### WAITING FOR THE MAY.

For the CATHOLIC RECORD. Father Russell, the Jesuit poet-editor of the Irish Monthly, writes that if he were to make Irish Montally, writes that the work of make a collection of samples of Irish poets, the fol-lowing "lyrical lyric" would be selected from Denis Florence MacCarthy. He calls it MacCarthy's Best." It first appeared in the Dublia University Magazine for May 1818, and its charm has won the admiration of critics who cannot, like Father Russell, be suspected of bias on account of national sym-

Ah! my heart is weary waiting,
Waiting for the May—
Waiting for the pleasant rambles,
Where the fragrant hawthorn brambles,
With the woodbine alternating
Scent the dewy way.
Ah! my heart is weary waiting,
Waiting for the May.

Ah! my heart is sore with sighing,
Sighing for the May—
Sighing for their sure returning,
When the summer beams are burning,
Hopes and flowers that, dead or dying
Ah! my heart is sore with sighing
Sighing for the May.

Ah! my heart is pained with throbbing,
Throbbing for the May—
Throbbing for the seaside billows,
Or the water-wooing willows,
Where in laughing and in sobbing
Glide the streams away,
Ah! my heart, my heart is throbbing,
Throbbing for the May.

Waiting sad, dejected, weary,
Waiting for the May.
Spring goes by with wasted warnings,
Moonlit evenings, sunbright mornings,
Summer comes, yet dark and dreary
Life still ebbs away: Man is ever weary, weary, Waiting for the May.

Shortly after the death of the poet, his beautiful lines were echoed by his gifted daughter — Sister Mary Stanislaus, of Sion Hill Convent, who inherits her father's giftin the following elegy:

All his patient life he waited,
Waited for the May—
When the airy heights he builded,
When the golden beams that gilded,
Fading from his path belated,
Left it cold and gray—
Still with trustful heart he waited,
Waited for the May.

Oh, his heart was made for gladness,
Made for sunny May.
Like the joyous songbird's singing,
Like the tender flowers upspringing
Nought should he have known of sadness
All along life's way—
Yet what human heart has had less
Of the joys of May?

Now at least his eyes elated
Gaze on heaven's own May.
All his long-sought hopes have found him,
With his darling treasures round him;
All his weary longings sated,
There he dwells for aye.
Ah! he sees 'twas well he waited—
Waited for the May.

### CATHOLIC PRESS.

Irish World.

Lord Macaulay's prophetic warning of the dangers threatening the social from the barbarians in the object is the overturning of society and all Christian civilization and the reduction of law and order into black chaos and savagery. How any human creature endowed with the power of observation and reason can harbor any feeling of sympathy with that school of destruction can only be accounted for on the plea of insanity or deliberate perversity and thirst for blood natural in the tiger or the bloodhound, but essentially savage and contrary to all human instincts. That the overthrow of authority means the overthrow of liberty for all except the destroyers is as apparent as that the liberty of the wolf means the peril of the lamb. But, after all, is it not the logical result of the teachings of atheists of Colonel Ingersoll's stamp, who delight in making a mockery of the most sacred convictions of Christianity, and with the fool say in their hearts, "There is no God." "When I believed in no God," said Orestes Brownson, "I believed in no dovernment." This is the only logical deduction. "I believed in no Governand anarchists are simply a development of the school of blasphemy seeks to relieve man of all moral responsibility by telling him there is no Eternal Judge to hold him They assume a to an accountability. They assume a fearful responsibility who preach such demoralizing doctrines for profit, or who encourage them by listening for

Antigonish Casket. The Presbyterian Witness under takes to defend Rev. Dr. Parkhurst's action in entering disguised a house of ill-fame in New York and hiring five of the inmates to go through a per-formance in his presence which was not less sinful than shameful. True Dr. Parkhurst's object was to secure evidence which should lead to the suppression of this and similar haunts of But though his motive was be yond doubt pure and good, no justification or even excuse for his conduct can be found in the ethical code of Christianity. The defence put forward by the Witness is, "The occasion justified the risk." This means, if it has any meaning at all or relevancy to the

means. The Witness next goes to Scripture to find a precedent for Dr. Parkhurst's course—and finds it! "It was like Gideon spying the camp of the Midianites." May the Lord forgive Midianites." thee, brother Murray, this perversion of sacred Scripture! Truly has Shakes-

"What damned error, but some sober brow Will bless it, and approve it with a text, Hiding the grossness with fair ornament?"

Boston Republic An Orange lodge in Montreal has settled a long disputed question in a very prompt and summary manner. It has resolved that the Roman Cathothat the Pope of Rome is identical with the anti-Christ of Scripture. Now, if this omniscient body will declare by resolution what particular form of Christianity is adorned by Johnson of Ballykilbeg, the infamous De Cobain and the Orange them. will do a great service to the cause of modern research. N. Y. Catholic Review.

In spite of his ownership of the Tablet and of his aristocratic family connections, the new Archbishop of West-minister will be found not hostile to Ireland's aspirations for justice. It was his advice that finally influenced the appointment of Dr. Walsh as Archbishop of Dublin, and for absentee and rack-renting landlordism on one side and tyrannical coercion on the other, he has only feelings of opposition. He is a man after Cardinal Manning's own heart in love for religion, in loyalty to the Holy See, in favor for the poor; and and the great diocese to which he has been called will soon be convinced that it has in him a great Archbishop.

Another "crisis" is reported from official Italy. The Ministry has resigned with the exception of Premier Rudini and another set of officials have taken hold of the government. The country is bankrupt, yet the last ex-Minister of War and the last ex-Minister of the Navy wanted larger appropriations than ever for repeating rifles, artillery and new war ships. Rudini is considering the advisability of imposing a tax on flour. The Italians are already oppressed with taxes on everything except light and air and macaroni, and now the last must pay tribune to the powers that be. No one can tell how long the wretched people of that misgoverned land will endure the drain that is impoverishing them, but the end must come before long, and it will be then—Good-by to the mon-archy, for the day of the Carbonari republic will have come !

London Catholic News.

On the ninth anniversary of the death of Louis Veuillot, the valiant Catholic writer, a few lines from his writings were reprinted in the *Univers*, and they would seem to have been written for the present time: "It is not the Medal, the Crucifix, or the Rosary that our enemies hate, it is simply and solely the Catholic religion. If we solely the Catholic religion. make our Catholicity as silent, as timid, new force by the series of murderous outrages being committed in various parts of Europe by red-handed and bloodthirsty anarchists, whose avowed object is the overturning of society and object is the overturning of society and object with the control of civilization is recalled with new force by the series of murderous as hidden as we possibly can, they still to-day when the voice of Jerusalem till to-day when the voice of the shidden as we possibly can, they still to-day when the voice of the shidden as we possibly can, they still to-day when the voice of Jerusalem till to-day when the voice of the shidden as we possibly can, they still to-day when the voice of the shidden as we possibly can, they still to-day when the voice of the vordad to deepening reality through the Vandals of other time deepening reality through the Vandals of other times? They deepening reality through the Vandals of other times? They deepening reality through the Vandals of other times? They deepening reality through the Vandals of other times? They deepening reality through t make our Catholicity as silent, as timid, the bell towers will displease them, le us pull them down, the churches will have to follow; and when every church has been razed to the ground wherever a priest or an altar remain, our adversaries will still protest. Therefore, as by keeping silent we cannot obtain even a precarious and dishonorable peace, let us speak out boldly and defend our Faith. In every land and through all ages the Chris tians and the Church have given us this example, and we cannot do better

Catholic Columbian. In the opinion of Mr. H. C. Filler. who is superintendent of the Franklin County, O., Infirmary, seventy-five per cent. of the inmates of alms-houses are there through the use of intox That opinion is held cating liquor. That opinion is held also, by others who have studied the careers of paupers and criminals. They concur in the belief that alcohol is an enemy to health, to prosperity and to virtue.

As some persons, mostly young romen, do not seem to know why the contribution box is carried around at Mass, we wish to break the news gently to them by saying that it is put be fore them to receive their weekly offerng for the support of their pastor and the needs of their parish church. If item will not have been written in

The general intention of the Apos tleship of Prayer for May is the cultivation of the young by the sacraments. Without them there can be no supernatural life for our children. out them, their souls are dead. After Baptism and Confirmation, the frequent reception of Penance and the

ments once a week!

### Boston Republic.

Miss Cusack, formerly known as the Nun of Kenmare, is still crusading against the Church in England. Her recent performances indicate either a mental collapse or an acute aggrava-tion of her propensity to falsification. During an Easter meeting at Folkstone, this demented person made the absurd statement that while lecturing in America a Jesuit Father came to her, saying: "We know you are pretty hard up;" and, producing a roll of dollar notes, he continued: "if you

believe this yarn. The chief aim and object of her existence while in this country was to make money. She joined the Protestant Church for this purpose. The Republic is in a position purpose. The Republic is in a pos-to state that even after she had begun to backslide she was endeavoring to Catholic circles. We raise funds in Catholic circles. had numerous appeals from her for aid, and we rejected several manuscripts which she requested us to publish, urging as justification for her importunies that she was in dire need.

### A GREAT SERMON.

The following is a full report of the beautiful sermon preached by Rev. Father Campbell, S. J., on the occasion of the consecration of the Bishop of Brooklyn on Monday of last week, in St. Patrick's cathedral, New York:

To day we are assembled in this glorious temple for the consecration of another Prince of Holy Church; it is the festival of St. Mark. And to-day every priest has repeated in his matins the story of how Mark was the disciple and interpreter of Peter and wrote a gospel according to what he had heard Peter narrating, which the Apostle approved and gave to the Church, stamped with his own authority; and taking what he himself had written, Mark went to Alexandria, establishing the Church with so much learning and so much holiness that all were constrained to follow his example.

There is a peculiar fitness, I think, in the coincidence here recorded with the consecration of to-day.

St. Mark could not have been sent to

found the Bishopric of Alexandria, unless he were an interpreter and disciple of St. Peter, and the fact of his being so careful an interpreter and so faithful a disciple, is sufficient to explain the importance which Alexandria subsequently acquired in the Church of

For to be the interpreter of St. Peter was to be the echo of Jesus Christ, and hence from the time that the Chief of

"Happy Church of Rome," says Ter-ullian, "on whose soil the Apostles tullian, "on whose soil the Apostles wrote their doctrine in their blood, and where the death of Peter was so like that of the Lord."

" Amid the clamor of contending fac tions," exclaims St. Jerome, "I cry out: Who belongs to the chair of Peter is for me. Therefore do I implore your Beatitude by the Cross of the Lord and by the necessary glory of our faith, the passion of Christ, if you who follow the Apostle in honor would follow him in merit, if you are to sit in judgment with the twelve on the throne, if you are to be girded like Peter in your old age, despise not my soul which Christ died for, but tell me with whom I am to communicate in this strange and bar barous land.'

"Tossed to many tempests, I have ome late to this venerable synod," says he Apostle legate at the Council of Ephesus, "and have heard the holy acclamations of this august body greet he letters of our Blessed Pope. then the decrees which you have made that we may saction what you have imposed.

And so it has been in every age the Church, and in every battle which the Church has fought. The appeal has been always to one man, and only one who could speak with the voice of this explanation should lead them to drop a dime or a quarter of a dollar place was in the centre of the world's into it every Sunday from this out, this civilization, and it is by the faith which He taught that the Son of God has conquered—and conquered with an irresistibleness that made Tertullian exclaim: "We are only of yesterday and have filled the world;" Hesterni sumus et implevimus omnia.

It is that faith which has made idolatry a condition of soul which can never occur again; it is that faith which was uttered like the creative world over the chaos of Paganism, and of making them good. When they are which said: "Let there be light," and old enough to discern the Body of there was light. With it the Holy Christ and approach the Holy Table Spirit moved over the void, and multi-with the proper disposition than the Christ and approach the neighborhood over the void, and multiwith the proper disposition, then the
tudes of every race rose up to testify
oftener they receive Holy Communion
by the holiness of their lives and the
tudes of every race rose up to testify
under the teachings of Positivism,
the better. Once a month is becoming
the blood to the truth of

case of Dr. Parkhurst, that one may do evil that good may come of it, or, in other words, that the end justifies the their hearts to the Sacrament of Sacrament o affected the soul, made it independent cence, and the spirituality of the soul of the greatest powers that ever only one more of the delusions that wielded an earthly sceptre; and it have drifted away into the past. And emerged from the first great struggle to see its symbol glittering on royal diadems, and the rulers who had persecuted it accepting its mandates with spread moral depravity and corruption. For why

veneration and love.

In the great disaster that fell upon the civilized world when the invading hordes of Vandals and Huns and Goths descended in a whirlwind of fire upon Men have ceased to be overawed and Europe, what was it but the faith of the "juggle born of the brain" is Peter that made the world anew? It making sad havor with the fierce passions of the common larger of the c

is one of the commonplaces of history how it met those untamed spirits in their wild career, sent the ministers of peace back with them into their northyoke of the gospel, built them up as nations and made the thrones of their sulars bright with examples of royal publicity, and the literature of the day publicity, and the literature of the day rulers bright with examples of royal

sanctity. Hence it is that Proudhon was forced to say: "Theology is at the bottom of our laws." The dogmas of the gospel formed for centuries the bases of the jurisprudence of Europe, the Episcopal body held the highest place in the national assemblies, the profession of faith was deemed essential to legitimize the prosession of the prosession of the profession Hence it is that Proudhon was

purpose, it may not be amiss now that to say the thoughts of the world are engaged And Peter has put its stamp upon our country, centuries before the birth of the

nation. It was the hand of the Pope that the waters of the Mohawk when the Outch were entrenched at the Battery and Fort Orange was only a stockade. Priests were preaching to the Indians n Maine before the Pilgrims landed on Plymouth Rock, and were consecrating the soil of Virginia by their martyrdom long before the Cavaliers entered the River James. From Pascua, Florida, to the St. Lawrence, from St. Mary's Bay in the Chesapeake on San Francisco or the Pacific, there are everywhere on our lakes and rivers and mountains and cities, traces which can never be Attila when he was burning the effaced and claims that can never be apology to any one in this land, but is above and beyond all others to the manner born and native to the soil.

But times have changed since Catholicity was an official power in the assembly of nations and since Catholic navigators set sail with the blessings of religious revolt of the sixteenth cen tury, which was in fact mostly a political rebellion against the See of Rome,

recent writer, who knows whereof he speaks, and who is not a Catholic, "a little careful observation will reveal a little careful observation will reveal a has ever been known." Nor could it be otherwise. For the enemy that the State will infallibly perish.

