturally amiable and generous, although rather too much under the influence, direct and indirect. of his wife. Indeed, and indirect, of his wife. Indeed, Madame de l'Orme had been accustomed to "rule the roost" all her life. Her husband saw everything with her eyes; and even her children, who shared her own haughty temper shared her own haughty temper, although they were not backward to show light when any difference of opinion arose, invariably ended by doing just as madame wished, whether it were right or wrong. The three elder daughters had married the man of her choice; her sons had settled in life according to her wishes ; and she had now set about arranging a match for her youngest daughter with a wealthy but unattractive and elderly proprietor in the neighborhood. The idea of meeting with even a remonstrance from the timid and gentle Nina never entered her mind. From inthis youngest daughter had always been so submissive and concilating that her self-asserting brother

and sisters never dreamed of consult ing or considering her: her ready and unfailing consent to whatever others wished was looked for as a matter of course, meriting neither thanks nor comment. The only acknowledgment her amiable docility called forth, especially from her mother, was a lurking and thinly veiled contempt. "Poor little Ninette" was considered too weak to have a will of her own, and too in-It is not, therefore, to be won-

significant to be taken into account at dered at that Madame de l'Orme was somewhat stunned when "poor little Ninette "signified her intention of de clining the matrimonial advances of Hilaire; which she did, not boldly, but quietly, and with due respect for her mother.

'You will not marry him?" con-

answered Ninette.
"Love him! No, of course you don't, but you will love him after you"
"There is some truth in that. Nina takes after her aunt Cecile."
"And did not her aunt Cecile marry are married. Nobody thinks of love until then."

'Yes, mamma, I do. I am perfectly sure I never could love him, and how, then, could I kneel down at the altar and swear before God to love him? I could not do it."

"Stuff and nonsense! You always think yourself wiser than everybody else. What works very well for other people is not good enough for you, eh? Your sisters married to please their

parents: are they not happy? they not love their husbands." "Perhaps they do, and perhaps they are happy. But Adete and Desiree and Louise differ in character from me;

they lack depth." lack what?" exclaimed They Madame de l'Orme, opening wide her eyes in astonishment. In fact Nina was coming out in so unsuspected a character that the good lady have an uncomfortable and bewildering impression that she was talking to a total stranger whom she had never

" Depth," repeated Nina composedly. "They are, I have no doubt, as happy as fine houses, fashionable dress, and plenty of visiting can make them; and they could get along pretty well with any reasonable person, because they find their happiness in these other things. But I am different. I never did care a great deal for such matters; I care for them less and less every day. I must love the man I marry for himself, not for what he can give me, and

how he can keep me."
"Where did you learn all that nonsense, child?" asked her mother, angrily. "Do you think people can pick and choose in this world? Who has been filling your head with these silly notions. Nina?" she exclaimed, as a sudden thought occurred to her, "has that Conrad been talking to

Now, "that Conrad" - Conrad Neuendorf, a German by birth - occupied the position of book-keeper in M. de l'Orme's mercantile establishment, at a not very large salary. He was a gentleman, both by parentage and education, and being, moreover, highly accomplished, was considered

an acquisition at the house of his employer; that class of dependents being, in France, freely admitted to the social circle. Madame de l'Orme, however, had early discovered that he held what she considered romantic and heterodox entiments on several subjects, and that he had a mind of his own in main taining them. Her daughter's opposi-tion to her plans, grounded as it was on sentiments of a similar kind, now suddenly and for the first time awoke in her mind a lively advertence to the fact that Conrad had always devoted the greater part of his attention to "poor little Ninette"—a circumstance which Madame had always laid at the door of his modesty, but which she now began to attribute to a different cause. The expression of Nina's face, and the rapidly changing color which were the only reply to her abrupt question, increased her suspicions and caused

her to repeat it yet more angrily.
"Has he been talking to you, child? "I don't know what you mean, mamma. He often talks to me, and

talk very sensibly too."
"And he has been trying to draw

you into a silly engagement, unknown to your father and mother?"
"No, he has not," answered Nina; her indignation almost getting the petter of the habitual awe with which

she regarded her mother.

At this juncture, the door of Madam's oudoir, where the conversation took place, opened, and M. de l'Orme, news

paper in hand, entered.
"Here's a pretty mess," exclaimed madame, vehemently." That Conrad has been making love to this silly chit, and she says she won't have anything to say to M. St. Hilaire."
"Mamma, I never said that about

Conrad—he did nothing of the kind, said Nina, aroused to unusual energy by the imputation cast on an innocen 'I said I would not marry a man I could never love ; and Conradhere she stopped short, and her mother struck in.

"Ah; you could love him; is that

Nina's first impulse, responsive to this question, was to hang down her head and cry; it was the reply her mother fully expected. But some-thing in the tone and expression which accompanied the remark caused her to drive back her tears, and to say de-

"Yes, I think I could." "Tush!" said her father," stuff and nonsense, child! Go to your piano and practise your music, and leave such natters to be settled by those who understand them.

With habitual deference to the parental command, Nina immediately withdrew; but instead of going to the piano, she went to her room to have a "We must dismiss that Conrad,"

was madame's first remark to her hus

"That is more easily said than one," answered he. "Has he really done," answered he. spoken to the child?" "If he has not," she replied," at

least she is predisposed in his favor. I can see that." 'It will be difficult to replace him,

said M. de l'Orme, reflectively; "diffi-cult, also, to dismiss him without any reason. What did Nina say?" "Flatly refused to do as all her sisters have done, and as everybody

does. The saucy girl had the assurance to tell me that what might do very well for them would not do for her tinued the exasperated lady.

why not, may I ask?"

"Because I do not love him,"

"Wery wen for them wed epth, for sooth!"

"There is some truth in that," returned her husband, still reflectively. There is some truth in that. Nina

> the man her parents chose for her? and was not their married life a very

happy one—quite a success, in fact?" asked madame, triumphantly.
"True again," said M. de l'Orme, brightening. "Come, I'll tell you what we'll do. We'll send Nina down for a week to Cecile, who is full of good sense, and get her to talk the m over reasonably with the child. I don't see how I could dismiss Neuendorf, or even forbid him the house.

So Nina was sent into the country for a week, to visit her aunt Cecile who was duly informed of the circumstances that required her interference

CHAPTER II.

AUNT CECILE.

Aunt Cecile, M. de l'Orme's only sis ter, was a widow lady, residing in a snug campagne, or country house, situated about a league and a half from the city where dwelt that gentleman and his family. Her husband had been dead for some years, and her only child, a son, having entered the priesthood, she lived all alone with her domestics. She was greatly beloved, not only by her dependants, but by all who came in contact with her, socially or otherwise; her amiability and obliging friendliness, and, above all, her sunny, cheerful temper and bright countenance, rendering her a universal favorite. Detraction could find but one plea to pick with her behind her back, and Detraction was not slow to pick it, viz., how could a mother be so cold-hearted and unnatural as to allow her only son—her only child—to leave her and become a priest? Remarks, however, fell harmless on Aunt Cecile, for the reason that she seldom heard them, and paid no attention to them

It was with this genial relative that Nina de l'Orme, nothing loath, was sent to spend a week at her cheerful and sunny campagne. Nina was greatly attached to have sunt or all wanted love. I know not what I should greatly attached to have sunt or all wanted love. I know not what I should and sunny campagne. Nina was greatly attached to her aunt, and M. greatly attached to her aunt, and M. have done but for my child. He was de l'Orme rightly calculated that whatever Aunt Cecile said would be likely rewarded his love for his mother by to weigh with her more than anything calling him to His own service, and has else. On the present occasion, how ever, the young lady prepared herself by giving me a son who offers up for Minards's Liniment cures Dandruff.

for battle; and it was a great relief to her, as deferring the evil hour, when her aunt, who met her at the hall-door, after embracing her tenderly, said, as she conducted her to her room:

"We won't talk business to-day Ninette; we will enjoy ourselves this afternoon, and sleep over matters for

And they did enjoy themselves that is in rebellion."

ternoon. The elder lady had not out"I could not do it, aunt; I would afternoon. lived the beautiful and quiet tastes of her girlhood—tastes which her youngest niece fully shared. They had music, and fancy-work, and pleasant chat, and delicious cakes and coffee all of which were participated in by a neighbor or two, whose uninvited though pleasantly welcomed company afforded one reason, even if there were no other, for the postponement of private discussions. It seemed to Nina, however, that on this evening her aunt was scarcely so lively as usual. She looked somewhat pale, and dropped frequently out of the conversation, and Nina sometimes caught her glance fixed on herself with a thoughtful ex-

Next morning after breakfast, Aunt Cecile took up her work-basket, and "Come, Ninette, we will go and sit

pression.

under the vines, and enjoy the scent of the roses. Put on your hat, and bring your crochet." obeyed, and the two were soon pleasantly seated in the garden under

shady arcade covered with grape-ines. The needlework was set avines. going, and after a while they began "Tell me, my child, what is all this

fuss about at home?"
Aunt Cecile had been put in pos

ession of the facts as viewed by the older folks; but she wished to give Nina an opportunity of stating the matter from her own point of view.
"My father and mother wish me to

marry M. St. Hilaire," replied Nina, coming at once to the point.

"And you are not willing to do so

"asked her aunt. is that it? "Yes, aunt, that is it. I am sorry to disoblige them, and would gladly obey them if I could. But I can't. Even if he were not so old, and homely, and so tiresome, I could not do I would rather die."

"He is a very good man, and could keep you well," said her aunt gravely. "Perhapsso," answered Nina. "It is 'Perhapsso, 'answered Mina. 'It's possible some girls might get along very well with him. They would 'wash him down,' so to speak, with fine dresses and Turkey carpets, and all that sort of thing. But I could not.
My heart would be hungry all the time, and if, in after life, the happi ness of which I dream came to be a length within my grasp, I could not answer for consequences. Besides— oh! aunt," she cried, laying down her crochet, "I could never marry him!