In the matter of personal purity what awful strides have been made in world see in her what is truly worthy of love and honor in man and womanthe feelings and words and methods, both public and private, from the re-(which is a fair test of morality) has sounded depths in not only what is

profession of faith was deemed essential to legitimize the possession of power, and the ruler sought and received a religious consecration. As with David of old, the Prophet of God poured the oil upon his brow and made him sacred, imparting the divinity which "did hedge round the king." Among the nations the Pontiff sat as They are driving, and like Jehu driving. Among the nations the Pontiff sat as They are driving, and like Jehu drivthe Judge, the Father and the Sovereign, habituating them to the ways of peace and averting bloodshed by the veneration he inspired and the awe with which his anathema was regarded. So that if Europe to day is lake in their executive actions in their pathway. garded. So that if Europe to-day is not the blighted wilderness of Asia and Northern Africa, once the splendid in the glory of their civilizations, it is because there has a signed in its continuent. Take France as an example which is beautiful to God, he the glory of their civilizations, it is because there has reigned in its centre for centuries a power that has always been and will ever be the champion of human liberty, the defender of the oppressed, the light, the guide and the inspiration of all that is elevated and pure, noble in the individual, the family and the State.

Not only is this true of Europe, but of our own country as well, which has borrowed its legislation and derived its traditions from the same source. And

traditions from the same source. And stroy you, for you are a spiritual power though it is slightly beside our present but in all we do you shall have nothing

And the governed. What of them? with the anniversary of the great discovery to call attention to what you are aware of as well as I, that the faith of Peter has put its stamp upon our coun-What are the thoughts of the burgh. famishing millions in Russia, and of the hungry multitudes escaping from traced the line across the globe to mark the course of the early discoverers. It was as the honored ambassador of sovwas as the honored ambassador of sovereigns, whose proudest title was that of "The Catholic," conferred on them by the Sovereign Pontiff, that Columbus set sail in his "Santa Maria" to spread the faith in these and other lands.

The first religious coremony in our content of the country of the sail of the purpose of the mighty armies taken from the labors of peace and waiting for a signal or an accident to bring rulin upon the civilization of to-day, the faith in these and other lands. The first religious ceremony in our country was the solemn Sacrifice of the country was the solemn Sacrifice of the lands of other times? They is presented to this age of mancipa-tions of a great part of the civilized world in the enforced slavery of mili-

> bread. bread.
>
> Religion blushing, veils her sacred fires,
> And unawares morality expires.
> Lo:thy dread Empire Chaos is restored,
> Light dies before thy uncreative word;
> Thy hand, Great Anarch! lets the curtain fall,
> And universal darkness buries all."

tary life and another begging for

Who is the one who is to deliver us from all this? Who but the one who did it before. Leo confronted the wild of Europe, making his track a wilderdisputed, that the Catholic religion sent ness; Leo and his successors can alone hither by the See of Rome owes no avert the disaster, and if salvation is refused, and the end comes, can construct another civilization out of the ruins, if indeed there is to be another.

Listen to his words, addressed to the infidel governments of to day: the State refuses to give God his rights, t will refuse its citizens theirs," and the Pope on their caravals. The great that by the very fact, implies self-destruction. And as an echo of this warning, scarce a month ago, in the columns of the Dritto, as if in mock has effected a disintegration which ery of its name, The Right, under promises to be as disastrous as that the very walls where the Pontiff is held which swept away the last vestiges of in durance comes the exhortation to the earlier civilization of Europe. For the people to use their knowledge of what is the condition of the intellectual world outside of the Catholic Church the governments which they cannot overcome, and the governments them to-day?

"A little careful memory," says a selves are now in consternation as each

spectacle that indeed is appalling, and the more carefully we examine it the more shall we feel aghast at it. There from the State that so alarms the Cath-from the State that so alarms t has been a gradual dereligionizing of life, a slow sublimating out of its concrete theism, and at present a denial but most of all, in that question so agi of religious dogma, more complete than has ever been known." Nor could it There, if anywhere, it must enter on assailed the Papacy meant the destruc-tion of Church, the rejection of the Bible and the contempt of all author-for it can be said without fear of con-

world of the sanctity and inviolability of the marriage tie, so recklessly disregarded outside of the Catholic Church It is the successor of Peter, who, while he points to the evils of the most awful kind that flows from its violation, reminds the world that around it revolve all that is pure in man or woman, all that guards the innocency of sweet childhood, and makes the home even of the poorest an earthly paradise. It was the successor of Peter who raised above this adulterous generation the beautiful figure of the Immaculate

kind. It is He who speaks to the toiler of to-day, and points to Him who was Himself a toiler—Jesus Christ. And finally, with a special reference to the needs of this age of bewilderment and doubt, did he promulgate the doctrine of his own infallibility. It startled the world indeed, and so did the pillar of fire startle the Israelites in the desert, but it led them to the promised land It is through such as you, Right. Rev

Mother and Virgin, and bade the

Father in God, by calling you to such a distinguished position [in illustrious hierarchy of the Church in America, that the successor of Peter preaches this Gospel of salvation. Like St. Mark, in the early day, you are His disciple and interpreter. You are going, not like him of Alexandria, into a strange land, but into a great Church which a noble pioneer of the faith planted and strengthened and adorned. You are going into a territory that had scarce a cross on a spire when he raised his crozier above it forty years ago, and now, after a cent churches, strong in its splendid charities and schools, with a largehearted, devoted and generous clergy who, with him, share the merit of the work, backed as they are by a flock of now more than a quarter of a million, all on fire with zeal for the glory of the Church of Christ.

All this, I know, only fills you the more with consternation. But there are many things which seem like bright harbingers of a great and happy

episcopate. It was to you that almost the last words of the dying prelate were unex-pectedly addressed, giving to you for a moment almost episcopal power. Perhaps at that solemn hour it was vouchsafed him to penetrate the dark ness that was closing round him. Why should it not be so, for the one who had stood long before the mystic

veil of the altar of sacrifice? There has come spontaneously from every side evidences of the warm and enthusiastic welcome, increased by the quick honor of your elevation, and who can doubt but that it is a prophecy of the future, and that the brightness of to-day will remain with you, not merely as a memory, but as a widening and deepening reality through the

more abundantly than it is bestowed. You are leaving a most honored and beloved prelate who is tenderly attached to you, but who finds consolation, no doubt, in the thought that the white spires of St Patrick's will hail with delight the towers of the Immaculate, as they rise heavenward to be together they rise neaverward to be perpetual reminders in sunshine and storm, to the millions that look up to them, that it is the faith which they them, that it is the faith which represent, and it alone which can strengthen the walls of the social fabric, giving dignity and freedom to the individual, honor and perpetuity to the family, protection and stability to the

Your diocese lies upon a beautiful island, with the life and action and freshness of the mighty ocean around t. On both sides of its long expanse, the wealth of all the world is brought in stately ships; the travelers from every land first gaze upon your city, when the mists of ocean lift from their With the great metropolis bound to it, not only by its mighty bridge of iron, but by the ties of kinship and religion, the influence that must be excited upon the Christian Church, almost defies calculation. Greater is almost defies calculation. the number of Catholics, more gigantic in the work of evangelization, more cosmopolitan and consequently more Catholic than any other religious centre upon our hemisphere, their centre upon our united voice must ever command the greatest attention, their course be noted with the greatest concern and their action invariably followed by the most stupendous results. May we not rest assured that like the Church of Alexandria, both doctrine and holiness will ever distinguish these mighty Sees, the Mother and Daughter who sit by the shores of the ocean, and that the waves that break at their feet will ever bear to the Rock upon which the Church is built, the Gospel of Peter, the glad tidings of Christ, brought into the souls of man, into the sacred circle of families and into the destinies of our

NARD'S CKAY. T freely

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Dizspiaction upon all irritabiliw and power ctly harmless

olia, In-

icago, III. ottle. 6 for 55. for 89. Co., Druggist, Dep. Sheriff Wheeler Does Not Care to Live

# HOOD'S

Sarsapariila

It would be difficult to find a man better known in the vicinity of Burlington, Vt., than Mr. R. D. Wheeler of Winooski Falls, the efficient Deputy Sheriff of Burlington county. He says \*C. I. Hood & Co., Lowell, Mass.: \*Dear Sirs: If Hood's Sarsaparilla cost

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I should still keep using it, as I have for the past ten years. With me the for the past ten years. With me the question as to whether life is worth living depends upon whether I can get Hood's Sarsaparilla. I don't think I could live without it now, certainly I should not wish to, and suffer as I used to. For over ten years I suffered the horrors of the damned with

Sciatic Rheumatism

for if ever a man suffers with anything in this world it is with that awful discase. It seems to me as if all other physical suffering were compressed into that one. I took about everything man ever tried for it but never got a dollar's worth of help until I began taking

Hood's Sarsaparilla

I have taken it now pretty regularly for ten years and have no more pain and can get around all right. I have advised a good many to try Hood's Sar-saparilla." R. D. WHEELER, Deputy Sheriff, Winooski Falls, Vt.

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common order of brain to be able to The New Man at Rossmere. strike a happy mean between the social and political prejudices which are his by inheritance, and the radical spirit of reckless progression which is abroad CHAPTER XVI. FACT AND PREJUDICE.

traordinary efforts to save the levee

His place would have been entirely

o hold this opinion in abeyance until

their neighbor had been pronounced entirely out of danger from the attack of pneumonia that followed his immer-

The temporary stoppage of the sew-ing machine Mrs. Ralston was operat-ing had been improved by her aunt to

express the above sentiment. 'Sula slowly creased a tuck in the garment

under her fingers. She did not turn her head as she said: "Gratitude is the shortest lived of

all the emotions, and the one most sus

ceptible to the chilling effects of time."

"Have you your book of 'Beautiful

Thoughts open in front of you there

That retort sounds so tremendously booky, 'Sula."

'Sula laughed at the insinuation.

"No," she said, "nor does one need

printed authority for finding you very

ungrateful and ungracious auntie, in

I have as good as made the man a pres

Mr. Southmead and the boys have

ent of my husband and my two sons.

almost lived at Rossmere since the day of that wetting. Of course, I appreci-ate the fact that he saved us from an-

other overflow, but he really has been

"I think in the long run you will

receive full compensation for your loan

know uncle says Carl does the major

"Yes, I know he says so, but I was

not aware of the fact before that my

on stood so much in need of healthful

The offended tones of Mrs. South

mead's voice were supplemented by an

"I think his moral and mental con

lition stand in decided need of doctor-

ing," Sula says boldly, hitching her chair a little closer to the machine, and

carefully adjusting her work under the

She faces about in preparation for

the controversy she perceives to be in-

facts squarely in the face? Our Fred

is the creature of circumstances, and,

pitied because his father's circum-

stances are no better; but I am sure, Sula, he makes quite as good an ap-pearance as any of the boys of his

as such, is very much to be pitied.

"Now, Aunt Amelia, why not look

"I do not concede that. He is to be

"I do not intend to try to refute that

bit of mother-logic, but for Fred's own

lays had an assured position in the

privileges of true manhood?

Southern boy of the present day must her life immediately to the war. Stirlneeds have something far beyond the ing Denny was the representative of

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 reword which will now you many times over for your trouble. The proprietor of THE LADIES PICTORIAL WEEKLY offers either a first-class Upright Plann on a cheque for Three Hundred Bollars to the person who sends the first correct solution of the above rebus, a reward of a part of trouble Blannond Ear Rings for the second correct solution, a complete Rusiness Education at a Convincial College for the third correct solution of the above side Gold Watch for each of the next five correct solutions, as SHK Breess pattern (15 virids in any color) for each of the next five correct solutions, an elegant Blannond Brocch (solid gold) for each of the next five correct solutions, an elegant Blannond Brocch (solid gold) for each of the next five correct solutions is silven) for one month's trial subscription (five copies) to THE LADIES PIC-TORILAL WEEKLY, Conda's high-cross, itustrated newspaper. The envelope which contains correct solution bearing first postmark with receive first reward, and the balance in order as received.

For the correct solution received last is offered a Swift Safety Bievele valued at \$140.

nce in order as received.

For the correct solution received last is offered a Swiff Safety Bicycle valued at \$140.

For the correct solution received last is offered a Swiff Safety Bicycle valued at \$140.

If the next to the last will be given a initial generia. Diamond Far Rings, for the third, earth and fith from the last will be awarded an elegant sol d Gold Watch; to the sixth events, eight, ninth and tenth from the last will each be awarded either a SIR Dress storn (it yards in any color) or a Swiss Music Box; playing six pieces.

Here should be as many at one broder I persons sending correct solutions to this rebus, chewill be retained which a value I persons sending correct solutions to this rebus, chewill be retained with a value I'e Prize. Nones of those receiving leading rewards like published in prominent rewspapers throughout Canada.

Extra premiums will be offered to all who are willing to assist in increasing the subscripton list of this popular illustrated weekly. The chieff in off they this urize rebus is to are action to the canada with a strength of the chased with the property of fairs. You can easily according to our reliability twinguisms through

tract attent on the and infroduce our publication. It should not be classed with catch-penny affairs. Venean e silvaceurin as to cur reliability by inquiring though any commercial agency. Perfect impartiality is guaranteed in giving the rewards. All solutions must be mailed on or before june 181, 1892. Address:

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

Cut the above advertisement out.

rritated toss of her handsome head.

of Uncle George and the boys.

good and the major does Fred good.

"Ungrateful and ungracious! Why,

this matter at least.

lionized ad nauseam.

influence.

resser-foot.

vitable.

in the land, and which appeals strongly to his restless and untrained ener-"After all, Ursula, Yankee thrift was at the bottom of Major Denny's exgies.'
"Then I suppose the inference is, that it is only by the aid of such a well-

ruined by an overthrow, and he would balanced prodigy as the new man at have lost a thousand bale crop, where your uncle George would have lost only Rossmere that my son can hope to find four functe George would have lost only four hundred. I wonder though how many crops it would have taken to pay your uncle for all that Major Denny has suffered for that jump into the ditch." "He will certainly find it all the sooner from such association," 'Sula says, giving the wheel of her machine such

an emphatic whirl that conversation is Mrs. Southmead was gracious enough rendered practically impossible. Mrs. Southmead rocked energetic

ally, in the perturbation of her spirits. She was angered to think that no one member of her family could be brought o take exactly the same view of this Yankee major as she entertained. George, she declared to herself, was such a big-hearted, generous creature, that it seemed as if he were about to devote his life to the major, in a spirit of apology for ever having been un-friendly toward him; and Frederic's infatuation was only secondary to his father's. Mrs. Southmead had all a conservative Southern woman's dislike for a thing without a precedent, or a person without known antecedents. "You know, George," had been one of

her stock arguments against opening their arms to their mortal for have no means of discovering who the man is or what he may have sprung from;" to which Mr. Southmead would recklessly respond that he didn't care if Denny had never had any father, or mother either. When it was confidently believed that Stirling's magnificent physique was about to succumb to the tremendous strain he had put upon it, she had melted into pure woman! pity, but during his convalescence she had congealed again, and all the more rigorously that Mr. Southmead had constituted himself head-nurse at Rossmere, and was rarely ever at home ceeded in convincing herself that she had a genuine grievance against the major, and was inwardly provoked at

In fact, Mrs. Southmead sucher inability to formulate it convincingly to any body else. But then the man at Rossmere was only one of her grievances.

The springtime of her high-water excitement had ripened into early sum mer heat and languor. The crop which had run such narrow risk of total annihilation was now covering the land as far as her eye could reach with glossy, shrub-like foliage, the multitude of its delicate, triangular "forms" indicating a heavy yield of cotton. The prospect of a big crop, her husband assured her, was better than it had been any previous year since the var. But Mrs. Southmead was not elated. She knew that the very best crop that the place could possibly pro-duce would but diminish by a small fraction the debt which hung over them. She knew that in the fall of the year wagon after wagon would go pladding through the heavy swamp roads, piled topling high with bulky bales of cotton, each one of which was an opulent-looking fraud, so far as he individual benefit was concerned. She sake I wish you could be brought to knew that the merchants in New take a broader view of the matter.
The men of the South in ante-bellum Orleans only carried her husband through, year after year, in hopes of getting back what they had advanced world, and, although frowned upon by the year before, and that the needs of one class in the North, they were the family were dealt with in a sort of fawned upon by another; and they had wealth and leisure which enabled them to cultivate certain social graces that you can fashion, harrowing to every redounded to their attractiveness. faculty. She knew that po even then degrading herself by mak-ing dresses for the colored "ladies" in the quarters, as the only device she Moreover, they mingled with the world on a footing flattering to the pride of the large majority. Now all that is the large majority. Now all that is changed, and the youth of the present could hit upon for making a little ready money; she wondered vaguely how they would all be clothed after a while, when everything was worn out generation are in a predicament of the worst possible complexion. Divested of the factitious dignity which enand there was no money to buy any more, which of course must happen if vironed the old slavocracy; minus the revenues drawn from the institution of they went on in this way: she grieved to think that Frederic's education was slavery; born amid the convulsive throes of a tremendous revolution; reared in an atmosphere thick with the left incomplete, and that Carl's prospects for any at all were so dreadfully slim; she felt with Stephen Blackpool, that it was all a muddle. The muddle motes and beams of unhealthy traditions and prejudices—what can they be expected to know of their own inherent granted, some one must have made it.
Mrs. Southmead traced every woe of strength, or the inalienable rights and

that action and the exponent of the ideas that lead directly to it. Plainly, it was her duty not to yield to the blandishments of this man. A treaty of amity with him was condoning the crimes of his section; she really had peen weak in not combating more strenuously the hold he had gained upon her husband's affections. Failing Stirling felt more than ever respon to discover any easy solution to the sible for Manton's staight walking. muddle, she took refuge in a sort of The two men understood each oth diffusive asperity, of which 'Sula, as the only culprit close at hand, received

"Ursula, do you ever oil that machine? It makes more noise than a corn-sheller, and I have a most abominheadache

"Why didn't you say so before?" Sula rose and closed the machine immediately. "I would have stopped

"I didn't suppose you dared stop.
I took it for granted you were under
bond to finish those dresses by Sunday."
"I believe I am," says 'Sula, laughing merrity. "Sunday is Uncle Josh Hick's funeral, and this dress," holding up a brilliant purple alpaca, "is for his widow. Won't she be clad in

the royal?" "To my certain knowledge Josh Hicks died and was buried three years ago," Mrs. Southmead says, emphatic-

ally.
"Speaking after the manner of men, he was; at least he received his fleshly interment so long ago as that, but his manes will presumably be appeased only after the ceremonies on Sunday, when his funeral will be preached."

"Ursula! That is a God-forsaken life we are leading! The white people with no regular opportunities for ship, and the blacks desecrating the very names of religion with their bar-

"I think that is the very graves aspect of our lives. But is such mat-ters were slightly regarded before the war, when the building of a church would have been play-work, the sup-port of a minister a trifling tax, and attendance easy enough, what hope is there now?'

"You may well say 'what hope now?" And to think I am the only person in the house who sees any im propriety in taking the author of all our woes into our bosoms?" " Major Denny the author of all our

'Sula repeats, with flushed woes! cheeks and well-opened eyes.
"He is a Yankee! That is enough

for me-and ought to be for you." "Aunt Amelia," says 'Sula, with grave reproach, "I predict the day when you will recall every one of those

words with regret and remorse. "Perhaps! I will notify you when I feel the preliminary pangs of regret and remorse." Mrs. Southmead resumed her crochet with renewed energy, rocking and brooding over the batch of grievances that no one either understood or cared to understand much less sympathize with, and finally convincing herself that she was was an unrecognized martyr.

CHAPTER XVII.

WIVES, AND HOW TO MANAGE THEM.

The period of convalescence was sure and rapid with Stirling Denny, and the time soon came when he could no longer claim the friendly services of his neighbors on the score of in-

"It is worth while being sick once in a while," he said, holding Mr. Southmead's hand in a cordial farewell "to discover that one has such clasp, true friends. I shall miss your daily visits, and I am loath to give up the

"Oh! but, by George, you know we are all so tremendously in your debt. We couldn't do too much for you We'd have been four feet under water but for that plucky jump of yours. You're pretty firm on your pegs, eh I'm not half satisfied at leaving you here alone. When is your friend Crayeraft coming back to you?"

A dark shadow swept suddenly over

the major's face.
"He should be at home now. Squire Thorn reported him as in a nelpless condition from a broken arm when I was first taken down, and he has been over to see me once in a while only. He certainly must have worn his welcome out with the Thorns by this time.'

"Craycraft seems to be such capital company that he's not apt to do that The squire's infatuation over him is something extraordinary. I should think the young man could afford to spare you a little time now. But you know my Fred is entirely at

your disposal." There seemed a deeper significance in the words than appeared on the surface, or perhaps Stirling Denny, ever on the alert where his brother was concerned, fancied there was. denly placing his hands upon stalwart George Southmead's shoulder, he said.

seriously: "My illness has made me selfishly oblivious of other matters. Craycraft is my guest, and I must recall him to sense of what he owes me. Will you be going that way soon?"

"I shall be going there to morrow. The squire and I have a swap of a steers for a mule pending 'You will say to Craycraft, then, particularly just now?"

Would you not prefer to send him a note?" "No. I know him of old. A casual remark, apparently emanating

Dr. Williams' Pink Pills contain in condensed form the elements for building up the blood and nerve system. When broken down from overwork, mental worry, abuse or excess, you will find them a never-failing cure. Sold by dealers, or sent on receipt of price — 50 cents a box, 6 boxes, \$2.59-by addressing The Dr. Williams Med. Co., Brockville. Take no substitute.

from you, might bring him. The formality of a note might impress him as a command. Craycraft is petulant in his resentments.

"As you will. You know the young fellow better than I do young fellow better than I do.

Appearing in the neighborhood as your friend, it's queer what a fancy old Thorn has taken to him."

without any more words. Mr. Southmead's last injunction was that he should not remain out on the gallery, where they parted, after the sun should go down. The major sat where he had eft him, dreamily recalling the confused events of the past six weeks, so long a time seemed to have passed since he and Ursula Ralston had looked into each other's hearts for one brief, pas-sionate moment. He hungered for the sound of her sweet voice once more.

It would be days yet before he could

With conscions ride over to Tievina. With conscientious intention to keep his promise to Mr. Southmead, he turned his eye toward the crape myrtle in the south-west corner of the yard, that always caught the last gleam of sunshine. He started with surprise. straight toward him from his front gate was one of the women who had occupied no inconsiderable portion of his thoughts for the past hour—the squire's wife. How handsome and selfpoised she looked, her easy progress unimpeded by the long riding-habit whose tight, plain cut displayed her beautiful shoulders and bust to the very best advantage. A round felt hat, with a crimson bird-wing for orna-ment, was pressed rigidly down over her forehead, leaving a mere line of white forehead visible between its brim and the fine, straight eyebrows. There was no embarrassment in her manner as she came forward and held out one small, gauntleted hand—only an air of quiet determination.

"I have thought of you very often," she said, "in your long sickness. glad to see you so far on the road to re-

Of the two, the major was the more embarrassed.
"You have not asked me to sit

down," she said, with well-invented gayety, lightly helping herself to a seat beside him, "and I know you are consumed with curiosity to know why 'To what are you in-I am here. 'To what are you in-debted for the honor of this visit?' is the way you should word it.'

was an undercurrent of excitement in her voice, and a flush on her cheeks that made her handsomer than ever.

"I confess to being more anxious than curious," said Stirling, with grave frankness. "I am compelled to believe that something very urgent has secured me the honor. You are not unattended?" There was a ring of reproach in the inquiry.

"My faithful Jim is with me, out

vonder, with the horses. "I should have thought-"

She interrupted him almost petulantly:

"I know. You should have thought that my husband would have been a better escort. He and his friend have gone back on the Mason Hills for a bear hunt. Perhaps, but for their all-day absence, I should not have mustered the courage to put into execution a resolution I formed some days ago." She was silent for a moment, tapping the heavy folds of her habit nervously with her riding-

whip.
"If I can be of any service to you, my dear madam

She interrupted him with vehement

rapidity: "You can, or, at least, if you can-

not, no one can. Try not to misjudge me, please. I have pondered over it alone so much that perhaps my ideas of propriety are getting all confused. I know I can trust to your honor. wish you to recall your friend Mr. Cray His presence is injurious to my husband. I never knew Mr. Thorn to dissipate before. The encouragement of a boon companion who has such boundless influence over him is ruinous You will wonder why I am not equa to the task of expulsion. I wonder myself. I am a coward who shrinks from discord and contention. I am powerless against my husband's expressed opposition in this matter. This was the only device I could hit upon. It was a desperate resource, but it was my only one. Perhaps it has robbed me of your respect. I should be sorry if it has, for I value it nearest approximation to happiness some of us ever attain.

In a few words of earnest sympathy Stirling assured her of his entire comprehension and sympathy.

"Had it not been for this unfortunate illness of mine," he said, "you

should not have been subjected to this annoyance so long. My illness has made me oblivious to everything not relating to self." Then she rode away, with the gloom

of the short twilight closing in about her. Through the darkening woods, whose fast-gathering shadows seemed but so many sombre reflections of her own gloomy experiences, Agnes rode homeward, followed at a respectful distance by Jim Doakes, her most faithful servitor and main dependent. unfamiliar aspect of a blackened treestump caused her horse to start vio-lently and break her saddle-girth. The delay caused by repairing it made her still later reaching home. she came in sight of the house and caught the glimmer of lamps through the windows, she inwardly confessed

The success of Hood's Sarsaparilla is because it possesses true merit, and no claim is made for it which is not fully supported.

to a decided sensation of nervousness. While conscious that she had done nothing reprehensible if it could be explained, the impossibility of explaining it made her uncomfortable and

> TO BE CONTINUED "God's Great Angel, Pain."

With whatever ill we are afflicted, we are apt to think it is the worst there is, and be quite ready to exchange it and fly to ills we know not of. Have we a headache, so much better is a toothache, where we can have the tooth extracted and the pain done away with; but have we a toothache, then all other ails dwindle into insignificance beside that piercing pain. If our pain is physical, we would rather it were moral or mental; and be it moral or mental, then the fiercest bodily pang seems to us slight in com-parison. Let our ail be what it will, it appears to us, for the time being, that we would rather have our neighbor's ail, be that what it may.

The fact is, we are impatient of any ill; we have a fancy that it is not in tended for us; if we seldom or never have been ill, the exception is our right; if we have already had illness, then we have had our share. Submission is not the first and easiest step in pain, nor any consideration of the value of pain as discipline, or as a method of development; we would be undisciplined and unde veloped, and be at ease and free from

suffering. Why there should be pain in the world is one of the chief mysteries that will perhaps always remain a mystery.
All that we can do is to accept it and use it, and try to rid ourselves of it by the means provided, and rest conten with the knowledge that we are not governing the world. When we of our own will and deed, can send a sphere floating through space, and relate it to the movements of suns and moons and stars, so that the seasons shall come in their time, and flowers and fruit and life appear, we can begin to question the wisdom that has made the earth and those upon it what they are. Till we can govern ourselves, are we going to talk about governing the world?

Physical pain is, after all, only an undue excitement of the nerve affected -an over-action of it. Any one who has never been able to command the calmness, and has had the curiosity can see for himself that the beginning of the sensation of pain is not unplease ant ; to a certain extent it is indeed a pleasurable sensation; and only whe carried on degree by degree does it be come disagreeable, then annoying, at last agonizing. The degrees are swift, perhaps-too swift in many instances for analysis-but with any merely common and gentle pain, so to speak, they

can be recognized.

We have said that the existence of pain in the world is a mystery. when we see the work that is sometimes wrought by it on those who have endured it in full measure, its reason appears less dark, for often it has not only made saints of them that were not saints before, but it has even given people who had only a little of it a deep sympathy with suffering, and so with humanity, that is not only beneficial in itself and enriching to the possessor, but is of vast use and service to that person's fellow-mortals. Anything which puts us into closer, more intimate, and dearer relations with our fellow-beings is not an evil but a boon; anything that enable us to be of service to them puts us in the line of those who are carrying out the divine purand all this, pain, well su fered, patiently accepted, does-some-- does when not patiently accepted but only undergone.

A Petrified Priest.

While breaking new ground for a farm on the left bank of the Arkansas, half a mile from Booneville, Colorado, the laborers exhumed the petrified body of a man clothed in the habit of a Catholic priest, says a correspondent of the Philadelphia Times. The dress and the figure might have passed for cunning handiwork of some great master of sculpture. The two hands were clasped about an ivory crucifix, which hung from a rosary suspended about the neck, while the head of an arrow, still protruding from the breast, told the story of how the worthy Father me his death; and in fact, so plain to be seen, that the body was hastily buried without a coffin, and the grave unhighly. Your friend is robbing me of more—the spirit of peace, which is the pearest approximation. Indians when he was killed.

The petrified body was removed to the church of the Annunciation, where it was visited by crowds from all over the country. The face is that of a the country. The face is that of a young man of refined and intellectual features, and the hands and feet are of elegant proportions. Those who profess to know declare that his shoes are of a fashion worn in the latter part of the seventeenth century, at which time, as is well known, devoted Spanish missionaries visited the country for the purpose of converting the Indians.