"Don't cry, my poor Ninette! Aunt Cecile, soothingly: "don't cry I wish to hear everything unreservedly from your own lips, and to advise only for your happiness. No, my child,' she added after a short pause. You

could never marry under such circum stances, and I would be the last in th world to advise it." "You, Aunt Cecile!" exclaimed Nina in surprise, and feeling as if a load were lifted off her.

"Yes, my child," replied her aunt. I know too well, by bitter experience, the sufferings it would entail upor

you."
"Why, Aunt Cecile, everyone always says you were so happy. Divine Lord and practices conformity to His holy will. It is not in the obnoxious Conrad. The two power of external circumstances to render such a one unhappy. But Nina, unhappiness and suffering are not synonymous; they are two very different things, although persons are ferent things, although persons are apt to confound them. I have been happy, for I have had peace of con-

seience and the many consolations of our holy religion. But I have also suffered—oh! as I trust never to see you or any one else suffer." Nina regarded her aunt with a look

which spoke her sympathy more eloquently than words would have done, while the latter, after a brief pause, continued: "I never speak of it, because, while it lasted, it was easier to bear in silence; and now that it is past, it would seem like reproaching the dead. I mean no reproach, however: I only speak for your good because I know you are not a girl to think of marriage merely as an occasion for display, and fine dresses, and cards, and wedding-cake, and all the My husband-may he rest rest. peace!—was a very good man in his way; upright, honorable, and attentive to his business. But he was cold and unsympathetic-a man whom I never would have chosen had it been left to me. From the very first he never showed me my affection; and to a fond and clinging nature that would have been pain even had we stood to each other in a less intimate relation. Perhaps he liked me as well as he could like anyone ; but he never showed itnever showed it in any way. Time would fail were I to recount the efforts I made to thaw his icy nature, or were I to detail the weary hours I passed in solitude with my hungry heart, and the pain of supporting the ebullitions of a not over-pleasant temper, with nothing to support me but the determination to do my best, now I was in for

A lady writes the simple truth as follows Barrie Island, Ont.—"I have been a grea sufferer from neuralgia for the last nin years, but, being advised to try St. Jacob Oil, can now heartily endorse it as being a most excellent remedy for this complaint, at I have been greatly benefited by its use. MRS. JOHN MCLEAN. Worth \$10 A Bottle. Worth \$10 A Bottle.

DEAR SIRS,—I have used Burdock Blood Bitters for dyspepsia, and have found it to be the best medicine I ever used. I could not eat without suffering from a terrible burning pain in the pit of my stomach. I used six bottles of B. B. B. and am glad I did so or I should have been in my grave to-day it completely cured me. I take a bottle every spring and would not be without it if it cost \$10 a bottle.

BAYID PEDLEY, Morley, Alb.

CHRISTIAN UNION.

Church Progress

We take pleasure in acknowledging the receipt of a marked copy of the Christian Union of New York, calling our attention to a well meant effort on the part of some of our separated brethren towards what they are pleased to call the Union of Christendom. have before pointed out the essential weekness of the proposed reunion. While the effort is laudable on the part of those outside of the Church, there is not the least doubt that it will prove fruitless, for the proposed of union is merely negative. The first fundamental principle union is wanting. The attempt dissipates itself in the wasted energy of trying to draw a circle without a Union necessarily postulates unity

Secure the centre and the circumfer-ence naturally posits itself. Unity in the religious sense necessarily means truth. In other words the religious centre is oneness of truth. This one-ness of truth determines everything else. Without it everything else is indeterminate. Religion is not a mere heap or aggregate of doctrines or "Pray, my darling, that He would guide and direct you. He knows how to make His will clear and unmistakedogmas; it is essentially one truth from which all others logically flow as conclusions from their premise. It is this prime and essential con-

ception of unity that is wanting amongst these well meaning people, outside of the Church, seeking some means for the reunion of Christendem. Their idea is to pare away all differences and take the receivers. ences and take the residue. imagine that union may be established by a negative process of taking away doctrines, leaving as a sublimate a ship expressed in an undefined belief in, or, as many express it, on Christ. They forget that Christ as the Incar-nate Truth is the source and foundation of Catholic unity and doctrine and that from Him as the centre radiate all the doctrines of Christianity. The would keep the sun without the light giving qualities which necessarily radiate from it. A sun which gives forth no radiation means darkness and death. This unconsciously is the very thing they are doing. They are actually seeking to quench the light that flows from the centre of truth. For given the first essential truth, the principle of unity, and from it comes inlogical nexus that one harmonious ystem of truths, bringing spiritual

ife and health to the soul. Union without unity is a chimera unity without truth an impossibility and truth without doctrine mere nega

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 short a vast deal of suffering and inconvenience. Send 50 cts to the Winkelmann & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

For the thorough and speedy cure of all

your druggist to order for you.

For the thorough and speedy cure of all Blood Diseases and Eruptions of the Skin, take Northrop & Lyman's Vegetable Discovery. Mrs. B. Forbes, Detroit, had a runing sore on her leg for a long time; commenced using Northrop & Lyman's Vegetable Discovery, and she is now completely cured. Her husband thinks there is nothing equal to it for Ague or any low Fever.

A Voice From Scotland. A Voice From Scotland.

DEAR SIRS, — I can highly recommend Hagyard's Pectoral Balsam. It cured my daughter of a cough she had been troubled with since childhood. She is now twelve years old.

years old.
MRS. M. FAIRCHILD, Scotland, Ont. "Having used Burdock Blood Bitters for general debility, weakness and lack of appe-

found it a safe cure." HENRY HOWARD, Brownsville, Ont. HENRY HOWARD, Brownsville, Ont.
Mrs. D. Morrison, Farnham, Centre, P. Q.,
writing about Dr. Thomas' Electric Oil, says:
George Bell'used it on his son, and it cured
him of rheumatism with only a few applications. The balance of the bottle was used by
an old gentleman for Asthma, with the best
results. It acts like a charm."
C. C. Jacobs, Buffalo, N. Y., says: "Dr.
Thomas' Eclectric Oil cured him of a bad
case of piles of 8 years' standing, having
tried almost every known remedy, "besides
two Buffalo Physicians," without relief; but
the Oil cured him; he thinks it cannot be
recommended too highly."

"German Syrup"

G. Gloger, Druggist, Watertown Wis. This is the opinion of a man who keeps a drug store, sells all medicines, comes in direct contact with the patients and their families, and knows better than anyone else how remedies sell, and what true merit they have. He hears of all the failures and successes, and can therefore judge: "I know of no medicine for Coughs, Sore Throat, or Hoarseness that had done such effective work in my

Coughs, family as Boschee's Sore Throat, German Syrup. Last winter a lady called Hoarseness, at my store, who was suffering from a very

severe cold. She could hardly talk, and I told her about German Syrup and that a few doses would give relief; but she had no confidence in patent medicines. I told her to take a bottle, and if the results were not satisfactory I would make no charge for it. A few days after she called and paid for it, saying that she would never be without it in future as a few doses had given her relief."

OTHER Sarsaparilla has the careful personal supervision of the proprictor in all the details of its preparation as has HOOD'S Sarsaparilla.



JUST A LINE

or so to tell you something worth know-

ing. "Sunlight" Soap will make

your clothes clean and white. It will not injure the most delicate fabric.

It will not shrink flannel and woollens.

It will not keep you at the wash-tub

from morn to night, but will enable you to do a large wash in half a day.

No hard rubbing is required, no hot

steam, no backache, no sore hands Give it a trial. Beware of imitations.



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

#### Good Reading For the Month of May.

Flowers for Each Day of the Month of May. Paper. 5 10
New Month of May. Cloth. 5 10
The Child's Month of May. Paper, 10c; cloth. 5 10
Mater Admirabilis. Cloth, red edges. 5 10
Glories of Mary. Coth. 6 10
Glories of Mary. Cloth. 5 10
A Crown for Our Queen Cloth. 5 10
New May Devotibs. 6 10
Month of May. 6 10
Maria Magnificatia. By Father Clark. 10
Maria Magnificatia. 10
The Month of Mary. (For Ecclesiastics.) S. J.
The Month of Mary. (For Ecclesiastics. reduced to........

#### Holy Communion Books For Little Children.

The Great Day. Cloth.

Stories for First Communicants. Maroquette 35c; cloth.

My Happiest Days. Cloth.

Souvenir of First Communion. Cloth.

Life's Happiest Days. Cloth.

My First Communion. Cloth.

First Communion. A series of letter to the
Young. Cloth.

Reflections and Prayers for First Communion. Cloth.

The Lord is My Portion. Cloth.

An Hour Before the Blessed Sacrament.

Cloth.

Visits to the Blessed Sacrament. Cloth.

30

Visits to the Blessed Sacrament. Cloth.

35 Cloth
Visits to the Biessed Sacrament. Cloth
The Child's Book of Preparation for First
Communion. Cloth
Instructions on the Sacrament of Holy
Communion. Cloth
Considerations for First Communion.
Cloth
Holy Communion. By Moss. de Sugar.
Paper.

D. & J. SADLIER & CO. Catholic Publishers, Church Ornaments Religious Articles. 1669 Notre Dame St. 123 Church St. MONTREAL. 123 Church St. SMITH BROS.

Plumbers, Gas and Steam Fitters, Have Removed to their New Premises 376 Richmond Street,

THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1864. Subscribed Capital, - \$2,500,000 Paid up Capital, - - 1,300,000 Reserve Fund, - - - 602,000 J. W. LITTLE, President
JOHN BEATTIE, Vice-President DEPOSITS of \$1 and upwards received

at highest currant rates.

DEBENTURES issued, payable in Canada or in Eng'and. Executer; and trustees are authorized by law to invest in the debentures of this company. at highest currant rates. MONEY LOANED on mort ages of real

MORTGAGES purchase 1.

G. A. SOMERVILLE, MANAGER,

FIVE-MINUTE

MAY 21, 1892.

Fifth Sunday at SINS OF THE And if any man think hin not bridling his tongue, bu heart, this man's religion is

My dear brethren, words that we have a find out whether or i be called sincere Ch crites. In order to be tian, what has a mar to get control of hims and all that it can de law of God ; to get all ness, lust, anger, env sloth under the contr to get that will subje the will of God; and, must keep himself in at least so far as to from committing me cerely to keep his danger. He who ac good man, and that not vain.

What is the first th begin to live in th examine and see in commits the greate One will soon find man is the means by most frequently and ish manner. For iquity, . . . defilet

soul is the tongue see this, are we no check, at all costs, Any one can see bridle his tongue, indeed. In fact, merely outward she of the worst kind. sins of the tongue of They are blasp oaths; the retailin faults with delight ure; quarrels, reproaches for fa

gone, and even si

versations, with j

ong ago ; immode

heathen feels ash little words that se of some one, sepa each other by evo tant for a long tin of their lives. Go the evil tongue! homes. The hus bitterness and g husband and ch make home a curs ing, and separate hath joined toge asunder." Too o asunder." amples of this ki find such a husbar ing wild beast in whose tongue one down, or like the used as a figure of The bad tongue all in the house. bearer and a trai begot him. A de evil tongue is damning our praise," or, in o him highly, ever ting in a little wo him all the more cuse himself by

> the question or himself before h How common moment they se by another or h glee to tell it know, my dear one is a scanda the Christian silent then unde lighted are the just the other any one the sin less to save an other from dam damage must b to tell, even th for he is equal!

all, I spoke wel

inred his neight

man's religion Queer world are and men a ing all manne all on physic better, but rat at hand there can help the patent-medici say. Yes-b sort. The m

Remember.

a true Christia

these sins by

Otherwise, as

Golden Medi in this:-The way druggist \$1.0 the directions You get bette do, you buy a

get your mon ing to be sic Minard's I where. be the time spent amid the ceaseless

round of household duties, in the sew-ing room of some large establishment,

Holy Name which we revere.

especially those amongst them who

wear the colors of Mary, that we wish

You have, since you mingle in the

world, a power which is denied those who need not toil beyond the confines

there is but one thing necessary—be the faithful child of your spotless

a singular benediction.

panionship is sure to bestow.

of her purity and kindness?

sideration the few hints that we have

given, enlarge them, make them practical, and when once you adopt

#### FIVE-MINUTE SERMONS.

Fifth Sunday after Easter.

SINS OF THE TONGUE. And if any man think himself to be religious not bridling his tongue, but deceiving his own heart, this man's religion is vain. (St. James i.

My dear brethren, we see by these words that we have a rule by which to find out whether or not we deserve to be called sincere Christians or hypocrites. In order to be a sincere Christian, what has a man to do? He has to get control of himself; to get his soul and all that it can desire subject to the law of God; to get all pride, covetousness, lust, anger, envy, gluttony, and sloth under the control of his own will; to get that will subject to and one with the will of God; and, what is more, he must keep himself in this state of mind at least so far as to restrain himself from committing mortal sin and the graver venial sins if he desire sincerely to keep his soul well out of danger. He who acts thus is a truly good man, and that man's religion is

nake

abric.

llens.

h-tub

nable

day.

o hot

ands.

tions.

FREAL,

May.

h..

stics.)

Virgin

oth..

aper.

eption.

en.

th....

Maro-

r to the

rament.

loth... or First

st Com-1 59 35

of Holy 18

munion. 20

Sugar. 10

aments and

& CO.

nrch St.

Fitters,

et,

ROS.

v Premises

elephone 538

ompany

\$2,500,000

1,300,000

602,000

President e-President

rds received

able in Can-r; and trus-to invest in

MANAGER.

auy. ages of real

ERIE

Ipsa. 2 00

th.... 1 75

oth of 10 50

What is the first thing to be done to begin to live in this way? It is to examine and see in what way a man commits the greater number of sins. One will soon find that the tongue of man is the means by which a man sins most frequently and in the most devilish manner. For, says St. James, sh manner. For, says St. James, The tongue is a fire, a world of in-

iquity, . . . defileth the whole body, . . . being set on fire by hell." We see from this how dangerous to the soul is the tongue of man. As we do see this, are we not bound to keep in again check, at all costs, this source of evil? Any one can see that, if he does not bridle his tongue, his religion is vain indeed. In fact, it is nothing but a merely outward show. It is hypocrisy of the worst kind. But what are the

sins of the tongue we most often hear? They are blasphemies, curses and oaths; the retailing of our neighbors' faults with delight and evident pleasure; quarrels, bickerings, constant reproaches for faults that are past, gone, and even sincerely repented of chant looked in to see if all was right long ago; immodest and impure conversations, with jokes and stories a his youthful protege busy scisoring heathen feels ashamed of; hints and labels. little words that seem almost nothing, yet injuring seriously the reputation of some one, separating friends, and making even those near and dear to each other by every tie cold and distant for a long time, if not for the rest of their lives. God deliver us all from the evil tongue! It works in our very homes. The husband becomes by it bitterness and gall to his wife and family. The wife becomes a torture to husband and children. Both by it the store rushed to see the spectacle. make home a curse instead of a bless-ing, and separate those of of whom the word of God declares, "Whom God hath joined together let no man put asunder." Too often do we see sad examples of this kind. Too often do we find such a husband, who is like a roar ing wild beast in his home, and a wife whose tongue once set going, even for a slight cause, is like a clock running down, or like the mill-clapper, so often used as a figure of an unruly tongue. The bad tongue of a child is the ruin of all in the house. The child is a tale-

bearer and a traitor against those who begothim. A detestable habit of the evil tongue is what the world calls "damning our neighbor with a faint praise," or, in other words, praising him highly, even to the skies, and putting in a little word of evil that destroys him all the more surely. One will ex-cuse himself by saying: "But, after all, I spoke well of him. It can't do any harm!" Yet he knows in his in-most soul he has ruined or seriously injured his neighbor. How would I feel I were spoken of in this manner? is

moment they see anything wrong done by another or hear of it hurry in great glee to tell it at once! Do we not know, my dear brethren, that such a one is a scandalizer of men, and that the Christian rule requires us to be silent then under pain of sin? But the for a few moments. greater the evil done the more de-lighted are they to tell it. It should be lighted are they to tell it. It should be just the other way. Never reveal to any one the sin of your neighbor, unless to save an innocent person or and the save and innocent person or and the save and innocent person or and the save are proud to save it, and we are proud to save it, a very small number of Catholic girls who do not claim with joy the title, "Child of Mary." The first love it, a very small number of Catholic girls who do not claim with joy the title, "Child of Mary." The first love it, a very small number of Catholic girls who do not claim with joy the title, "Child of Mary." The first love it, a very small number of Catholic girls who do not claim with joy the title, "Child of Mary." The first love it is a very small number of Catholic girls who do not claim with joy the title, "Child of Mary." The first love it is a very small number of Catholic girls who do not claim with joy the title, "Child of Mary." The first love it is a very small number of Catholic girls who do not claim with joy the title, "Child of Mary." The first love it is a very small number of Catholic girls who do not claim with joy the save it is a very small number of Catholic girls who do not claim with joy the save it is a very small number of Catholic girls who do not claim with joy the save it is a very small number of Catholic girls who do not claim with joy the save it is a very small number of Catholic girls who do not claim with joy the save it is a very small number of Catholic girls who do not claim with joy the save it is a very small number of Catholic girls who do not claim with joy the save it is a very small number of other from damage of some kind. This damage must be serious to oblige one to tell, even then, the sin of another, for he is equally obliged by God not to tell it under ordinary circumstances.

Remember, then, that no one can be a true Christian unless he keeps from these sins by bridling his tongue. Otherwise, as the text declares, "this man's religion is vain.'

Queer world! Queer people! Here are and men and women by thousands suffering from all sort of diseases, bearing all manners of pain, spending their all on physicians and "getting no better, but rather worse," when right at hand there's a remedy which says it can help them because it's helped thousands like them. "Another patent-medicine advertisement," you Yes-but not of the ordinary The medicine is Dr. Pierce's Golden Medical Discovery, and it's

It does what it claims to do, or it

costs you nothing!
The way is this: You pay your druggist \$1.00 for a bottle. You reau the directions, and you follow them. You get better, or you don't. If you do, you buy another bottle, and perhaps do, you buy another bottle, and perhaps If you don't get better, you they don't get better, you they do you have a say need of wearing a cross. thing is that so many people are willing to be sick when the remedy's so

Minard's Liniment for sale every-

#### OUR BOYS AND GIRLS.

My Clever Brother.

In those first years of long ago,
When both of us were young and small,
With that bright lad who loved me so
What happy moments I recall!

A whistle was his joy, which made A double joy, for I would sit And watch in wonder, while he played, The skillful hands that fingered it.

And, with the wisdom of a child, I brought my doll to hear the tune, And thus our mornings were beguiled, And many a pleasant afternoon.

And his kind eyes beamed tenderly In answer to my earnest look; Content to win a smile from me, What pains my clever brother took! The whistle now is laid aside; The years are flown since life began; The boy who was his sister's pride Is grown into a famous man!

Yet still my clever brother plays, In memory, by our cottage door, And youth, and hope, and golden days, Come back in music as before!

-Little Folks

The Boy to Succeed. A few years ago a large firm adver tised for a boy. Next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of his faithless

parents, by whom he had been abandoned. Looking at this little waif, the store merchant said: "Can't take him, places all full; besides, he is too small.'

"I know he is small," said the woman, "but he is willing and faith-There was a twinkle in the boy's

eyes which made the merchant think A partner in the firm volunteered to

remark that he did not see what they wanted of such a boy-he wasn't bigger than a pint of cider. But after consultation the boy was set to work. A few days later a call the working girls scattered over the was made upon the boys in the store

length and breath of this great land, for some one to stay all night. The prompt response of the little fellow con trasted well with the reluctance of the In the middle of the night the men

tell you to work nights."
"I know you did not tell me so, but

In the morning the cashier got orders to "double that boy's wages, for he is willing."