A crippled man is helpless: frost-bites cripple and St. Jacobs Oil cures trost-bites promptly and permanently. A fact without dispute.

An Enterprising Hotel Man. An Enterprising Hotel Man.

It is stated that a hotel man in Toronto has posted up a notice stating that all diners at his place who use Burdock Blood Bitters to tone up their appetite and strength, will be charged 20 per cent, extra. We do not knew how true this is, but B, B, B, undoubtedly does the work and does it quickly and well.

There the Bergell Out.

does the work and does it quickly and well.

Turn the Ruscals Out.

We refer to such rascals as dyspepsia, bal blood, biliousness constipation, sick headache, etc., infesting the human system. Turn them out and keep them out by using Burthold Bitters, the natural foe to disease, which invigorates, tones and strengthens the entire system.

REV. FATHER DAME THE REAL PRESEN

Sermon Preached at the C the Immaculate Concept York, 1879. "And whilst they were at suppe bread and blessed and broke and Disciples, and said: Take ye and My body; and taking the chain My body; and taking the chain of this; for this is My blood of of this; for this is My blood of of this; for this is My blood of the mission of sins." (St. Matthew, verses 26 and 28.)

MAY 14, 1892.

DEARLY BELOVED BRETHI prove from forty-five texts of doctrine of the Catholic will also prove that the Cat ion is the Bible religion, an testantism stands condemned Bible; and, moreover, I wil we must believe in mysteri in truths which we do not a Now, in order that you stand the better the argun I shall bring before you th I shall first state the doctr separated brethren - our

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they do not believe, they v from each other. What or A GOSPEL TRUTI the other denies as a position hence it is very hard to s Protestant friends believe. give the doctrine of some of Protestant bodies. The P say that in Communion we real body and blood o bread and wine as an embl The Methodists and the l me others, say that in Co take bread and wine, not a of Christ, but in memory of Lutherans-who are a ver for Protestantism started Luther; and his religion, l says it is bread and wine, and blood of Christ at th The High Church Episcop is the body and blood of there is no bread and wir

it is not transubstantiation Now, you see, it is ver what they all believe. state the doctrine of the Ca It is the teaching of the God established, the Chur established by Jesus Chris on a previous evening, a one to refute it-I do no is, Beecher, or any one them all to prove that Church is not the Chur

THE LIVING GOD, JES I say, then, that the C teaches that by the power by the priest in the M and wine are changed and blood of Jesus C truly and really receive ful in Holy Communion. Now, understanding Protestantism and the d olicity, let us see which on its side-whether it licity, or whether it is w For this purpose

you from the sixth John, and I will give the Bible, and your Bible, if you wish. I Gospel of St. John, the mencing with the of that chapter, and wh your Bible. Protestant friends-do I say dearly beloved Pr I speak hypocritically deep interest in your uld give my very I pity you exceeding are led astray, and yo I shall now read fro have said: "It is Prophets, and they sh of God," and that the when the people would merely by the prophe but that they would

Christ being God and THIS PROPHECY 1 "Every one that Father and hath lear Not that any mar Father, but he who i seen the Father." Amen, amen, I s

the Protestant Bible verily." These word time He was on earth to a solemn oath.—' promises them eterr in Him, and He co 'Amen, amen, he Me, hath everlasting diately He commer 'I am," says Chri Your fathers the desert, and they bread descending d that if any man ea ie. I am the liv from heaven. If a bread," which He "he shall live fore that I will give

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### REV. FATHER DAMEN, S. J. THE REAL PRESENCE.

sermon Preached at the Church of the Immaculate Conception, New York, 1879.

"And whilst they were at supper, Jesus took bread and blessed and broke and gave to His Disciples, and said: Take ye and eat; this is My body; and taking the chalice. He gave My body; and taking the chalice. He gave thanks, and gave to them, saying: Drink ye all of this; for this is My blood of the new Testament which shall be shed for many, for the remission of sins." (St. Matthew, chap, xxvl., yerses 26 and 28.)

DEARLY BELOVED BRETHREN-I will prove from forty-five texts of the Bible the doctrine of the Catholic Church. I will also prove that the Catholic religion is the Bible religion, and that Protestantism stands condemned by its own Bible; and, moreover, I will prove that re must believe in mysteries—that is, in truths which we do not understand.

Now, in order that you may understand the better the arguments which I shall bring before you this evening, I shall first state the doctrine of our separated brethren — our Protestant friends; -and that is a mighty hard job, for it is very hard to say what our Pro-testant friends do believe, and what they do not believe, they vary so much from each other. What one asserts as A GOSPEL TRUTH,

the other denies as a positive heresy; hence it is very hard to say what our Protestant friends believe. But I will give the doctrine of some of the leading Protestant bodies. The Presbyterians say that in Communion we do not take the real body and blood of Jesus, but bread and wine as an emblem of Christ. The Methodists and the Baptists, and some others, say that in Communion we take bread and wine, not as an emblem of Christ, but in memory of Christ. The Lutherans - who are a very large body, for Protestantism started with Martin Luther; and his religion, Lutheranism, says it is bread and wine, but the body and blood of Christ at the same time. The High Church Episcopalian says it is the body and blood of Christ, and there is no bread and wine at all; but

it is not transubstantiation.

Now, you see, it is very hard to say what they all believe. I shall now state the doctrine of the Catholic Church. It is the teaching of the Church which God established, the Church which was established by Jesus Christ, as I proved on a previous evening, and I defy any one to refute it-I do not care who he is, Beecher, or any one else: I defy them all to prove that the Catholic Church is not the Church established

THE LIVING GOD, JESUS CHRIST. I say, then, that the Catholic Church teaches that by the power of God, and by the words of Jesus Christ, spoken by the priest in the Mass, the bread and wine are changed into the body and blood of Jesus Christ, and are truly and really received by the faith-

ful in Holy Communion.

Now, understanding the doctrine of Protestantism and the doctrine of Catholicity, let us see which has the Bible on its side-whether it is with Catholicity, or whether it is with Protestant-For this purpose I shall read to the Bible, and your own Protestant Bible, if you wish. I read from the Gospel of St. John, the sixth chapter, mencing with the forty-fifth verse of that chapter, and when you go home your Bible, dearly beloved Protestant friends—do not think when life to save you. ould give my very I pity you exceedingly, because you are led astray, and you do not know it. I shall now read from St. John, as I have said: "It is written in the Prophets, and they shall all be taught of God," and that the time would come when the people would be taught, not merely by the prophets who were men, but that they would be taught of God, Christ being God and teaching them :

THIS PROPHECY IS FULFILLED.

"Every one that hath heard of the Father and hath learned cometh to Me. Not that any man hath seen the Father, but he who is of God, he hath seen the Father."
"Amen, amen, I say unto you;"—in

the Protestant Bible we have "Verily time He was on earth were equivalent to a solemn oath.—"He that believeth in Me hath everlasting life." He promises them eternal life who believe in Him and Lagrange and His documents. in Him, and He commenced His doc trine in this solemn manner: "Amen, amen, he that believeth in Me, hath everlasting life," and immediately He commenced the doctrine: "I am." says Christ, "the bread of Your fathers did eat manna in the desert, and they died. This is the bread descending down from heaven: that if any man eat of it, he may not ie. I am the living bread "-not a 'dead bread "-" which comes down from heaven. If any man eat of this bread," which He says He is Himself, "he shall live forever, and the bread that I will give to you is My own

My dearly beloved Protestant friends, do you believe that it is the flesh of Jesus Christ? "No," says my Protestant friend, "Oh! no, sir, I do not what, my dear Protestant friends, do you not believe in the Bible? Do you not believe the word of God? He says it is His flesh: do you believe it? "No, if I would be the word of the says it is his flesh: do you believe it?" you not believe in the Bible? Do you not believe the word of God? He says it is His flesh: do you believe it? "No, sir, I do not." Well, but then, my dear friends, you do not believe in the Bible; you do not believe in Jesus Christ. "Why," gave my Protestant of what light is: but no man, from the last day." Christ here thing you cannot comprehend, but still him up on the last day." Christ here threatens with eternal damnation those who refuse to eat His flesh and drink. His blood. Now, my dear Catholics, pay attention to that; you believe in the Church, you glory in being a Catholics, why "gave my Protestant" of what light is: but no man, from the Christ. "Why," says my Protestant friend, "how in the world can I believe in such a thing as that? I do not believe in it, because I do not under-

stand it. We Protestants are an intelligent and enlightened people, sir, and we do not believe in a thing we do not understand. It is good enough for Catholics to believe in such things, because they are simple-minded people, who pin their faith to the sleeve of their priest; but we Protestants, we are an intelligent people, and we do not believe things we do not understand."

DO YOU NOT, MY DEAR FRIENDS? "No, sir, we do not believe in things we do not understand." My dear Protestant friends, tell me, do you believe the operation of your eye? Do you understand that, when I address a congregation of three or four thousand people, all of these people are repre-sented upon the retina of my eye with shape, form and color; and this material picture upon the retina of my eye brings to my mind thoughts, ideas and

of shape, of form, of color, etc?

Now, can you explain that to me—
how this material picture, upon the little ball of my eye, can bring to my mind, which is a spiritual thing, all these thoughts, etc? Can you explain everything is amystery. From the very the set of th that to me? I defy you all. greatest man that has ever lived-the greatest philosopher-has never been able to explain how matter can act upon spirit. Now, here is an action mind of God there are thousands of of matter on the spirit, the material truths which the mind of man cannot picture of my sight acting upon my soul, which is a spiritual thing, which cannot be seen, felt or touched, which you cannot explain. Here is a mystery -here is a thing that no man in the

you hear? "I suppose that I hear with my ear." Well, I know you do not hear with your eyes; can you ex-plain your hearing? "Oh, no!" Here is

ANOTHER NATURAL MYSTERY which you do not understand. Can you explain how that little air which mes from my lungs, the vibration of which air brings to your ear a sound, and that sound brings to your mind my thoughts, ideas and conceptions? Here is another natural mystery which you cannot comprehend, You say, you do not believe in mysteries : but here is another one you cannot under-

stand, but in which you believe. Do you believe that I move my hand? "I suppose so; I see it." And how do I move my hands? By my will. And what is my will? It is a spiritual thing, which cannot be seen, or felt and that by the simple act of my will I set into motion my hands, my lips, my eyes and my feet. In a word, the whole body of man is set into motion by the simple act of his will. Here is a mystery-here is a thing which you do not understand, which you believe in.

You say you do not believe in mys John, and I will give you nothing but teries, and what are you yourself but head to the sole of your foot. What is a man, but a combination of mystery upon mystery! You say you do not believe in mysteries, and what is all I speak hypocritically—I love you, my deep interest in your salvation, and I would give my your silvations. I feel a very deep interest in your salvation, and I flowers, and from that seed there springs up a mighty tree, that towers into the very clouds of heaven, and upon that tree appears beautiful foliage and charming deep interest in your salvation, and I flowers, and from these flowers, comes are in the believe what God teaches, whether he understands it or not." Very well, then, all we ask of you is to inquire has God said it, and if He has said it, flowers, and from that seed there springs up a highly tree, that towers into the very clouds of heaven, and upon that tree has God said it, and if He has said it, flowers, and from that seed there springs up a highly tree, that towers into the very clouds of heaven, and upon that tree has God said it, and if He has said it, flowers, and from the seed there springs up a highly tree, that towers into the very clouds of heaven, and upon that tree has God said it, and if He has said it, and if He has said it, flowers, and from the very clouds of heaven, and upon that tree has God said it, and if He has said flowers, and from those flowers comes a delicious fruit, and that fruit again Now, then, with regard can explain how that seed, which dein shape and form, and transforms it into fruit, and from that fruit come thousands of others seeds? Here is a natural mystery a thing we do not understand. You, Protestants, do not believe in that? You do not believe

in mysteries; YOU ARE TOO SMART FOR THAT.

Do you believe that this earth on which we dwell is an immense ball that neasures thousands of miles in circumference—a ball, with all its cities, towns and villages, its seas, likes and rivers, mountains, etc.? On what does this ball rest? On nothing, you say. It is suspended in space—hangs on nothing. Do you think that possible? How in the world can that be, that a ball of such tremendous weight haugs there, resting on nothing? Why does it not fall? Why is it suspended there? "Why," you say, "it is gravitation."
And what is this gravitation? You cannot explain what it is; so here is another natural mystery, something

else you do not understand. You believe in telegraph lines, do you not? You believe in sending dispatches. When you stand and talk to the operator, in the twinkling of an eye, whatever you say to the telegraph Europe. It does not take a minute to travel. What do you understand that to mean? "Why," you say, "it is electricity." Well, I guess it is; but will you be good enough to tell me what electricity is? "I do not know." operator here in New York is gone to will you be good enough to tell me what electricity is? "I do not know."
There it is again—a mystery, some-

mystery. And darkness is a mystery, and water is a mystery, and EVERY BLADE OF GRASS IS A MYSTERY,

and the stars in the firmament of heaven, and every living creature in the water and in the earth is a mystery, and you attempt to say, my Protestant friends, that you do not believe in mysteries, ignorant men that you are. If you were men of a little more education, if you knew a little more philosophy, and knew a little more of that yousee? "Well, what a question!
Do I believe that I see? Why, sir, I
know that I see." And do you understand your sight? Can you explain to me
your sight? Can you explain to me
you sight? Can you explain to me
you proclaim to the word that you are you proclaim to the world that you are an ignorant man. Because you know how to cipher and read and write, and, perhaps, by looking at a map, can tell the boundaries of the country in which you live, you imagine you are an enlightened people. But do not be too fast—"do not crow until you get out of the woods," as the saying is. It is conceptions—thoughts of size, thoughts of shape, of form, of color, etc? lieve in mysteries. The greatest of philosophers, the most scientific men of the age, have acknowledged that the fact that the mind of man, my dear people, is narrow and limited, and that the mind of God is unlimited and without bounds, it follows that in the truths which the mind of man cannot fathom; and all these truths, which are in the mind of God, and which the mind of man cannot comprehend, all these are mysteries to the mind of man. The more developed the mind of man world can explain. You do not believe is the more truths he perceives which in natural mysteries, my dear Protesa man of little education must look upon as mysteries. For instance. Do you not believe that you can hear? "Why certainly I can hear—I know that I hear." Well, and how do truths in mathematics which the man truths in mathematics which the man of no education in mathematics cannot see at all, and regards as a mystery. And so it is with the arithmetician the results of certain complicated problems are perfectly clear to him, but to the man who knows nothing

about it, it is a mystery.