In the morning the cashier got before you. Begin the day by placing yourselves entirely at hor discount.

A thief saw his opportunity, and entered the rear door to seize some-thing, but in a twinkle found himself firmly clutched by the diminutive clerk aforesaid, and, after a struggle, was

captured. Not only was a robbery prevented, but valuable articles taken from other

stores were recovered.

When asked by the merchant why
he staid behind when all others had quit their work, the reply was: "You told me never to leave the

store when others were absent, and I Orders were immediately given once

"Double that boy's wages; he is

willing and faithful. To-day that boy is getting a salary of \$2,500, and next January will become a member of the firm.

The Children of Mary.

One hears a great deal now-a days bout the King's Daughters. Their works are extolled, the beauty of their lives held up as a shining example for the question one should have asked himself before he said a word.

How common is it to find persons the interests. In reading about this organization the thought must sometimes occur to Catholic women, "Do our Protestant sisters surpass us in practice of Christian virtue?" Let us, in a friendly talk, consider this matter

There are, and we are proud to dedicating her little ones to our Immacstill strong from its renewal of baptismal vows, the consecration is repeated; thus, in the truest meaning of the words, those who are enrolled as clients of Heaven's august Queen become daughters of the King of kings.

Catholic women have given to them, from earliest childhood, a model by which they are to shape their lives. Seldom do those outside the faith think of portraying to their daughters the virtues which adorned Mary, the fairest type of maidenhood the world has ever beheld. This or that character in history may be cited as an example of nobility while the blessed among women is kept from view. Our girls, we fear, do not fully understand the dignity which is theirs, that of claiming Mother of God for their mother, of following in her footsteps from the Crib of Bethlehem to the Cross on Calvary. different from the ordinary nostrums What time more fitting in which to gain a true appreciation of this great

blessing than our Lady's own bright month of May? The society mentioned at the beginthere is any need of wearing a cross. From one end of the day to the other,

If you feel weak, tired, and all run down, Hood's Sarsaparilla is just what you need to build up strength and purify your blood.

#### Effects of Alcohol

The following from the pen of Dr. William Steward in New York Golder

ing room of some large establishment, in the office or behind the counter, crosses will not be wanting. They crowd around from morning until night, the petty vexations that chase the smile from the lips and foreshadow greater trials that are to come; yet, since the divine Child of Mary bore His Cross, uncomplainingly, to the bitter end will the human and erring members of her family try to shirk their burdeas? The morning offering commenced, as are all our prayers, with the sign of redemption, causes the thoughts, words, and deeds of the day to serve for the greater honor of the Holy Name which we revere.

Thus we see that the two fundaments of the day was catched a passing glimpse of the some content of the content of the content of the day to serve for the greater honor of the Holy Name which we revere.

Holy Name which we revere.

Thus we see that the two fundamental rules of this much-talked-of Protestant association have ever formed into the causation of many affections, tant association have ever formed, without ostentation, an inseparable part of the Child of Mary's existence. We do not hesitate to affirm that there are no purer nor sweeter lives in the world than those of properly trained young Catholic women. Humility is the preservation of innocence, and as the violet exhausts its fragrance in the quiet corner allotted it, our girls spend their best and most virtuous years screened from observation.

Every continuous process of the liver, fatty liver, epilepsy, muscular tremor, gastritis, kidney disease cerebral disease, etc., etc. The influence upon the intellectual and moral faculties during the progress of these various diseases is equally marked, but more apparent to the ordinary observer. Yet such is the insidiousness of its attack that it is only after a lengthened course of drinking that a very great change is perceptible. The first fortress assailed

their best and most virtues yet screened from observation.

For many, however, the peaceful is moral perception. The delicate homelife which they tell us is woman's niceness of its appreciation of right niceness of right niceness of right niceness of right nic true sphere, cannot last beyond girl-hood. There comes a time when the and wrong soon becomes blunted and daughters, as well as the sons, must the passions held in check by the asdaughters, as well as the sons, much go forth to earn means of subsistence for themselves and for the parents who are advancing towards "life's sunset to show evidence of the next to show evidence of the next to show evidence. The power than the next to show evidence of the next to show evidence of the next to show evidence. slope." Enough cannot be said in praise of the large number of courage ous maidens who take upon themselves of concentration is lost; the effects are spasmodic, tasting more or less for ous maidens who take upon themselves the yoke of labor that they may pro-vide comforts for the elder, and advan-tages of education for the younger. tages of education for the younger, members of their families. It is with until at last the man loses control of

himself altogether. One of the strange inconsistencies producted by the effect of this poison pon certain of the nerve centres is that through the person loses a sens of his moral obligation to his fellows i induces an exaggerated feeling of self commiseration ; therefore, do we find a who need not toil beyond the confines of their own dwellings, the power of spreading abroad the knowledge of truth. It is peculiarly your mission to till ustrate, by good example, the beauties of our holy religion. To do this there is but one thing necessary—be

## The Sisters of Charity.

The following, says a secular contem yourselves entirely at her disposal. porary, is from a speech of Captain Listen to her gentle voice as she warns Crawford:

Only a few weeks elapsed before a show of wild beasts passed through the street, and very naturally all hands in the store rushed to see the greetest. A visit to the family shrine the store rushed to see the greetest. where her image should be found, or, better still, when it is possible, a prayer in the presence of the Blessed Sacrament brings ment the laborate fallows. ment, brings upon the labors to follow their noble and heroic work, not only in camp and hospital, but on the field In the midst of daily duties a frequent uplifting of the heart to the kind mother who knows so well how to sympathize and encourage will pre-

sympathize and encourage will preserve the cheerfulness that should characterize the the true Child of Mary. With the Morning Star for guidance how safely may frail barques be steered the cars of the dying; now the cars of the dying; now sympathize and encourage will pre-serve the cheerfulness that should through the waves of temptation and grief! No impatient word could mar the screnity of a soul wholly imbued with the peace which Mary's companionship is sure to bestow. How mangled soldier; now holding the easy to suppress an uncharitable remark when one feels her gentle hand crucifix to receive the last kiss from somebody's boy from whose breast the upon the arm, and sees the look of

tender reproach in the sweet, maternal life-blood was flowing.

eyes! To give oneself up to the guardianship of the Mother Most Chaste never forget, or cease to cherish with means to exert a most beneficial in- profound reverence, the memory of fluence upon all with whom one comes those noble, holy women.

Father Damien is dead, but two Through the sunny days of this delightful May time, examine sometimes, dear Children of Mary, if your lives arroy—are carrying on his work correspond with the sketch we have rardy—are carrying on his work among the lepers of Molokai. No post is too hard for the heroes of the Cathohurriedly drawn. Do you bring the contemplation of your Mother's virtues ic Church. It never deserts any of its members, no matter how poor they into actual practice? Are you making are, or how horribly stricken they may your careers bright with the imitation be, or in what remote place they may member that in you rests the destiny live. of future generations! Take into con-It is the Church of all nations and all time.

An interesting memento of the late Cardinal Manning-his Cardinal's hat - which he bequeathed to the Pro-Cathedral, Kensington, has now been them cling close to the side of our Lady; beneath her mantle you will not only be safe amid the turmoils placed in the position it is intended to occupy permanently. A silken cord has been fastened to the center of the of life, but by good example you will ulate Lady. At the time of First bring back to your Mother's arms many first arch on the left hand to the nave of her wayward children.—Working near the high altar, and from this the of her wayward children. - Working near the high altar, and from this the red hat depends.

appropriate name than Ayer's Hair Vigor. When the capillary glands become enfeebled by disease, age, or neglect, this dressing imparts renewed life to the scalp, so that the hair assumes much of its youthful fullness and beauty.

Cure for Chapped Hands.

DEAR SRRS—I think it is a privilege to recommend Hagyard's Yellow Oil as a surrecure for chapped hands, swellings, sore throat, etc. I recommend it to all.

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in the Province of Ontarlo, who send the for sessiding in the Province of Ontarlo, who send the following prizesevery month till further notice, following prizesevery month till further notice, to good says, a Monthly Prizes for Boys and Girls.

MRS. GEO. WARD, Josephine, Ont.

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in lestroying worms. Many have tried it with eset results.

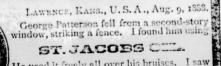
As An AID to internal remedies for skin diseases, Dr. Low's Sulpher Soap proves wery valuable.

Wine.

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

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

## CAR THE THE REAL PROPERTY OF THE PARTY OF TH IN A DAY.



He used it freely all over his bruises. I saw him next morning at work. All the blue spots rapidly disappeared, leaving neither pain, sear nor swelling. C. K. NEUMANN, M. D.

ALL RIGHT! ST. JACOBS OIL DID IT."

#### BEST ON EARTH. SURPRISE SOAP. The "Surprise" way WASH DAY.

Takes cut the dirt; makes "the wash" sweet, clean, white; leaves the hands soft and smooth; without poiling or scalding.

READ the directions on the wrapper

#### THE DOMINION Savings & Investment Society

MONEY TO LOAN

In sums to suit at lowest rates, and on most convenient terms of repayment. Paymen's made at the option of the borrower if desired Apply personally or by letter to

H. E. NELLES, Manager. Offices-Opposite City Hall, Richmond st., London, Ont.

#### ONTARIO STAINED GLASS WORKS

STAINED GLASS FOR CHURCHES.
PUBLIC AND PRIVATE BUILDINGS Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS: 484 RICHMOND STREET R. LEWIS.

FARMS CHEAP THE FINEST, RICHEST SOIL THE WORLD. NO BLIZZARDS, NOR DESTROYING CYCLOMES. BEST PAYING MARKETS right at the door for farmers in Michigan. How to get a farm cheap; long time, easy payments and full information, address O. M. BARNES, LANSING, MICHIGAN.

> ASK YOUR CROCER FOR The Celebrated

# CHOCOLAT MENIER

Annual Sales Exceed 33 MILLION Lbs. For Samples sent Free write to C. ALFRED CHOUILLOU, MONTREAL.

# THE DROVINCE OF QUEBEC LOTTERY AUTHORIZED # 11/2 LEGISLATURE

LIST OF PRIZES.

3134 PRIZES WORTH - \$52,740.00

CAPITAL PRIZE WORTH - \$15,000.00 - - \$1.00 Tickets,

APPROXIMATION PRIZES do. - - 25 cts. 3134 Prizes worth \$52,740.00 E. LEFEBURE, MANAGER,

ARK FOR CIRCULARS.

A Food

Strength-Giver

that is eminently gomes of The Great Bold

81 ST. JAMES ST., MONTREAL, CANADA Should be SOUGHT AFTER by those seeking to

> Physical Development and good powers of ENDURANCE

# HOLLOWAY'S PILLS & OINTMENT

THE PILLS

Parity the Blood, correct all Disorders of the

LIVER, BTOMACH, KIDNEYS AND BOWELS.

LIVER, BTOMACH, KIDNEYS AND BOWELS.

They invigorate and rectore to health Debilitated Canaditutions, and are invaluable in all. Complaints incidental to Females of all ages. For Children and the aged they are priceless. THE OINTMENT MENT IS an infallible remedy for Ead Lecs, Bad Breasts, Old Wounds, Sorse and Ulcers. It is famous for Gout and Khoumaisum. For disorders of the Chest it has no equal. FOR BORE THEOATS, BRONCHTIE, COUGHS, Colds, Glandular Swellings and all skin Discasses it has no rival; and for contracted and stiff iolnizit acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment.

78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON:
And are sold at 1s. 14d, 2s. 3d., 4s. 6d., 11s., 22s. and 33s. each Box or Pot, and may be no fall Medicine Vandor, throughout the world.

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



PUBLICATIONS:

THIRTY TWO INSTRUCTIONS FOR THE MONTH OF MAY and the Feasts of the Blessed Virgin. From the French by Rev. Thomas F. Ward. 12mo, cloth. net. 72 cts GLORIES OF MARV. By St. Alphonsus Liguori. 2 vols. 12mo, cloth. at MARTYR OF OUR OWN TIMES. Life of the Rev. Just de Bretenieres. Missionary Apostolic, Martyred in Corea in 1830. From the French of the Right Rev. Mgr. D'Hulst. Edited by Very Rev. J. R. Slattery. 12mo, cloth. uet, 52 cents CHRISTIAN ANTHROPOLOGY. By Rev. John Thein. Introduction by Prof. Chas. G. Herbermann, Ph.D., LL.D. 8vo, cloth. net, 82.50 MARRIAGE. By Very Rev. Pere Monsaber. O.P. 12mo, cloth.

MARRIAGE. By Very Rev. Pere Monsabre.
O.P. 12mo, cloth
AMERICAN CATHOLICS AND THE RO.
MAN QUESTION. By Rt. Rev. Mgr. Jos.
Schroeder, D.D., of the Catholic University.
Washington. 8vo, paper. net. 25 cents.
THE REASONABLENESS OF THE PRACTICES OF THE CATHOLIC CHURCH.
By Rev. J. J. Burke. 12mo, paper. 20 cents.
OUR YOUNG FOLKS' LIBRARY. 19 volumes. 12mo, cloth, inked side and back.
With Frontispiece,
Gertrude's Experience. (New volume.)
THE CATHOLIC HOME LIBRARY. 18 volumes. 12mo, cloth, inked side and back
With Frontispiece.
The Brie-a Brae Dealer. (New volume.)
Her Father's Right Hand. (New volume.)
TALES AND LEGENDS OF THE MIDDLE
AGES. From the Spanish. Edited by
Henry Wilson. 15mo, ine bluding, gilt top.
Sold by all Catholic Booksellers and Agents

Sold by all Catholic Booksellers and Agents Benziger Brothers, New York, Cincinnati and

## ANNUAL MEETING.

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

will be held in the TOWN HALL, WATERLOO, ONT. on THURSDAY, May 26th, 1892, at One of the Clock p. m. WM. HENDRY, Manager. April 20th, 1892.

#### WILSON & RANAHAN GROCERS. 265 Dundas St., near Wellington.

NEW TEAS — Ceylons, Congous, Japans, Young Hysons, Gunbowder and English Breakfast. NEW COFFEES-Chase & Sanbourne and

New CURRANTS, Raisins and Figs.

Finest and Cheapest Goods in London ALEX. WILSON, THOS. RANAHAN; Late of Wilson Bros.

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

JAMES KILGOUR

Undertaker and Importer of Fine Fun eral Furnishings. Funerals furnished at their real and proper value. 355 RICHMOND STREET.

Commencial Horrel, 51 and 56 Jarvis street, Toronto. This hotel has been refitted and furnished throughout. Homeomforts. Terms \$1.00 per day.

M. Donnelly Peoplete.

Send 25 cts. and get a copy of Ben-zigers' Home Almanae for 1892. – THOS. COFFEY, London. Ont. Also to be had from our travelling agents.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every onth, at eight o'clock at their hall, Albion lock, Richmond Street. J. Forrestall, res. wm. Corcoran, Recording Secretary.

#### C. M. B. A.

The New Law.

The new law enacted by the Ontario Legislature requires some changes in our methods of doing business. The following circular from the Grand Recorder explains itself:

from the Grand Recorder explains itself:

Grand Secretary's Office,
London, April 22, 1892.

DEAR SIR AND BROTHER — Your branch
is date, any of the C. M. B. A. "Application for Membership" forms, "Medical Certificate" forms, "Applications for Beneficiary Certificates," Circulars, Cards, Notices,
or any other C. M. B. A. blank forms whatsoever, unless the said forms, applications,
etc., are headed with the words, "Assessment
System," which words may be either printed
or stamped thereon.

Any violation of this will leave each person
so acting liable to a penalty not exceeding
\$290 and not less than \$20 and costs, and in
default of payment the offender shall be imprisoned with or without hard labor for a term
not exceeding three months and not less than

default of payment the onender shad prisoned with or without hard labor for a term not exceeding three months and not less than one month; and on a second or any subsequent conviction he shall be imprisoned with hard labor for a term not exceeding twelve months and not less than three months, in accordance with the Insurance Corporations Act, 1852. Section 2 (14) and Section 27.

You will please immediately notify all the members and the Medical Examiner of your branch to this effect.

Yours fraternally,
S. R. BROWN,
Gr. Sec. C. M. B. A.

Beneficiaries Unpaid. We regret to have to state that many com-plaints have reached us concerning want of promptitude in payment of death claims. In glancing over No. 7 assessment we find that the beneficiaries of the following deceased members in Canada have not yet had their claims adjusted: James Scoles, Branch 65, Ayton; died Oct. 7 1861.

James Scoles, Branch 03, Ayton; died Oct. 7, 1891.

John Mooney, Branch 147, Portage du Fort, Que.; died Oct 29, 1891.

Thomas Mullally, Branch 108, Quebec; died Jan. 29, 1892.

Moise Martin, Branch 164, Nicolet, P. Q.; died Feb. 8, 1892.

Hugh Redmond, Branch 93, Pieton, Ont.; died Feb. 17, 1892.

John H. Harwood, Branch 42, Woodstock; died Feb. 12, 1892.

Denis Cronan, Branch 1, Windsor; died Feb. 29, 1892.

Mathew Sullivan, Branch 5, Brantford; died March 16, 1892.

Thomas P. Breen, Branch 4, London; died March 14, 1892.

Thomas P. Breen, Branch 4, London; died March 14, 1892.
Hugh F. Summers, Branch 79, Gananoque; died March 15, 1892.
Wm. G. Nunn, Branch 149, La Salette; died March 16, 1892.
Jacob Zingshein, Branch 37, Hamilton; died March 17, 1892.
In the case of James Scoles the Supreme Council is waiting for guardianship papers, and in that of John Mooney they object to payment until certificate of birth is received. The constitution provides that benefits should be paid on or before sixty days after notice has been received. It will be observed that in nearly all the cases cited the Supreme Council have not fulfilled the requirements of the constitution. An explanation would be in order.

An Infalliable Official Organ.

We wish we could say about ourselves as pleasant things as the editor of the Detroit Weekly, herads forth concerning himself. In the last issue he says: "The friends of the Weekly know well enough how truthful its assertions have been and how genuine its correspondence has been." Further on he says: "We do not attack individuals. We attack what we firmly believe to be false principles, brought about in the first place, we believe, by wrong motives." Right here we may remark that the editor cannot very well claim he does not attack individuals when he states that those who differ from him are actuated by wrong motives. Continuing, our friend claims that "the best way to refute calumny and detraction is not to notice it, but to allow our detractors and calumnistors to write and say what they please about us." This has reference, we suppose, to our strictures on his statement that the Grand Trustees of Canada adopted a resolution concerning the reserve fund, when no such resolution ever came before them. This being the case, a contradiction of his assertion cannot, however, be fairly called calumny and detraction. It would be more commendable if our Detroit Brother would at once acknowledge that he thought such a resolution was brought up, or that he has been victimized by a practical joker. brought up, or that he has been victimized by a practical joker.

A Explanation that Does not Explain.

Our friend of the Detroit Weekly is laboring earnestly in the defence of the Supreme officers who have undertaken to build up the million and a-half reserve fund. As it has taken several years to accumulate what we now hold in reserve, about \$100,000, and as the constitutional limit is \$250,000, which it will take many more years to reach, we may well ask why there was such a race on the part of the Supreme officers out of session to "now go on reserving the million and a-half," as Brother J. J. Hynes put it? In what way could our interests have been sacrificed were the matter to be left for the meeting of the Supreme Council a few months hence? Why should we thank the Supreme officers for "tact, foresight and ability," qualities with which the Weekly has labelled them in its last issue, when they have done an act which it was not at all necessary to do, and which will, we feel sure, meet with the disapproval of the Supreme Council representatives when in session. There are good grounds to fear, however, that the manufactured voting power of that body will sanction the movement for an increase. New York is all-powerful in the Supreme Council, and New York will, we doubt not, take measures to provide for the very wet weather which each assess ment denotes is hanging over that section of the association.