You, for instance, may solve a problem by the Rule of Three, which is perfectly clear and correct to you, but the man who is ignorant of it regards it as a mystery; to you it is a truth, but to him it is a wonder.

AND SO IT IS WITH THE MIND OF GOD. All those things which are evident truths to the mind of God may be mysteries to the mind of man.

Now, when God reveals these truths—when He says: "That is a truth"-is not man bound to believe it? Is not God the infallible truth that cannot deceive? Is not His the wisdom that cannot be deceived? When, therefore, a truth is presented to our minds which we do not understand, what is the duty of man? he not bound to believe? Is he not bound to believe what God teaches? Do you see anything unreasonable in that, my dear Protestant friends? You think you are reasonable in rejecting mysteries, but, in reality, you are very unreasonable. When an infal-lible Truth says a thing, is it wise and reasonable that we should not believe it? In other words, is it not wise and believe in mysteries, and what is all nature but mystery? The seed that you throw into the earth takes root, my Protestant friend, "man is bound and few that got the seed that you have few that got the seed that you have few that got the seed tha you throw into the earth takes root, and from that seed there springs up a to believe what God teaches, whether springs up a to believe what God teaches, whether the springs up a to believe what God teaches, whether the springs up a to be the springs u

bread and wine, by the power of God, and by the words of Jesus Christ, can explain how that seed, which decays and rots, can have the power of drawing out of the earth all the material that forms the tree, that shapes the leaf, that forms the flowers, and tinctures it in so delicate a way, and tinctures it in so delicate a way, and the control of the body and blood of Jesus, has God said that it is? We must examine, and if is God has said it, man is bound the control of the control of the words of Jesus Christ, and by the words of Jesus Christ, an to believe it. Do you not agree with me now, my dear Protest-ant friends? Where is the man that ant friends? Where is the man that proposes to be a Christian, and does not say with me, "That is right, sir. If God has said it we are bound to be lieve it." Well, then, let us see if God has said it. You want the Bible? "Yes, Father, we want the Bible—we love the Bible, sir." Very well, then, we shall give you the Bible: "And Jesus said, I am the bread of life, which came down from heaven. 1 am the living bread which came down from heaven, and the bread that I will

give to you is My flesh." JESUS SAID IT IS HIS PLESH. Do you believe it? Do you believe the word of Jesus Christ? Do you believe the Bible? "The bread that I will give to you is My flesh." "And the Jews murmured among themselves," says St. John, the Apostle, and said "how can this man give to us His flesh to eat?" You see, the Jews understood our Divine Saviour in the literal sense of the word—that they were really to eat His tiesh and drink His blood—and they said: "How can this man give to us His flesh to eat?" Then Jesus said to them: "Amen, hath everlasting life, and I shall raise him up on the last day." Christ here

plauded as having discovered it, has been refuted, and we do not know yet what light really is. It is a natural These are the words of Jesus Christ: You shall not have life in you. "He that eateth My flesh and drinketh

My blood," says the Saviour, "hath everlasting life, and I shall raise him up on the last day, and he shall live for-ever; for, says Jesus Christ, "My flesh is meat indeed and My blood is drink indeed." Christ knew that after fifteen hundred years Protestantism would come into the world in Germany, and that Pro testantism would deny that it is the real body and the blood of Jesus, and that they would say that the bread and wine were only in memory of Christ. Therefore says Jesus: "My flesh is food indeed"-in truth and in reality-"and My blood is drink indeed"-i truth and in reality. When, there-fore, you desire to derive from the Bible the real and actual doctrine, you must read the Bible as it isadd nothing to it, take nothing away from it. Take the plain, obvious meaning of God's holy book, and then you have the Catholic doctrine. In order to derive the Protes tant doctrine from the Bible you must say just the contrary.

CHRIST SAYS, "MY FLESH IS FOOD IN-

DEED." "I believe it," says the Catholic, and the Protestant says "I do not."
Christ says "My blood is drink indeed"—in truth and reality. "I believe it," says the Catholic, and the
Protestant says, "Lord Jesus allow
me to differ from you. You say it is
your flesh, now allow me to differ from your flesh, now allow me to differ from you. You say it is your blood, allow me to differ from you, and I hope you will not take it as an insult. Allow will not take it as an insult. me to tell you, it is only bread and wine." So, the Protestant religion teaches precisely the contrary of what Jesus says. Now, who is the Bible Christian? Is it the Catholic, who says: "Yes, my Saviour, it is Thy flesh and it is Thy blood." Is i the Catholic who is the Christian? The Protestant says: "The Bible is my faith, the Bible is my teacher." And the Bible says: "If there be any man sick among you, let him call in the priest of the Church, and let him pray over him, anointing him with oil in the name of the Lord." Here is the command of the Bible, that the priest must come to the sick man and anoint him with oil. Do you believe that, my Protestant friend? "Oh, no, sir; I do not believe any such superstition

as that." But the Bible says you must.
"Oh! well, we cannot follow the Bible all the time," says my Protestant friend. Where is the Protestant who calls in the priest in time of sickness that he may anoint the sick person with oil? You see, you do not follow the Bible, my dear Protestant friend; you do not take the Bible for your guide or teacher.

The Bible also says you must confess your sins (St. James, fifth chapter). Do you do that?

DO YOU CONFESS YOUR SINS? "Why, do you think I am such a simpleton as that?" answers my Protestant friend. But the Bible says so, my dear friend. Here you go against the Bible again. The Bible says also that you must fast. Christ says also have given you an example, that as I have done, you do in like manner." have given you all example, that as I have done, you do in like manner." Christ fasted. Do you fast? "Of course not." The Bible tells us that the Apostles fasted, even after Christ had gone (thirteenth chapter of the Acts of the Apostles). We read of the Saviour fasting and praying. Do you fast? "Oh, no we do not fast!"
Well, then, you do not follow the Bible. appears beautiful foliage and charming flowers, and from those flowers comes a delicious fruit, and that fruit again thousands of other seeds. Can you explain it? Where is the man who can explain how that seed, which do lays and forty nights, and the Apostles asted. I cannot say too much in this cture, as it would take too much time rom the real subject on which I speak

o-night—Transubstantiation.
"For My flesh," says Jesus, "is meat
indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth CONTINUED ON SIXTH PAGE

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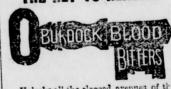
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## London, Saturday, May 14, 1892.

LUTHERAN ACRIMONY.

We had occasion to mention recently the action of the Austrian officials in Vienna who closed a Methodist church on the complaint of the Lutherans, who were displeased because a prominent member of their sect had joined the Methodist Church and had given large contributions towards its funds.

The matter was at first recorded by several journals as an act of Catholic hostility to Protestantism; but it was soon made evident that it was, instead, an act of hostility on the part of one Protestant denomination towards an-

In Austria there is complete religious liberty; but as the population is very much mixed between Catholics and Protestants, Greeks and Jews, there is a law which is intended as a rafeguard against gross attacks of one denomination upon others, lest such at tacks may lead to breaches of the peace. This law is no more intended as a protection for Catholics than for Protestants; and in fact, since Catholics are considerably more than twothirds of the population, there is so much the more restraint upon them than upon the non-Catholic population.

It was of this law that the Lutherans took advantage to have the Methodist Church in question closed; and it was the intolerance of Methodist dogma which afforded them the opportunity One would reasonably expect that

the body of doctrine taught by a Church claiming to be strictly founded on the Gospel, would not contain a doctrine calling the Sacrifice of the Mass, purgatory and prayers for the "blasphemous fables." They dead. are all Scriptural doctrines; and though Methodists do not profess to discover them in Scripture, at least no Protestant denomination should condemn them as blasphemous, while professing to permit the greatest latitude to individual judgment. But the articles of Methodist faith, being borrowed from the Book of Common Prayer of the Church of England, contain this condemnation, and the Lutherans took advantage of this fact to complain of language so insulting to Catholics, and thus succeeded in having the Methodist church closed by the officers of the law, under the statute above mentioned.

Now the Methodist papers are reproducing from the Methodist Times an article translated from one of the Lutheran religious journals, the Austrian Protestant, of Klagenfurt, in which the most bitter language imaginable is indulged in against Methodism. The article says:

'The political authorities have forbidden the 'Speaker' of the Methodists, (they have no legally ordained ministers, although they assume the title, any further ministerial activity with the well-known Methodist penitential struggles and hysterics inseparable therefrom, and have closed their place of meeting. If this news be correct, the authorities, no doubt, had good reasons for their action. The Protestant Church in Austria rejoices in the highest patronage and in legal pro-tection. Among some hundred Pro-testant sects, the Methodists are the most impudent, the most intrusive and the most treacherous; and wheresoever they insinuate themselves they cause nothing but discord and strife in the serpent-and a very poisonous one, too -at one's breast for the sake of a ridiculous craze, 'Liberty of Worship,' forsooth, would be folly. . . . . It forsooth, would be folly. . . . It is said that one of their Speakers,

whether the one in Vienna, I cannot tell,) was formerly a ventriloquist and acrobat in a company of rope dancers. He was converted somewhere, and became Speaker, etc."

There is much more of similar Billingsgate, a portion of which we cite merely to illustrate the hatred which one of the sects can entertain for the in Ontario.

true of Lutheranism. Ordination, the Province of Quebec, nor to the the thorough organization of the Freeto be of any value, must be French-Canadians. derived by actual succession from the It is known to our readers that ciations, they have made matters look flicted on him: "I have visited the the religious prejudices of the people existence. A fair day's wage Apostles, who were commissioned by the representation of the Pro- as if they were the representatives of Pope, and I will do the same whenever of England and Scotland especially,

the ministry, but the Lutherans lack an Apostolic succession and jurisdiction equally with the Methodists. Indeed none can have a valid authorization to teach and preach Christ's doctrine and administer His sacraments, without union with the See of Peter. the fountain-head of all ecclesiastical jurisdiction.

It is evident that the Lutherans of to-day are as intolerant as was Luther himself, of any who would presume to make use of the privilege of separating from the Church, which he did can show that it has existed continuously since the days of the Apostles.

THE CENSUS, THE REDISTRI-BUTION BILL, AND THE QUEBEC EXODUS.

In common with all patriotic Cana dians we before now expressed our regret that the Canadian census does not show that increase in population during the last decade which was reasonably expected. Up to 1861 there was but little difference between and the United States : but since that time there has been a steady and alarming decrease in the percentage of the Dominion during every decade

On the causes which have contributed towards this state of affairs it is not our purpose to expatiate here. as they have been sufficiently dwelt upon by the secular press; so that our readers have data enough or which to base their own conclusions. At present we need only express the indisputable truth that it is a matter of grave importance, to the consideration of which our Government should address itself with earnestness, that we may not fall behind our neighbors in prosperity.

We are aware that there are cause of this condition of things which are beyond the control of our Government, but there are others which can be controlled, and we hope the Government of the Dominion will apply itself with energy to retain the population which naturally belongs to us. This can be done only by making Canada in every respect as desirable a country as possible to live in.

We have stated that it is not our in tention to discuss at present the political causes of the actual state of affairs. nor to propose the remedies. We trust that there is sufficient wisdom among our legislators, and especially among the members of the Cabinet, to discover these causes and to apply an effectual remedy to the evil complained of.

The introduction of the new redis tribution Bill by Sir John Thompson calls attention to one feature of the case here: that is, to the frequent references the "exodus from Quebec," which we must confess has been alarming to us as Canadians; for increase of population is the best evidence we could have found. of increased prosperity. But the curious thing about the matter is that since the partial publication of the census returns for 1891, there has been much less harping upon the Quebec exodus than before, on the part of the Mail and other journals we might name.

It was the custom of these journals to say that the French-Canadians were driven out of the country by the horrible exactions of the Quebec clergy, which impoverished the people, and made it impossible for them to earn a living.

We several times proved by undeniable statistics that this impoverishment is mythical. The Province of Quebec is not naturally so favored as Ontario, yet it is a fact that in the matter of wealth Quebec falls very little the Protestant Maritime Provinces.

Ontario is also much more heavily taxed for the support of its fifty or more jarring sects than Quebec. The salaries paid the Protestant parsons are largely in excess of those of the Catholic priesthood, and the former are by far more numerous. We proved also, by the greater prevalence of mortgages, and the smaller number of freeholds in Ontario, in proportion to population, that the masses in Quebec are really more prosperous and happy than those

But the Redistribution Bill which It is of course perfectly true, as the was last week brought before Parlia-

Quebec being fixed at sixty-five. ment should be aroused to secure a and liberty of action." From this it follows that the Provinces which outstrip Quebec will have decennially an increase of representation, while those which fall behind will have their representation diminished. Yet the diminution will not take effect unless the Provinces in question fall by the Republicans will be proved to ing persecution. The bulk of the behind at least five per cent. in their comparative population during the decade. The Redistribution is there fore nearly an index to the compara not hesitate to claim when he set himself tive increase. Now what is the act up as the leader of a new sect, in ual state of affairs in this respect? opposition to the only Church which While Quebec is to retain its sixtyfive members in the next Parliament the whole Dominion is to lose two. This shows at a glance that the general per centage of increase is not very different from that of either Ontario or Quebec. As a matter of fact, the percentage in Ontario is 9.65: in Quebec 9.58: in the entire Dominion 11.66. But if we exclude the new Provinces, we shall have the increase of the rest of the Dominion 8.13. If we are to attribute the exodus from Quebec to the tyranny of the clergy, the percentages of increase of Canada how will this rule work as applied to gained the ascendancy at the recent the Protestant Provinces? Their clergy must be as oppressive as Turkish Bashaws.

> We believe, however, that the censu has effectually silenced the Francopho bists on this subject.

But we must not forget that these journals have been repeating the statement that the French percentage is increasing greatly even in Ontario as well as Quebec, and much more rapidly than the English. If this be so, the force of our reasoning will be increased in the same ratio. The argument of the bigots has therefore been like a shotgun in the hands of an unskilful hunter-it does more execution on the hunter than on the

### THE E. B. A.

We were very much pleased last week to be honored with a visit from the head officials of the Emerald Beneficial Association — Grand President D. A. Carey, Grand Secretary W. Lane and Grand Treasurer C. Burns, of Toronto. To the businesslike management and tact of these gentlemen may be attributed the great success which has attended this association. It is most satisfactory that the meeting of the Grand Council, held a few days ago in London, was of a most harmonious character, and the result will doubtless be a continuance of that well-deserved prosperity which has attended the society in the past. We have now in Canada an abundance of Catholic associations into which both young and to which we feel it our duty to refer old may with profit enter. The multiplication of Catholic societies would, which have been made in the past by we think, be a mistake. Far better ould it be to fill up the ranks of those now in existence. For the particular object which the E. B. A. has in view no better organization can be

### THE CHURCH AND THE FRENCH REPUBLIC.

The municipal elections took place throughout France on the 1st inst., except in Paris, and the result was not unexpected that the Republicans should gain a decisive victory. The cable despatches show that this has been the case. The Republicans, it is said, have gained every seat in the Department of the North, with a single exception. The Conservatives came next in order, and the Socialists last. Revolutionists have been elected in some departments, but it would appear that they have shown but little strength throughout the country.