A Slate-Maker. A Explanation that Does not Explain.

#### A Slate-Maker. Editor Catholic Record:

DEAR SIR AND BROTHER—Your comments on the last chapter in the series of Canadian fictions which the Detroit Weekly has been publishing for the last four years are will timed and to the point. But there is another aspect in which this last chapter may be viewed. It is vicious just as much in what it implies, as in what it says. It implies that the Executive Board of the Grand Council of Canada of the C. M. B. A. is capable of passing resolutions which it wishes to conceal—resolutions which it is either afraid or ashamed to publish. Even the most unbrotherly of the American C. M. B. A. have never ventured to accuse the Canadian brothers of this method of doing business. Indeed the Weekly has always complained that the Canadian Brotherhood and Executive are too outspoken.

Indeed the Weekly has always complained that the Canadian Brotherhood and Executive are too outspoken.

There is, however, one thing certain, Brother Deare can "lay the flattering unction to his soul" that he and his paper have done more to make unfriendly relations between the Canadian and United States wings of the brotherhood than the whole membership of the two countries has done or could do. It would seem as if the very life of his paper depends upon keeping up this unseemly warfare. The accountability of the Supreme Council Executive for this state of affairs will be dealt with at the proper time and in the proper manner. Fortunately the meeting of the Grand Council of Canada is now near at hand, and I very much mistake the temper of the representatives of that Council, if they do not make short work of the hectoring and bullying to which they have been subjected by the Supreme Council

and its mouthpiece for the past four years. I am interested in knowing how they will deal with the Weekly's dictation as to the election of Grand officers. I am credibly informed that Brother Deare has already formed a state for the coming Canadian convention; and has gone so far as to say that certain members must be elected at all hazards, and certain members must at all hazards be kept out of office. How do Canadian brothers like this style of interference? It certainly has come to a pretty pass when we must put up with dietation of this kind. The mills of the gods grind slowly, but (to follow out the new ending of the quotation) they get there all the same.

Yours fraternally,
May 14, 1892.

C. M. B. A.

Address and Presentation.

Address and Presentation.

Trenton, May 16, 1892.

At the last regular meeting of Branch 71, the following resolution was passed unasimously: Moved by Brother M. P. Kinsella, and seconded by Brother M. P. Kinsella, and seconded by Brother Thos. Holmes, that the members of Branch 71, having heard of the intended departure of Brother J. F. Toner, from Trenton, desire to place on record, their thorough appreciation of his unvarying courtesy during the time he has been our Financial Secretary. They desire also to assure him that his energetic efforts on behalf of the branch, as well as his general good and gentlemanly qualities, will ensure his long remembrance by his fellowmembers here.

ensure his long remembrance by his fellow members here.

Mr. Toner was made the recipient of a suit ably engraved gold-headed cane and an ad-dress. He leaves Trenton for Walkerton, hav-ing been appointed general manager of the New York Life, for the counties of Gray, Huron and Resolution of Condolence

Resolution of Condolence.

At a regular meeting of Branch 44, Arnprior, Ont., held on the 2nd instant, the following resolution was unanimously carried:

WHEREAS — Almighty God in His infinite wisdom has been pleased to remove from our midst, by the hand of Death, Mr. D. B. Mulligan, beloved Brother of Brother T. J. Mulligan, beloved Brother of Brother T. J. Mulligan, of this branch; be it.

Resolved—That while we bow in submission to the will of God, we feel it is only just to pay a tribute to the memory of the deceased, who met withsuch a sad and untimely death. The members of this branch sincerely, sympathize with the family in the sad loss they have sustained. Be it further

Resolved—That a copy of this resolution be sent to Brother T. J. Mulligan and forwarded to the CATHOLIC RECORD and United Canada for publication. E. C. ARMAND, Rec. Sec.

Arnprior, 11th May, 1892.

Barrie, May 11, 1892. Ep. Catholic Record—By publishing the ollowing you will confer a tavor on Branch

ED. CATHOLIC RECORD—By publishing the following you will confer a ravor on Branch No. 51.

At the last regular meeting of this Branch it was moved by Brother John Coffey, seconded by Brother Quinlan, and carried unanimously: That

WHEREAS—It has pleased Almighty God in His infinite wisdom to deprive Brether John Rogers and his wife of their only daughter by the icy band of death, be it

Resolved—That we, the members of Branch 51. Barrie, of the C. M. B. A., tender Brother Rogers and wife our heartfelt sympathy in their irreparable loss, and pray Divine Providence may strengthen them to bear their deep affliction; and be it further

Resolved—That these resolutions be inserted in the minutes of this Branch and a copy of the same tendered our respected Brother and sent to the CATHOLIC RECORD for publication.

JOHN HEALY, Rec. Sec.

Chatham, Ont., April 23, 1802.

Chatham, Ont., April 2), 1822.

Chatham, Ont., April 2), 1822.

At a regular meeting of Branch No. 8, C. M.
B. A., of the Grand Council of Canada, held April 7. the following resolutions of condetence were unanimously adopted.

Whereas—It has pleased Almighty God, in His infinite wisdom, to remove from this life a brother, Edward, of our esteemed Brother, Francis Jacques, be it

Resolved—That while we bow in humble submission to Him who giveth and also taketh away life, we, the members of this branch, tender our Brother our heartfelt sympathy in this the hour of sorrow and affliction.

Resolved—That a copy of these resolutions be transmitted to our worthy Brother, also be spread on the minutes of this branch and published in the CATHOLIC RECORD.

W. ARSENAULT,
J. A. PAYNE,
J. W. Lewis, Com.
To Brother Francis Jacques.

Chatham, Ont.

To Brother Francis Jacques, Chatham, Ont.

To Brother Thomas Gleeson, Trustee of Branch No. 8, C. M. B. A.:

At a regular meeting of this branch, held
Thursday evening, April 11, the following
resolutions of condolence were unanimously

adopted:
WHEREAS—Divine Providence, in His allseeing wisdom, has placed upon your affection WHEREAS—Divine Providence, in His allseeing wisdom, has piaced upon your affectionate father, Thomas Gleeson, the cold hand of
death, we, the members of this branch, tender
to you in this the hour of your bereavement, our
neartfelt sympathy, in mourning the loss of an
aged and highly respected parent whose good
works and paternal kindness shall live long
after him. Further
That a copy of these resolutions be presented to our esteemed Brother, one published
in the CATHOLIC RECORD, and one placed upon
the minutes of this branch.
W. ARSKNAULT.

W. ARSENAULT, J. A. PAYNE, J. W. LEWIS, Com.

Chatham, Ont., April 15, 1892. To Brother William Regan, Bothwell, Ont.

DEAR BROTHER:
WHEREAS—It has pleased Almighty God, in His infinite wisdom to remove from his children and friends your beloved father at the ripe age of ninety-two years, it is

\*Resolved—That we, the members of Branch No, 8, of the Catholic Mutual Benefit Association, desire to express our deep sympathy with No. 8, of the Catholic Mutual Benefit Associa-tion, desire to express our deep sympathy with you in your affliction.

Resolved—That a copy of these resolutions be forwarded to our worthy Brother, also be written on the minutes of this branch, and published in the CATHOLIC RECORD.

W. ARSENTICO.

Signed-Phil. Mohan, Mich. Quirk, A. J. Mc Neil, J. McGrenery and J. B. Henry.

Mr. Gould was taken entirely by surprise, and very heartily thanked the members for their kind remembrance.

Of Francis Gerald, youngest son of M. C. O'Don-nell of the CATHOLIC RECORD, who died in Guelph, Ont., after a few days illness, on the 9th of May, 1892, aged five years, seven months and ten days.

Thou wert happy on earth in thy innocent childhood.

As merry and blithe as the warblers of Spring,
That on bright sunny tree-tops, or in the deep
wildwood,
In the sweet month of May so oft cheerily sing. And as each day of Springtime unfolds some new treasure.
Such as no other season succeeding e'er can:
So too, thy bright childhood—e'en the thought
gave displeasure—
That time, rolling by us, would make thee a man. But it was not decreed thee to suffer the sorrow That attends all too often an earthly career— Unworthy the gift; we could only thee bor-row— Thou wert all too lovely for this humble sphere.

In the sweet month of Mary, when Nature was In the sweet month of Mary, when Nature was blooming. And hastily domning her gay garb of green. The bright angels called thee; thou answered "I'm coming." And thy pure spirit sped up to regions unseen.

They tell us that joy always enters those portals
When sinners return, who have once gone
so, through the sad acts of impenitent mortals
May we not believe, too, that grief finds its

Then to God and His angels in Heaven, who love us, We give thee back freely—an antidote rare— Great indeed is the bliss in those realms above us.
If thou dost not add more to the joy that is there

SALISBURY'S INTEMPERATE HA

RANGUE. New York Sun.

New York Sun.

It is long since such a revolutionary speech has been made by an English statesman as was delivered by Lord Salisbury on Friday at the meeting of the Primrose League in London. He did not hesitate to say to the Protestants of Ulster that they would be justified in rebelling if a Home Rule Bill for Ireland should be passed by the next Parliament.

ent.
It seems almost incredible that such a law ess exhortation should have issued from th ips of the official upholder of the will of Pa iament and of the laws of England. Th words cabled, however, cannot bear any othe onstruction.
[After quoting some of Salisbury's words

words cannot any owner of Salisbury's words the Sun goes on to say]:

This is extraordinary doctrine to emanate from a Prime Minister, and we doubt very much whether any British statesman would dare to preach it when he was out of office. In former times men have been successfully impeached by the House of Commons and brought to the block for language less defiantly treasonable than this. Obviously it would be impossible to govern at all upon the principles laid down by the Prime Minister, for, in the case of which he spoke, who are to determine that the limit of endurance has been passed? Manifestly the Protestants of Ulster. Who are to decide whether Parliament has transcended the reasonable restrictions of its power? Plainly, again, the Protestants of Ulster. They are to be the sole judges in the premises, and from their decision there is to be no appeal except to the arbitrament of war. The opinions of the great majority of their Irish fellow-countrymen, and the opinions of the great majority of Englishmen who have passed the Home Rule Bill, are to count for nothing in the matter. But is not the privilege thus conceded to the Protestants of Ulster to be shared also by the Catholics of Ireland, who form three-fourths of the population of the island? And, if so, would not the latter be justified in rebelling against a state of things under which Irish Catholics have been practically subjected to the Protestants of Ulster, backed as these have been by the whole power of the Tory Government at Dublin and Westminster?