We are not to infer from the meagre reports which have as yet reached us short of Ontario, and is far ahead of that the result is a victory for the anti-Catholic party which has heretofore ruled in France under the name of the Republican party ; for though it must be admitted that the opposition to religion which has hitherto been manifested by the rulers of the country has come from the ranks of the Republicans, the Catholics of the rural districts have shown an apathy in regard to the elections which can scarcely be realized by people on this continent who have been all along accustomed to exercise the franchise under a constitutional form of Government.

It is indubitable that France is Catholic at heart, notwithstanding the fact Lutheran writer asserts, that there is ment by Sir John Thompson puts be- that infidels have managed to control no ordination of any value in the fore us very strongly the fact that the the reins of governments. The infidel Methodist ministry; but the same is exodus from Canada is not confined to party have been active, and through masons and other Freethinking asso-

truly Catholic government; and we The French clergy are not hostile to believe that this sentiment has been the Republic as a form of Government; fully aroused. We feel confident, yet it is not a matter for surprise that therefore, that the arrival of the mails many of them look upon it with some will confirm our opinion that the suspicion, whereas from the Repubtriumph which has just been achieved licans they have experienced unceasbe a triumph of Catholic Republican- clergy understand, however, that all

support the Republican candidates cordance with the wish of the people with their duty to religion. This that it was fully concurred in by Cardinal Lavigerie and a large majority of the French Bishops. The Republicanism which the Holy Father and the Bishops unite in recommending to the people is a Republicanism which shows due respect to religion; and it is to us an omen that this is the kind of Republicanism which has elections, when we find that the Socialists will be weaker than ever in the new Municipal Councils. Among the Infidel Republicans, the Socialists are a potent factor, and their practical annihilation betokens a triumph of Christian principles, which we trust will now prevail.

That our confidence is not misplaced seems to us a certainty, as the Catholic people of France are more on the alert now than they have ever been before, to save religion from the persecution to which it has hitherto been subjected. The Bishops and clergy have been a potent influence in stirring up the people to energy and activity in the struggle. Recently the socialistic element has been very active even to disturbing public worship in the churches. We have been informed week after week that Socialists have interrupted the Bishops and priests in the delivery of their sermons, or while the Holy Sacrifice of the Mass was being offered up. Such outrages would naturally recoil against the perpetrators of them; and we have no doubt that the discomfiture of the Socialists has been the more complete during the recent elections on this account. A large number of Bishops have also recently issued pastorals to their diocesans urging them to vote at all elections against candidates whose

sympathies are with the Infidel party. These pastorals were issued especi ally with a view to the securing of Municipal Councils of a better class than had hitherto been elected. Some of the Councils had even passed violent resolutions against religion, and the Bishops explained to their flocks that if through the votes of the people any candidate be elected who will in future propose measures hostile to religion, the supporters of such men, and all who through apathy shall have neglected to vote against them, will be responsible before God and their own consciences for such opposition to religion, and for having put such Councillors into a position in which they were able to perse-

cute the Church. In giving this advice, the Bishops are fulfilling a sacred duty. The per secution of the Church has been so out rageous that energetic measures were needed to counteract the evil, which can be corrected only through the ballot-box; so it is at the ballot-box that the Infidels must be met. It is there that good Catholics will meet

It has been announced in the Chamber of Deputies by a member of the Cabinet that the Bishops who have issued the circulars regarding the elections are to be prosecuted, and that their

stipends will be stopped. This threat of the stoppage of the stinends of the clergy is the means to which the Government now resorts habitually to ensure the subserviency of the clergy, and to prevent them tion why His Lordship should not air from exposing the acts of persecution his political programme before meetto which they are being daily subjected; but the very fact that the Government finds it so frequently necessary to resort to this means of coercion is evidence that they cannot gag and the like assumed by the League; either Bishops or priests by resorting to it. The Bishop of Mende is now especially threatened with it; but he will undoubtedly treat the threat with electorate will pass their verdict very the same indifference as his colleague, soon, perhaps within two months from the Bishop of Carcassone, exhibited when his stipend was cut off because land. he visited the Pope. He told the It will be remembered that but a

The Catipatic Liceovis. Christ to perpetuate the Church and vinces in our House of Commons is public opinion, while in reality they I shall deem it useful. You may de- asking them to oppose Home Rule, bemade to depend upon their relative are but an insignificant minority. It prive me of the money, but I can for-cause the oppressed and persecuted population, the representation of requires only that the Catholic sentifieit that rather than my self-respect exiles from their native soil had fought

> that is needed is a proper change in After the unequivocal and urgent the personnel of the Ministry to ensure advice tendered by the Holy Father a Republic in which they can confide. to the Catholic people of France to This change they are determined to give their support to the Republic, it bring about so that they may have a was to be expected that they would Republic which governs truly in acwherever they could do so consistently We expect to hear that the first actual step toward this consummation has advice was strengthened by the fact been taken in the municipal elections hitherto been the chief support of Toryheld on May-day.

### A CABINET-MAKER'S ERROR. When Mr. Abbott, Premier of the

Dominion House, resolved to reconstruct the Cabinet, the people generally entertained the hope that some new timber of first-class quality would be used, but they have been sadly disappointed. In the shuffle that has taken place, faulty planks have simply been removed from one spot to another. This hands-all-round-balance-all-backto folios mode of rehabilitating the worn out structure may satisfy the cravings of that unlovely animal known as "political expediency," but surely our rulers in their cooler moments must realize the fact that indulgence in such a course will sooner or later result in a galloping attack of phthisis pulmonaris on the body politic of the powers that be. Politicians have at times a desire to indulge in methods which, as my Lord Dundreary would say, "no fellow can understand," and such seems to be the case in the work of recent Cabinet patching. A cloud labelled "ways that are dark and tricks that are vain," has hung over some of the departmental heads for the past few years, but somehow the banner of "expediency" has penetrated the vapor and brought

them a message to the effect that they

may retain their places if they send

their reputations to the laundry. people of the Dominion have for some time expected that Mr. Curran, member for Montreal Centre, would be given a place in the Cabinet, and not expressed that he has, to all appearances, been ignored. As a purse-proud characterize as the "common people," so may a majority-proud Premier dare to do wrong : but in both cases. as sure as the sun rises and sets, right, honor and truth will in the pefore the dark days come upon them. Mr. Curran's career in the Dominion House—the fact that he represents perhaps the most important constituency in the country-that he has ever been faithful to his party, and that he has, by his rectitude, his honor and his talent, been an honor to the House and a tower of strength to his political friends, should, in all fairness, be the means of gaining for him promotion to the ranks of the Cabinet. The Irish Catholics of the Dominion would look upon such a move with especial favor, and we may frankly say to the Government that the continual setting aside of that gentleman, to make room for infinitely less worthy men, will some day loom up before them as a serious mistake.

LORD SALISBURY ON CIVIL

"Lord Salisbury presided" on the 6th inst. "at a meeting of the Grand Habitation of the Primrose League, held at the Covent Garden Theatre. Such is the announcement made in a cable despatch of the date mentioned; and there can be no reasonable objecings of the League whose one purpose is to sustain the Tory Government. Neither have we objection to the highsounding titles of Grand Habitation but the purpose of Lord Salisbury's speech is of some importance, as it refers to the great issue on which the lif the Government is wholly to blame the present date-Home Rule for Ire-

Minister who informed him by letter of few weeks ago Lord Salisbury, speak- over that branch of the service, the punishment which had been in ing on this same subject, appealed to should be speedily swept out of

against England in France and the United States nearly or fully a century ago. Surely nothing else than this could have been expected from men who had been down-trodden under the most brutal penal code which had ever oppressed a people, not excepting the laws by which Nero and Diocletian hoped to exterminate Christians nearly two thousand years ago. But if Irishmen should be oppressed now on account of the deeds of their ancestors, surely some consideration should be shown to them for their having fought the battles of England during the present generation, in the Crimea, in Abyssinia and Egypt. And it appears that so think the people of London itself, who have ism, but who, just after Lord Salisbury's appeal to their religious prejudices, responded by routing the Tory candidates at the municipal elections of the

great metropolis. The appeal to religious prejudice has fallen flat, so the British Premier makes now an appeal to the timidity of Britons. He said at the Primrose League meeting that "Ulster has to dread being submitted to the despotism of her foes;" and "any attempt to subject Ulster to Archbishop Walsh will rend society in two. Home Rule is not a message of peace, but of civil and religious war.

His Lordship omitted to state that ven Ulster has declared for Irish Home Rule by sending to Parliament a Nationalist majority. But His Lordship means to say that the Protestant moiety of Ultser will rebel if Home Rule be granted.

Britons are not what they profess to be if they are to be terrified by such threats, from doing a tardy act of justice to an oppressed people. If England is to be frightened by the rebellious threats of Colonel Saunderson and Ballykilbeg Johnson, her soldiers and sailors should cease to sing their song of "Britons never shall be slaves.'

### THE LETTER-CARRIERS. We have been more than astonished

to notice that it has been decided not to A very important section of the increase the wages of the letter-carriers of the Dominion. The opinion of the Postmaster General, it seems, is that, considering the class of work the men have to do, and the fact of their rea little disappointment has been felt and ceiving uniforms and boots annually, the present rate of pay is very good. Press despatches tell us that millionaire may imagine he can whole parishes in the province of ignore and defy those whom he would Quebec are being depleted of their population, while everywhere in the West we hear only too frequently that the very flower of our people-young men the cost of whose education in the High Schools is a heavy end have its revenge. We hope the tax upon us-are packing their valises Conservative leaders will take warning with a view to taking up their resid ence under Uncle Sam : and doubtless in a few years their allegeance will be transferred to the stars and stripes. What, we may ask, is the cause of the exodus? The immigrants will undoubtedly answer : "We are going to a country where we can get plenty of work and where our salaries will be much greater than we can ever expect to get in Canada." We state but facts. Politicians may wrangle and wrangle over the cause of the exodus, and it is to be hoped they will some day be able to devise a scheme which will enable us to boast that the conditions of life in Canada are as bright and promising as in the American Republic. Our rulers may tell us that they cannot understand why the young men should be going away and why wages do not rule as high in Canada as in the United States. But let us bring the matter home to their own doors. How does the Government treat the men in the civil service? Here are the figures for the letter carriers:

U. S. Canada. 600 360 800 390 1000 420 450 First year...... Second year...... Third year..... Seventh year... Eighth year.... Ninth year....

We must not forget, however, to give the Postmaster General of Canada due credit for the boots and the clothing, but it must be remembered that the Yankees are equally considerate. We doubt very much for the niggardliness so painfully evident in the Post Office Department, but it should, we think, become alive to the fact that the old fogy fog of Downing street, which still lingers for a fair day's work should be the rule.

If we expect faithful serv pay a salary which wi oiler to live in comfort letter-carrier supporting paying rent and defrayi cidental expenses of a la a year, a pair of boots clothes!

EDITORIAL NO

At the Quarter Sess held in Donegal, Carlow the Judges were each p a pair of white kid glove no criminal business calendar of the Court. this kind are quite comm and stand out in striking state of society in every o United Kingdom. Tho the granting of Home R people appear, indeed, leg to stand upon.

WE are glad to note t Board of Aldermen ha request of the Knights of Pavillion being placed a during the coming great that body. Fifteen h has also been voted the for the purpose of hel the expenses attending entertainment of the Board of Aldermen des their manly course. T acted in a just fashion, ings have been similar it required some pluck ation on their part to the at the indecorous eleme Bell seems to be the William. THE English papers

in quite an amount of pense of the Ulster Pall Mall Gazette says possess a good deal of l and a vast deal of When it comes to bu within them generally of the Orangeman wi counsels of discretion also of opinion that a the elderly and busin men who tell us they a the last ditch are i are quite confident th happen under the con ment to prevent then an undisturbed repose thing our Ulster fe can do is to accept the good-natured smile. them that there will ! and wooden shoes i the Irish House make and they will have attend divine service July and 5th of Nove

It is the custom of

Protestantism to take ishing flights when members of oath-bour and in this regard, a thing else, we find t sevens. It has beed of late to hear vigor of such associations were playing havoc The latest pronounce Rev. W. R. Barker who maintains, in lodges are all right all wrong. He says of the Church to car the distressed and given rise to moder ties." Our reverei it, must have had i churches, and Pr only; for Catholic work is to take c Christ, dot the lane institutions designe suffering, which ex apart from those Catholic Church, ments, founded an matter of necessity, love of God's poor for them for God's ing into the calcula

> REV. Mr. BARK momous thrust a land in this wise: "Had the Church faithful in caring for the rich, the state of the the state of the the state of the rich, the state of the rich, the state of the st

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EDITORIAL NOTES.

Ar the Quarter Sessions recently held in Donegal, Carlow and Waterford the Judges were each presented with a pair of white kid gloves, a token that no criminal business was on the calendar of the Court. Instances of this kind are quite common in Ireland. and stand out in striking contrast to the United Kingdom. Those who oppose leg to stand upon.

WE are glad to note that the Toronto Board of Aldermen have granted the request of the Knights of St. John, the Pavillion being placed at their disposal during the coming great convention of that body. Fifteen hundred dollars has also been voted the local Knights, for the purpose of helping to defray the expenses attending the suitable entertainment of the visitors. The Board of Aldermen deserve credit for their manly course. True, they only acted in a just fashion, as like gatherings have been similarly favored, but it required some pluck and determination on their part to thus fling defiance at the indecorous element of which Ald. Bell seems to be the reigning King William.

in quite an amount of fun at the expense of the Ulster loyalists. The Pall Mall Gazette says the Ulstermen possess a good deal of Irish exuberance and a vast deal of the canny Scot. When it comes to business the Scot counsels of discretion prevail. It is also of opinion that a great many of the elderly and business-like gentlemen who tell us they are ready to line the last ditch are infinitely better suited to line an arm-chair, and we are quite confident that nothing will happen under the coming Irish Parliament to prevent them from enjoying an undisturbed repose. The very best thing our Ulster fellow countrymen can do is to accept the situation with a good-natured smile. We can promise them that there will be no brass money and wooden shoes introduced when the Irish House makes laws for Ireland, and they will have full liberty to attend divine service on the 12th of July and 5th of November.

It is the custom of the preachers of Protestantism to take some very astonishing flights when addressing the members of oath-bound secret societies; and in this regard, as in almost everything else, we find them at sixes and sevens. It has become quite common of late to hear vigorous condemnation of such associations by ministers of the gospel, on the ground that the lodges were playing havoc with the churches. The latest pronouncement comes from Rev. W. R. Barker, of Collingwood, who maintains, in effect, that the lodges are all right and the Churches all wrong. He says that "the neglect of the Church to care for the suffering, the distressed and the helpless had given rise to modern benevolent societies." Our reverend friend, we take it, must have had in mind Protestant churches, and Protestant churches only; for Catholic institutions, whose work is to take care of the poor of Christ, dot the land. Nearly all the institutions designed for the relief of suffering, which exist in this country, apart from those established by the Catholic Church, are State establishments, founded and maintained as a matter of necessity, or State exigencylove of God's poor as such, and caring

If we expect faithful service we should Where are your orphan asylums? pay a salary which will enable the Where are your homes for the aged pay to live in comfort. Imagine a and helpless, the deaf and the dumb, letter-carrier supporting his family, the blind and the lame?" And our paying rent and defraying all the incidental expenses of a home, on \$360 in almost every particular he has no a year, a pair of boots and a suit of more solid ground for making boast of

state of society in every other part of the to throw a stone at the other. Introthe granting of Home Rule to such a insurance business, and you have the people appear, indeed, to have not a lodge; introduce into the lodge a little

were given to characte leaves growing the control of the substance.

The Rev. A. N. Phillips.

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In the following is the Introduction:

The Catholic Truth Society of Ottawa was organized at a meeting called by circular for that purpose in the Catholic Lyceum on November 8th, 1891.

The objects of the society are identically as in the constitution. To disseminate among Catholic small and the church of England in this wise:

"Had the Church been as zealous and faithful in caring for the poor as in courting the rich, the state of society in cities and towns would have been far other than it is to day. But if she will neglect her duty, other instrumentalities will be found to carry the cospel of peace and elevation to the destinute masses; and other hearts will hear and attent was in additionable that and the proved recreant to duty in the seventeen curry, the Macholist Church was raised up to stem the tide of sin and inimister be justified in asking the quarrelly meeting of the Catholic Truth Society in a great work. It is most formation: "My dear Methodist Drotter, if I grant that you have been "raised" up,' etc., where are your good works?

The following is the
INTRODUCTION:

The Catholic Truth Society of Ottawa was raganized at a meeting called by circular for that purpose in the Catholic Lyceum on November 8th, 1891.

The Catholic Truth Society in England and are thus summarised in the constitution.

To disseminate among Catholic small and acheap devotional works.

To spread among Protestants information about Catholic books.

To promote the circulation of good, the seem of proved recream to duty in the second proved recream to duty

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Fairest of sovereigns sung in story.
Peerless in mercy and power and glory.
Promised to earth or or the ages hoary.
Promised to earth or eign for aye;
Mary, our Motter from Heaven's splendor
Beams our still with a love glance tender—
Who but shall hall and at need defend her,
Queen of the world and of May. -Rev. A. B. O'Neill, C. S. C., in Ave Maria.

### AN ENGLISH INFORMER FOUND OUT.

The French Minister of Public Instruction has awarded a medal of honor to a Trappist—Brother Marie Gabriel—for valuable meteorological observations carried on daily for fifteen years.

Rev. Edmund J. Young, S. J., who recently died in California was of Mayflower stock. From a Methodist he became a Catholic, a step later taken by his brother, Jasue M. Young in after life the saintly bishop of Eric.

His Grace Archbishop Duhamel left on May 2 for Albany to take part in the consecration ceremonies of Dr. Gabriel, the newly appointed Bishop of Ogdensburg, and will not return until the 12th.

Thirty Bishops and Archbishops and five hundred clergy assisted in the consecration of Bishops Gabriels, who was considered at the time to be one of the most efficient detectives in England. Black was ambitious of two things, to make money, and to secure a reputation as a detective. He garden of Egan's house, and it was this testimony which decided the jury to convict Egan and Daly. The total unreliability of Black's eligible that in other cases also he has manufactured evidence on which to light by Alderman Manton, of Birmingham, and a streamous effort will be made by Mr. John Redmond, M. P., and other Nationalist members of Parliament, to bring the matter to judicial investigation, the result of which, it is expected, will be the release of the two hos are now enduring the consequences of an unjust sentence. Mr. Redmond has several times brought the matter before the draft of the Immaculate Conception on the 5th instant.

On the Sunday, April 25, His Grace

Archbishop Ryan, of Philadelphia, Archolshop hyan, of Thindson The Benziger Brothers, New York, Cincinnati and placetical seminary in that city, and it Chicago. ological seminary in that city, and it is being fitted up for a home for widows. It will accommodate eightyfive widows, besides the Sisters wh will have charge of the institution, and

A PRIZE PICTURE PUZZLE.



The above picture contains four faces, the man all his three daughters. Anyone can find the usa's face, but it is not so easy to distinguish the s of Ford's Prize Pills will Gold Watch to the first

the proposition of FORUS Prize PHIs will give an elegant GOIR Watch to the first person who can make out the three daughters faces; to the secon will be given a pair of genuine Diamonn Farr-Rings; to the third a handsome Silk Decas Pattern, ... 6 yards in any color; to the Jourch a Coin Silver Watch, and many other prices in order of merit. Every competitor matent out the above puzzle picture, distinction that the three girls faces by marking a cross with lead careful each, and enclose same with the control of postmarked JPS with the formatter of merit. To the person sanding the test correct answer will be given an elagant Gold Watch, of fine workmanshipand first-class timekeeper; to the next to the last a pair of genuine Diamond Ear-Rings; to the second to the last a handsome Silk Dress Prattern, fo yards in any color; to the third to the last a Coln Silver Watch, and many

last. WE SHALL GIVE AWAY
100 VALUABLE PREMIUMS (should there be so many sending in correct answers). No charge is made for boxing and packing of premiums. The names of the leading prize winners will be published in connection with our advertisement in leading newspapers next morth. Extra premiums will be given to those who are willing to assist in introducing our medicine. Nothing it charged for the premiums in any way, they are absolutely given away to introduce and advertise Ford's Prize Fills, which are purely vegetable and act gently yet promply on the Liver, Kidneys and Bowels, dispelling Headache, Fevers and Colds, cleaning the system thoroughly and cure habitual constipation. They are sugar-contect, do not gripe, very small, easy to take, one pill a dose, and are purely vegetable. Perfect digestion follows their use. As to the reliability of our company, we refer you to any leading wholesale druggist or business house in Toronto. All premiums will be awarded strictly in order of merit and with perfect satisfaction to the public. Fills are sent by mail post paid. When you answer this picture puzzle, kindly mention which newspaper you saw it in. Address IME FORD FILL COMPANY, Wellington St., Teronte, Can.

A handsome monument has been placed over the grave of Father A. J. Ryan, the poet-priest of the South, in the Catholic cemetery at Mobile, Ala.

### Rheumatism,

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

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

"One year ago I was taken ill with

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

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

### Ayer's Sarsaparilla, PREPARED BY

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



THIRTY-TWO INSTRUCTIONS FOR THE MONTH OF MAY and the Feasts of the Biessed Virgin. From the French by Rev. Thomas F. Ward. 12mo, cloth. het, 75 cts GLORIES OF MARY. By St. Alphonsus Ligueri. 2 vols., 12mo, cloth. het, 82,55 A MARTYR OF OUR OWN TIMES. Life of the Rev. Just de Bretenieres, Missionary Apostolic, Martyred in Corea in 1886. From the French of the Right Rev. Mgr. D'Hulst. Edited by Very Rev. J. R. Slattery. 12mo, cloth. net, 75 cents

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CHRISTIAN ANTHROPOLOGY. By Rev. J. Statistics of the Charles of th

Sold by all Catholic Booksellers and Agents.

### HATS CAPS

ALL NEW GOODS ALL NEW STYLES PRICES CUT LOW

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Dundas St. near Market Lane.



TENDERS FOR COAL.

The undersigned will receive tenders to be addressed to them at their office in the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon on

Wednesday, 25th of May, 1892,

WCGNESGAY, 25th Of MAY, 1692, for the delivery of the following quantities of coal in the sheds of the institutions below named on or before the 15th day of July next, except as regards the coal for the Central Prison and London Asylum, as noted:

ASYLUM FOR INSANE, TORONTO.—Hard coal, 1,000 tons large egg size, 125 tons stove size, 75 tons saize: 480 tons soft coal.

MIMICO BRANCH ASYLUM.—Hard coal, 2,350 tons large egg size, 190 tons stove size, 100 tons share egg size, 105 tons stove size, 105 tons sets size, 105 tons size, 105 tons sets size, 105 tons size

tons chestnut size; 75 tons soft coal. Of the 2,305 tons, 600 tons is not required till January. 1893.

ANTLEW FOR INSANK, KINGSTON.—Hard coal, 2,000 tons large egg size, 100 tons smallegg size. 10 tons chestnut size; 5 tons soft lump.

Tons coal soft size; 5 tons soft lump.

Tons coal, 500 tons Reprolidable smallegg size, 133 tons stove size, 30 tons chestnut size; soft coal, 500 tons Reprolidaville, 200 tons small egg size, 133 tons stove size, 30 tons chestnut size; soft coal, 500 tons Reprolidaville, 200 tons do at pump house, 45 tons Briar Hill for grates.

ANLUM FOR IDIOTS, ORILLIA.—Hard coal, 2,000 tons large egg size.

CENTRAL PRISON.—Soft coal, 1,000 tons select lump, to be delivered in lots of 160 tons during September, October, November, December and January next, 6,00 tons Streetaville screenings.

INSTITUTION FOR THE DEAF AND DUMB, BELLEVILLE.—HARD coal, 650 tons large egg size, 25 tons small egg size, 15 tons stove size, 30 tons No. 4 for cooking.

INSTITUTION FOR THE BLIND, BRANT-FORD.—Hard coal, 400 tons egg size, 150 tons stove size, 10 tons chestnut size; 5 tons soft coal for grates.

MERCER REFORMATORY.—Hard coal, 650 tons small egg size, 150 tons stove size, 10 tons chestnut size; 5 tons soft coal for grates.

MERCER REFORMATORY.—Hard coal, 650 tons small egg size, 150 tons stove size, 10 tons chestnut size; 5 tons soft coal tong small egg size, 150 tons stove size.

The hard coal to be Pittson, Scratton, Lack-awanna or Loyal Sock. Tenders are to name the mine or mines from which they propose the supply the coal, and todesignate the quality of the same, and if required will have to produce saft factory evidence that the coal delivered is true.

Delivery is to be effected satisfactory to the

factory evidence that the coal delivered is true to name.
Delivery is to be effected satisfactory to the authorities of the respective institutions.
Tenders will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted cheque for \$500, payable to the order of the Provincial Secretary, must accompany each tender as a guarantee of its bona fides. And two sufficient surities will be required for the due fulfilment of each contract,
Specifications and forms and conditions of tenders are to be obtained from the bursars of the respective institutions.
The lowest or any tender not necessarily accepted.

R. CHRISTIE.

R. CHRISTIE. T. F. CHAMBERLAIN, Inspectors of Prisons and Public Charities, Parliament Buildings, Toronto, May 9th, 1802. A Glimpse of Heaven.

mes in heaven-sent dreams I behold y with its turrets high in air, ates that gleam with jewels strange an rare. streets that glow with burning of red gold happy souls through blessedness growt

hold.
Thrill with their praises all the radiant air, And God Himself is Light, and shineth ther on glories tongue of man have never told; And in my dreams I thither march, nor stafe heed earth's voices howsoe'er they call, Or proffers of the joys of this brief day.
On which so soon the sunset shadows fall; I see the gleaming gates, and toward thet press what though my path lead through the wilder ness!

### REV. FATHER DAMEN, S. J

CONTINUED ON THIRD PAGE.

Me, the same also shall live in Me. He does not say, he that eateth the re-membrance of Me, or he that eateth the figure of Me, but He says, he that eat-eth Me. You say, my dear Protestant friends, you do not believe in myster-ies. Well, now, I think it is a very great mysterious thing to eat the figure of a thing. I do not believe there is a man in New York who could do that, for it would be pretty hard to know how to go about it. Yes, my dear friends, I think that is

A VERY MYSTERIOUS THING.
"He that eateth Me," says Christ, "the same also shall live by Me. This is the bread that came down from heaven, and he that eateth this bread heaven, and he that eaten his breakshall live forever. Many, therefore, of Tis Disciples hearing it, said: This is a hard saying, and who can believe it?" Some of His Disciples, therefore, you see, understood our Saviour to say that they must literally eat His fiesh, which head of the List. and drink His blood; for, if the Disciples understood Him as Protestants understand Him — that they were merely to eat a piece of bread and drink a cup of wine—none of the Disciples would have made any fuss about it. But they understood Him in the literal sense of the word, and, therefore, they said: "This is a hard saying." the Disciples were to be the teachers of the world. Christ had chosen them for that purpose to go all over the world, and to teach all nations of the earth; and it was, therefore, all-important that His Disciples should understand His doctrine-that they should have a cor rect idea of His doctrine-for if He left them in error, then He Himself be the cause of the whole world going into error. Then, if He was not to be understood in this manner, He was bound, by the laws of justice, to explain Himself to His Disciples. Did He do it? No; but He insisted, more and more that it was His body and blood. And Jesus, knowing in His heart that His Disciples murmured at this, said to Does this scandalize you? Do you think this is beyond My power? You have seen Me giving sight to the blind, hearing to the deaf, speech to the dumb, restoring the lame and re-viving the dead." Well, now, says viving the dead." Christ, if I can do these things, why can I not also change bread and wine into My body and into My blood? believe that I have changed the dust of the earth into a living man, at the crea tion of time, and that I took A RIB OUT OF ADAM'S BODY

and changed it into a woman. Now, says Christ, as it were, if I changed the dust of the earth into a living man, and a bone into a living woman, why cannot I also change bread and wine into My body and blood? "If then," "you shall see the Son of savs Christ. Man ascend up where he was before, it is the spirit that quickened, the flesh The words that I profiteth nothing. have spoken to you are spirit and life. They are realities—not dead figures, that I have spoken to you are spirit and life; but there are some among you that believe not," for He, knew who they were that did not believe and who would betray Him. You see Christ put those who did not believe on a level with Judas. And He said, there-'I say to you that no man can come to Me, unless it be given to him by the Father." Some of the Disciples could not believe what Christ said, and they left Him, and Christ never called them back : but, turning to the twelve Apostles, He said : "Will you also go Will you also abandon Me, because I teach a doctrine that you do not understand?" And Simon Peter, the first Pope, answered Him: "Lord, to whom shall we go?" My God, says he, if we cannot take Thy word, whose word, then, shall we take? We have known and we have believed that Thou art the Son of the living God, and therefore, says Peter, we believe it, because Thou, the Son of the living God, hath said it. We believe it, says Peter, in the name of all the rest of the Apostles, whether we understand it Thou, oh God! Thou infallible truth and wisdom, Thou hast said it, and we believe it. Well, is it not a reasonable thing to believe, my Protestant friends, what God has said? Did the Apostles believe as we do? Did the primitive Christians believe as we do? They did; they believed that it was the real body and blood of Christ. WHERE IS YOUR PROOF?