It is a wild speech, a mad speech, that

muster?
It is a wild speech, a mad speech, that
Lord Salisbury has made, and we shall expect to see him spend the rest of his public
life in labored and regretful attempts to ex-

New York Tribune

and friends your beloved father at the ripe age of ninety-toy ears, it is of ninety-toy ears, it is of ninety-toy ears, it is a consistent of the calculation of the

OBITUARY.

Miss Mary Harrigan, Lucan.
Lucan. May 19, 1892.

To the Editor of the Catholic Record:
Dean Sine—The sad duty devolves upon your correspondent to record the demise of one of Lucan's fairest daughters, in the person of Miss Mary Harrigan, who passed away on Monday, the 9th inst., at the age of twenty-nine years. Mrs. Harrigan, some few years after the death of her husband, together with the deceased and another daughter, removed from their farm in Biddulph to Lucan, where they have since resided comfortably and happily, with no shadow or gloom to darken their quiet home, until the present great sorrow visited them.
That dread disease, consumption, was the cause of her early death while all her young hopes were yet in the ascendant. She was a general favorite in the village, and her loss casts a widespread gloom over the whole town. Her last moments on earth were attended by her spiritual adviser, the Rev.

pealed to the basest passions of the mob and sought to coerce legislation in favor of bigory; but Lord Salisbury enjoys unique infamy as the only Prime Minister who has ever instigated treason against his own sovereigm. Other and honester scoundrels have gone to the scaffold for less. For merely plotting against the integrity of a neighboring country, a brilliant ex-Vice-President of the United States, Aaron Burr, was indicted and escaped punishment only because the evidence of his guilt was not so patent as is that of Lord Salisbury.

#### LETTER FROM GUELPH.

For the CATHOLIC RECORD.

On a recent visit to Guelph Mr. J. P. Mac-Millan, of Arthur, while a guest of his friend, John Murphy, Esq. of Mount Tara, unearthed from among the valuable historical papers preserved by that gentleman, a scrap book containing a variety of poetical collections in the handwriting of and composed by his late father, Mr. Thomas Murphy, by which it is manifest that he was a poet of no mean order. The latter was born in the county Wicklow, Ireland, and emigrated to Canada as early as 1837 and located in the township of Sheffield, county Addington, where he accumulated considerable property consisting of seven hundred acres of land in one block, which, by his industry, he improved and reduced to a high state of cultivation, until it became for comfort, profit and convenience one of the most important estates in that section of the province, where he died in the year 1836 at the ripe age of eighty-two. It was on his estate the Catholic church at Erinsville, as well as that village itself, of which he was the founder, are located. Through the kindness of Mr. MacMillan we are enabled to place before our readers in this issue two pieces composed by the deceased poet which show that he was capable of placing in verse, with choice and well-selected words, subjects varying in tone and variety—one entitled "The Poet's Farewell to His Native Land," composed shortly prior to his departure for America, and the other, "A Prayer to the Blessed Virgin," compiled on his estate at Addington after coming to Canada:

"THE FOET'S FAREWELL TO HIS NATIVE EARND." For the CATHOLIC RECORD.

"THE POET'S FAREWELL TO HIS X.
LAND."
Farewell dear isle of early sport,
The parting hour is just at hand,
When I must leave where friends resort
And seek a home in foreign land.
To you I'm bound by friendship's tie,
A social bond that wont decay,
But will recall our last good bye,
When I'm in lands that are far away.

Ah, who can bid a long adleu
To all the friends the heart loves dear?
If nature's tie at parting, you,
My friends, forgive an honest tear.
For when thro' foreign climes I roam
Or thro' the darksome forest stray,
On fancy's wing I'll linger home
And rest with you, tho' far away.

The sportive scenes will still arise
Where round the board we pass'd the glass.
Whilst modest love glowed in the eyes
Of each young comrade and his lass.
But if by chance that I do meet
With hearts like yours by land or sea,
My former friends in them I'll greet
And think of you, tho' far away.

But when the news does here arrive, And tells whater my fortune be, You'll keep my memory still alive By toasting bumpers round to me. For where's the clown that will refuse To fill his glass and manly say Here's a health, my friend, to you And the poor bard that's far away.

Oh Erin sweet, my lovely is'e,
Thou ancient parent of the brave,
Thy martial sons are doomed to toil,
But for the tyrant and the knave,
Give me one glimpse of freedom's shore
Where I might live and there be free,
Fill seek a grave and ask no more
But Erin's sons to bury me.

But if I reach a distant land
And there to meet with no kind friend,
My hardy soul is proof to stand
Against such ills as chance may send.
And when my life draws to a close
Sure the last words these lips shall say
My lasting blissawait on those
My former friends, tho' far away.

Hall Virgin, our chief micressor,
We pray to our plaints lend an ear,
We pray to our plaints lend an ear,
With sympathy hear a transgressor
Who approach you with trembling and fear,
Entreating you, Queen of blessed spirits,
Who sits at the right of your Son,
To pray He'll accept of our merits
And pardon the crimes we have done.

By the flight into Egypt from Herod Our blessed Redeemer to save.
By the patience you had for to bear it,
Oh, pray, pray that our sins be forgave;
By the sorrows you felt when you missed Hin
And sought amongst friends for three days;
By the joy when again you caressed Him
And Joseph upon Him did gaze.

And Joseph upon the control of the c

By the looks you gave at the cross standing o'er you.

And saw Him expire in torments above,
And saw Him expire in torments above,
By the sad trials that pass'd there before you,
O Mary our Mother, pray give us your love.
By your joy when He rose and came greeting
His trembling apostles to cheer.
Pray that in heaven we'll have such a meeting
When called from the sorrows that's here.

Amen.

# "The National Songs of Ireland."

"The National Songs of Ireland."
What will prove, to the Irish people especially, a most delightful book, bears the above title. It has been compiled by Mr. M. J. Murphy, the eminent Irish baritone, of Bay City, Mich., and published by the John Church Co., 74 West Fourth street, Cincinnati, Ohio. The price of the book is only \$1 bound in paper, or \$2 bound in cloth and gold. It may be ordered through any music dealer, or from Mr. Murphy. It centains 164 pages, words and music. Nearly all of the soul-stirring ballads of the old days are here reproduced, and it will, indeed, be a rare treat to Irish ears to hear once again those songs which were so popular and inspiring in their boyhood days.

## OBITUARY.

POR 30 DAYS. In order to introduce our Crayon Portraits in your vicinity, and thus create a demond for our work, we make you the following bona fade offer: Send us a good photograph, or a tintype, or family, living or yourself or any member of your family, living or yourself or any member of your family, living or yourself or any member of your family, living or yourself or any member of your family, living or your fired and use your industries in securing us future orders. This will be a sample portrait and worth \$25.00. Cut this out and return to the with your photographs, with your mum and address back of photos, so we can ship your portrait accordingly. Address your letters to TANQUEBEY PORTRAIT SOCIETY, 731 Beliable AVE., BROOKLYN, N. Y.

Father Connolly, of St. Patrick's church, Biddulph; and it must be a great consolation to her sorrowing friends to know that she died with hope of a glorious resurrection to be a partaker of the happiness in that mansion above not made with hands.

Her remains were conveyed to their last resting place in St. Patrick's cemetery, Biddulph, at 9 o'clock Wednesday morning. The pall-bearers were Eugene Powe, Frank Hutchins, John Flood, Win. Casey, Davil Scell and Win. Shea. Requiem Mass was celebrated by the Rev. Father Connolly as the last sad rite over the departed one. May she rest in peace!

MARKET REPORTS.

London, May 19.—There was a large market to-day, and a great quantity, of produce came forward. Wheat kept steady, at 13.5 to 14.0 per cental. Oats had a ready sale, at 87 to 90 cents per cental. Oats had a ready sale, at 87 to 90 cents per cental. Oats had a ready sale, at 87 to 90 cents per cental. Peas, 97 to 95 cents do. The meat market had a large supply of veal, and of very good quality; prices ranged from 4 to 5 cents a pound by the carcass. Good beef is getting scarce, at was evidenced by the limited quantity offered this morning. Prices ranged from 25 to 37 per cwt. For good fed steers farmers are asking 34.50 per cwt. live weight. Mutton was casy, at 7 to 8 cents a pound. Pork was scarce, at 36.50 per cwt. There was no change in poultry. Fowls sold at 50 to 70 cents a pair, and turkeys, 11 to 13 cents a pound. Spring chickens are beginning to get more plentiful, and a fair number were offered at 30 to 80 cents a pair. Butter was in large supply, at 16 to 17 cents a pound by the single roll, and 35 to 18 cents by the basket, and large roll 11 cents a pound. Eggs ranged from 10 to 12 cents a dozen. Potatoes were Simer, at 35 to 40 cents a bag. A large number of young pigs were offered at 32.51 to 85.00 a pair. Several miletows were brought in, and sold at from 835 to 850 a piece. Hay was firm, at 810 to 11.50 a ton. Toronto, May 19.—WHEAT—No. 2, spring, 80 to 81c; No. 2, 85c to 81c; No. 3, 81c 81; regular No. 1, 61c; No. 2, 58c; barley, No. 1, 52c to 54c; peas, No. 2, 35 to 48; No. 3, 81 to 81; regular No. 1, 61c; No. 2, 58c; barley, No. 1, 52c to 54c; cont, 49 to 50c; flow, carry, at 50c; hogs (dressed), 6.50 to 3.75; rye, 79 to 81c.

Montreal, May 19.—Flour does not show any particular change, a fair local trade doing. The demand for oatmeal is slow, and values are casy, Feed is steady, with a fair demand for bran and shorts. Wheat is quiet locally, but oats and peas continue fairly active at quotations. Flour—Winter patents, 85 to 86.5; pring. patents, 85 to 85.9; straight rollers, 8

The for tubs; fine townships and Morrisburg, 18 to 19e.

May 19. — There were about 327 head of butchers' cattle, 7.0° calves, 189 sheep and lambs and 30 lean hogs offered at the east end abattoir to-day. There was an active demand for cattle, and prices advanced about 1c per 1b all round. The highest price paid by butchers to-day was 5½ per 1b. but more than this was paid at the yards for very choice shipping cattle. Pretty good cattle sold at from 41 to 4½ per 1b; oxen, rough steers and large bulls at from 3½ to 4½ per 1b. milkmen's strippers at from 3½ to 4½ per 1b. milkmen's strippers at from 3½ to 4½ per 1b. Calves were plentiful, but higher prices were paid for anything moderately good, while some of the small, lean, "bob" veals were sold at about 31 each. Common calves sold at from 32 to 84, and good veals at from 85 to 88 each. Good sheep are being bought by shippers at from 4½ to 4½ per 1b. Fairly good lambs sell at from 85 to 83 each. Fat hogs are very plentiful, and buyers are holding back in order to break down prices.

THE PRAVICE AN ALLEDEC LATTERY

THE PROVINCE OF QUEBEC LOTTERY.

# Capital Prize \$15,000 a Poor Girl.

The Capital prize \$15,000, 4th of May Drawing, "Province of Quebec Lot-tery" was won by Miss Mary Donovan, 113 Dufresne street, Montreal. Dame Fortune was not blind for

This fortune could not have Miss Donovan belongs to a poor but highly respectable family. The father, now dead, was one of the good parish-ioners of Reverend J. J. Salmon, parish

priest of St. Mary's Church, Craig street, who takes pleasure in recalling the merits of this good man. The mother, left a widow, depended

nostly for a living on her daughter's daily labor. She bestowed on her mother all the care that her feeble redaily sources permitted and very often she wished to be able to do more. It was for this end that she deprived herself in order to buy a lottery ticket. Her aopes were not in vain as we may

She presented herself this morning at the Lottery Office, accompanied by her mother and Rev. Father Salmon. The prize was paid her at once, as the two following certificates will show. THE PROVINCE OF QUEBEC LOT-

Montreal, 6th May, 1892. Certificate of the bearer of Ticket No. 18458. \$15,000.

Drawing of May 4th, 1892. I the undersigned do hereby certify that on presentation of my ticket, No. 18458, which drew the first capital prize, \$15,000, at the Drawing of May instant, of the Province of Quebec Lottery, I have at once been paid.

Vitnesses
(signed)
AIME MATHIEU,
MARY DONOVAN,
LOUIS PERRAULT,
113 Dufresne St. Montreal.

I, the undersigned, cure of St. Mary's Church, Craig street, Montreal, do hereby certify that the above prize has been paid this day in my presence to Miss Mary Donovan.

Montreal, 9th May, 1892. Witnesses (signed)
AIME MATHIEU, JOHN J. SALMON,
LOUIS PERRAULT, P. P. St. Mary's.

—La Presse, Montreal, May 6, 1892.

Something for Nothing

join thing for Nothing is a thing we cannot give you, and no other house can, but we can give you first-class dry goods at 45c on the dollar, and no other house in London can. The spring and summer portion of the bankrupt stock of Ralph Long, of Woodstock, has just been opened up for sale at our store, which means dry goods at less than wholesale prices to the ladies of London and surrounding districts. Never before did we have such bargains to offer all over the store. It's not one thing cheap and the profits made on the next. Everything at less than wholesale prices, and with our extra staff of help we find it not trouble to show goods, so if you don't want to buy come right in and look, and when you want to spend money you will not have much trouble deciding where to buy. In our store you will find 50c, 69c, 75c and 81 dress goods, all-wool, 44 inches wide, in serges, tweeds, clothes and plaids, all at 25c a yard. You will find 10c, 15c, 25c and 30c dress goods selling at 5c a yard. You will find 81 lace curtains selling at 5c a pair. You will find 81 lace curtains selling at 5c a pair. You will find 81 lace curtains selling at 15c ap and 12c ay ard. You will find 81 lace curtains selling at 15c ap and 15c ap and 25c ay ayard. You will find 81 lace curtains selling at 15c ap and 15c ap and 45c ay and 45c ay

THE LONDON BARGAIN STORE, 136 Dundas street, opposite the Market Lane.

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

Gentlemen,-The top of my head was

bald for several years. I used MINARD'S LINIMENT, and now have as good a growth of hair as I ever had.

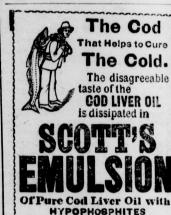
MRS. ALBERT MCKAY.

C. C. RICHARDS & Co.

I have used MINARD'S LINIMENT freely on my head and now have a good head of hair after having been bald for several years. It is the only hair restorer I have ever found.

MRS. C. ANDERSON.

Stanley Bridge, P. E. I.



HYPOPHOSPHITES OF LIME AND BODA. CONSUMPTION,
RRONCHITIS, COUGH, COLD, OR
WASTING DISEASES, takes the
remedy as he would take milk. A perfect emulsion, and a wonderful fiesh producer.
Take no other. All Drugglists, 60c., LOO.
SCOTT & BOWNE, Belleville.



Editorial. Not long ago we had an opportunity to hear the opinion of Father Boers, of this city, about Pastor Koenid's Nerve Tonic, a medicine horetofore unknown in this city. The Rev. Father assured us that soveral cases were known to him where people that suffered from epilopsy. assured us that several cases were known to him where people that suffered from epilepsy. St. Vitus' dance, nervousness, etc. were cured entirely. Among others, he mentioned a case out of his congregation, that of Mr. J. Greten-cord, who was a victim of this terrible disease for eight years, and who, upon his advice, used Pastor Koenig's Nerve Tonic, and in consequence has now but few and very light attacks.—[From Central Illinois Wochenblatt, Ottawa, Ill., April 12th. 1889.]

Central Hinois Wochenbistt, Ottawa, Jh., April 12th, 189.]

Rev. Father B. Goosens, of Maple Valley, Mich., knows of a case of St. Vitus' dance which was cured by two bottles of Pastor Koonig's Nerve Tonic.

Diseases sent free to any address, and poor patients can also obtain this medicine free of character.

This remedy has been prepared by the Regrend Pestor Koenig, of Fort Wayne, Ind., since 15th, and 15now prepared under this direction by the

KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. 6 for \$5 Largo Size, \$1.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, ondon, Ontario.

> HATS CAPS

ALL NEW GOODS ALL NEW STYLES PRICES CUT LOW

BHATON Dundas St. near Market Lane.



SEALED TENDERS marked "For Mounted Police Provisions and Light Supplies." and and addressed to the Honourable the President of the Privy Council, Ottawa, will be received up to noon on Tuesday, 7th June, 1802. Printed forms of tender, containing full information as to the articles and application equantities required, may be had on application at any of the Mounted Police Posts in the North-West, or at the office of the undersigned. No tender will be received unless made on such printed forms.

The lowest or any tender not necessarily accepted.

The lowest or any tender not necessarily exepted.

Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfed if the party declines to enter into a contract when called upon to do so, or if he fails to complete the service contracted for. If the tender be not accepted the cheque will be returned.

No payment will be made to newspapers inserting this advertisement without authority having been first obtained.

VOLUME XI

The Mess I had a message to sen To whom my soul lov But I had my task to ñ And she had goue ho To rest in that far brig Oh, so far away from It was vain to speak to For I knew she coul I had a message to sen So tender, so true, au I lonzed for an angel i And lay it down at h

I placed it, one summe on a little white clot
But it faded away in s
And died in the criu
I give it the lark next
And I watched it so
Till its pinions grew f
And I watched it so
Till its pinions grew f
And I duttered to et
and I cried in my pas
Has the earth no an
Who will carry my loy
My heart desires to

Then I heard a strain
So mighty, so pure,
That my very sorrow
And my heart stood
It rose in harmonious
Of mingled voices a
And I tenderly laid m
On the music's outs And I tenderly lain in On the music's outs And I heard it float f In sound more perf Farther than sight c Farther than soul c And I know that at la Has passed through So my heart is no lon And I am content to

CATHOLIC

of hypnotism as dating at the farthe Mesmer. The Rev. in a recent numbe points out that the ena of the system v judged by theologic Ages, who allowed it and scientific chara talie shows that century coincides w ena of hypnotism t is, the influence of human organism. In the course of a Archbishop Smith, noted, Canon Donle cathedral of Edinb

incident will illust practiced that great

he so forcibly gave toral. A good few was pastor of this c clergy of the house and the night-a was far advanced, sick call demanded priest. I myself dying person. B whole church, taking a light wit nacle to bring the sick person. The before the altar, at tabernacle and ha Sacrament, and v stumbled against s even at 1:30 o'cloc the Archbishop e much regret that Pittsbur The custom of

children, is a mos influence in givi what they see the We cannot ove by argument so cess. Catholic example, We we desire.

improvement in t

While the Uls

" bloddy murther

in Ireland, just mate births per (Down) 51.1. T (Down) 51.1. and loyal north. poverty-stricken Number of illegi sand in Connaug needs Home Rule "The Odd Fel unconcerned abo

item of news is with the discussi garding the sta among Catholics. The con Catholics. knows the Catho society to its men Catholics to affiliolic, defiant of h if he seeks ad black balled, quainted with th having any cla decency has roo A correspon

about their fe valued contemp is no room to do statement. attend the sar years, they meets, so that

another perfect

ance, much friends." Ther all this. It is good Catholics