The Bible is my proof. You will take nothing but the Bible, and so you must have the Bible. I will now read from St. Paul's Epistle to the Corinthians—First Epistle and tenth Chapter where St. Paul exhorts the Christians to lead holy lives; and he gives them as a motive that they should lead holy lives because they were permitted to "Where-Christ, (Chap. x., v. 14.) fore my dearly beloved, fly from the dinary sanctity and virtue. service of idols. I speak as to wise men have written whole books men. Judge you yourselves what I

I leave it to your own judgmentable, that you should fly from the service of idols, and from everything that is sinful, because, said he, "The admitting now the doctrine of the relations of intimacy with our chil-

cup of blessing which we bless, is it not the Communion of the blood of Christ; and the bread which we break, not the Communion of the body of the Lord ?"-I read it as it is in the Protestant Bible. You see, St. Paul takes it for granted that they believed it, and that therefore they should lead pure and holy lives, because they were daily permitted to receive the body and the blood of Jesus Christ. And in chapter xi. of the same Epistle to the And in Corinthians St. Paul says, after instructing them to receive worthily: which I also deliver unto you, that the

Lord Jesus, the night in which He was betrayed, took bread, and giving thanks, broke and said: "Take ye and eat—this is My body which shall be delivered for you. Do this for a commemoration of Me. This cup or chalice is the new testament of My This do ye, as often as you shall drink, for a commemoration, or in memory of Me." "Oh," says my Protestant friend, "that explains all. Do this in remembrance of Me. Do what? "Take and eat," says Christ, "this is My body; take and drink, this is My blood; and do this in remembrance of Me." Do what in remembrance of Me? "Take and

is My blood." Here is THE SOPHISTRY OF OUR PROTESTANT FRIENDS.

eat, this is My body," and drink, "this

in their explanation of the Bible. Christ did not say: Take the bread in remembrance of Me; take this wine remembrance of Me. But He said : 'Take and eat; this is My body, "take and drink; this blood," and do this eating body, and this drinking My blood, in remembrance of Me. did not say, take a sup of wine and a piece of bread, and remember Me; but He said: "Take and eat; this is My body, and take and drink; this is My blood." Remember M. Remember Me as often as you shall eat My flesh and drink My blood ember My suffering and My This is precisely the explanadeath. which St. Paul gives of these words of Jesus Christ; for, says St Paul, "As often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He cometh" - you shall remember the death of Christ, whenever youtake your Holy Communion. "Wherefore, whoso-ever shall eat this bread and drink this cup unworthilly shall be guilty of the body and the blood of the Lord" shall be guilty of the profanation of the body and blood of Jesus. But, my Protestant friend, how can I profan the body and blood of Jesus, when the body and blood of Jesus are not there at all. It must be there or I cannot profane it. If you would give the Bible the proper construction you would have to acknowledge it is the body and blood, but you deceive yourself in an incorrect construction "But let a man prove himself, and so let him eat of the bread and drink of the chalice; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not

because I do not respect the body and plood of Jesus there. Now let me call your attention once more to words of the Institution once more to words of the Institution of Jesus Christ, recorded in St. Matthew, xxvi, 26: "And while they were at supper, Jesus took bread in His blessed and venerable hands, and He blessed and broke and gave to His Disciples and said, "Take and eat, this is My This was the night before He died on the cross-the night when for the last time, He was to be with His Apostles in the flesh. Who shall attempt to say that Christ ever spoke anything else but the truth? Who shall attempt to call into question the

respecting the body of the Lord." "leat," says St. Paul, "my own damna

ion for I eat and drink unworthily,

truth of the words of the Son of God? TAKE AND EAT," SAYS HE, "THIS IS MY BODY; TAKE AND DRINK, THIS IS MY BLOOD.

Did He speak the truth at that time? Why, of course He did. Christ ever spoke the truth, for He is Truth itself. If, then, Christ spoke the truth, the Catholic doctrine is the true one. If you say it was not His body and blood, the string of the course of the christ spoke were given the then, my dear friends, you give the lie to Jesus. And where is the man who has the daring insolence and the daring blasphemy to accuse the Son of the living God of a lie?

Will you, my dear Protestant friends, give the lie to Jesus? Do you believe in Jesus Christ? "I do," you say Do you believe what He says? "I do not," you say. Then if you do not be-lieve in Jesus you are not Christians. Do not be talking any more about the Bible, for you do not believe in either. Throw overboard all Christianity, or become converts to the Catholic faith You cannot believe in Jesus and the Bible and hold on to your Protestantism, and deny that Christ spoke the truth. He did speak the truth. He said it was His body and it was His blood, and to say it is not His body and blood is giving Him the lie.

Now this doctrine of the Catholic faith is as old as Christianity itself. It has been believed from the beginning of the Christian world, before Protestantism came into the world. You have only to read the works of St. Ambrose and St. John Chrysostom; and receive the body and blood of Jesus they are referred to by Protestants also as men of great learning, of extraor-These men have written whole books, fifteen and sixteen hundred years ago, on the Real Presence of Jesus Christ in the Adorable Sacrament of the Eucharist; you are wise men, you are intelligent and I thank God that many of our men. Is it not fair? is it not reason- Protestant friends believe in the Bible,

Catholic Church; and even in Ger- dren. Yet we rarely attempt to pass many, and in spite of all the persecutions against the Catholic Church, under Bismarck, hundreds and hundreds of Lutherans, hundreds of learned men, of ability and wealth, are coming over to the Catholic Church— Protestant ministers among them. And in England, how many Protestant clergy, within the last thirty-five years, have been converted to our holy Faith? Not less than two thousand five hundred. By what? By reading those books that were written sixteen hundred years ago in Latin and Greek by our holy ancestors of the faith, and which contain the Catholic doctrine precisely as it is to-day. "We have been led astray, we have been separated from our mother, the original Church; we have done wrong, we have gone into the way of eternal

perdition; and we must go back," they say. Hundreds and thousands are coming back at the present day to the Catholic Church in Germany, in England and in the United States. Many men who were once Protestant minis ters are now Catholic priests, and several of them are Catholic Bishops, and even Cardinals, because they were men of intelligence,

MEN OF LEARNING AND EDUCATION. They were not carried away by blind prejudice; they did not follow the road of the vulgar crowd. "I hate Catho-licity, anyhow," you say. The Jews hated Jesus Christ, and that did not save them. And so you hate the Catholics anyhow, and that is not going to take you to heaven. Let me tell you that. When you are in eternity you will remember it, and then you will say, "Ah! that I had taken the advice of that old man;" but then it will be too late, for when you are once in that "lock-up" there is no getting out of it. Of course, there is no use of joking about these thing. It is a very serious matter, and you have a soul to save. Save that soul; and the only way to do so is by the true religion; and no religion established by man can be that. Therefore, I would recom-mend to all of you to pray fervently to God to draw you into the right path. Get the books which I have recommanded - the three books which we call a set. Read them and study them. that you may be able to understand the doctrine of the Catholic religion. When I gave a mission at St. Joseph's there was a young Virginian who went to his preacher and said to him You must answer the questions contained in this pamplet of Father Damen, and if you do not do so to my

satisfaction I am going over to the Cath-olic religion;" and he proposed the questions. "Well," said the preacher, you must not be thinking abou these things; do not be bothering your head about them." "Well," says the young man, "I am not going to damn my soul; I must know the truth, and I want you to prove to me the truth." "Well," says the preacher, "I cannot do that, and there is no man in the world that can do it." "Well then," says he, "good-by to can be it." you; I shall become a Catholic," and

highly educated Catholic. Now, was he not a sensible young man? He wanted proof and when he could not get it, he went where he could get it. I say, then, get the pamphlet containing my lectures, and read it attentively, and take it to your preacher and ask him to refute it to your satisfaction; and if he does no satisfy you, come to me, and I will make you sure of the truth.

### A REMARKABLE ARTICLE.

ne became a Catholic, and a very

One of the most influential Protes tant papers in this country is the Christian Union. It was founded by Henry Ward Beecher. It was, later, edited by Dr. Lyman Abbott, his successor as Pastor of Plymouth church.
In its issue of March 5 it has a not

able leader on the "The Roman Catholic Church," which opens with the sentence: "The crusade of the polemical Protestants in this country against the Roman Catholic Church is saved from being a crime only by being

a folly.

Further on it says: "What would the polemical Protes-tants do? Have they ever seriously reflected what would be the condition of the United States if their warfare were to succeed, if the Roman Catholic Church were to be uprooted, and every Roman Catholic church were razed to the ground, and every Roman Catholic priest exiled? There are, in round numbers, ten millions of people in the United States whose spiritual sympa-thies are Roman Catholic. The Roman Catholic Church furnishes those people with all the religious instruction and inspiration which they receive. they did not attend Mass, they would exercise no religious reverence; if they had no Rosary, they would offer no prayers; if they had no Father confessor, they would receive no moral instruction; if they had no priests their marriages would be civil con-tracts contracted before justices of the peace, and their dying beds would be unvisited by the consolations and the

hopes of the Gospel.
"Can a Protestant campaigner furnish for those ten millions of worship pers a substitute for the Church which he desires to destroy? Can he get the attendants on Mass into his meeting house? After he has abolished the Confessional, will those who attended it come to his preaching? When the Pater Noster is silenced, will the voice of extrempore prayer be heard in its place? The polemical Protestant can-not get his chambermaid or his garand 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.

As An Ald to internal remedies for skin diseases, Dr. Low's Sulpher Soap proves very valuable. ener in to family prayers, and does not

over the intellectual gulf which sepa-rates us from them, and we still more rarely succeed. Not infrequently their conscientious devotion spiritual carelessness, and we are forced to acknowledge that they can impart to us of the spirit of self-sacri-

organization that the polemical Protestant attacks the Roman Catholic Church. He figures out that immigration and the natural increase of population will, in another century, hand this country over to Roman Catholic control. He even imagines the Pope transferring his residence from Rom to Baltimore or St. Louis. He warns us of the undying hostility of the hier-archy to the Public school and to free institutions. He is always able to cite respectable Roman Catholic authorities in defense of religious persecution . . . . History does not justify these

The real dangers which threaten American society are not from imperialism in either Church or State. They are from anarchy; from contempt of authority and impatience at control; from demagogues flattering democracy, enthroning its assions and dethroning its conscience ; from greed and appetite rampant and the tens of thouuncontrolled; from sands of saloons, not from the churches of any denomination.

"The polemical Protestant inveighs against the control exercised by the priesthood. Has he ever considered what would happen to this country, especially in our great cities, were there no such control? what dangers would ensue were that control weakened any faster than a power of selfcontrol is developed to take its place. The abolition of the Roman Catholic priesthood in any one of our great cities would be almost as perilous to public peace and order as the abolition of the police. We are inclined to think that we could dispense with the police more safely than with the priesthood. The Church is a great conserver of social law. other Church is its peer as a public guardian, because no other Church has so won the respect-sometimes the fear-of those who, but for the whole-

We have omitted some passages that have a taint of the old leaven in them, but the article, as a whole, is a tribute to the conservative power of the Catholic Church and an indictment of indictment of the fanatics who would like to destroy it.—Catholic Columbian.

threaten the integrity of society.

In the days of the Crimean war Colonel Vaughan was one of the bravest and coolest men that England placed in the trenches, and showed true grit and courage in the face of a tireless foe as well as brave endurance n a starving service. He is now Arch bishop of Westminster and succe the late Cardinal Manning.

"I am so Tired"

Is a common exclamation at this season. There is a certain bracing effect in the cold air which is lost as the weather grows warmer; and when Nature is renewing her youth, her admirers feel dull, sluggish and tired. This condition is owing mainly to the impure condition of the blood, and its failure to supply healthy tissue to the various organs of the body. It is remarkable how susceptible the system is to the help to be derived from a good medicine at this season. Possessing just those purifying, building-up qualities which the body craves, Hood's Sarsaparilla soon overcomes that tired feeling, restores the appetite, purifies the blood, and, in short, imparts vigorous health. Its thousands of friends as with one voice declare "It Makes the Weak Strong."

Jos. Beaudin, M. D., Hull, P. Q., writes:

the Weak Strong."

Jos. Beaudin, M. D., Hull, P. Q., writes: Dr. Thomas' Eclectric Oil commands a large and increasing sale which it richly merits. I have always found it exceedingly helpful; I use it in all cases of rheumatism, as well as fractures and dislocations. I made use of it myself to calm the pains of a broken leg with dislocations of the foot, and in two days I was entirely relieved of the pain."

Seven Years' Suffering.

GENTLEMEN —I had suffered very much

Gentlemen,—I had suffered very much from inflammatory rheumatism, which through wrong treatment left ugly running sores on my hands and feet. With these I suffered for seven years, during which time I neither had shoe nor stocking on. I commenced using B, B. externally and internally, using the pills also, and I can say now that the sores are entirely cured, and have been for some time. I believe the bitters were the means of saving my life,

Crewson's Corners, Acton P, O., Ont.

Crewson's Corners, Acton F. O., Ont.
Gilbert Laird, St. Margaret's Hope,
Orkney, Scotland, writes: I am requested
by several friends to order another parcel of
Dr. Thomas' Eclectric Oil. The last lot I
got from you having been tested in several
cases of rheumatism, has given relief when
doctors' medicines have failed to have any
effect. The excellent qualities of this medicine should be made known, that the millions
of sufferers throughout the world may benefit
by its providential discovery."
Why suffer from disorders caused by im-

by its providential discovery."

Why suffer from disorders caused by impure blood, when thousands are being cured by using Northrop & Lyman's Vegetabl Discovery? It removes Pimples and all Eruptions of the skin. Mr. John C. Fox Olinda, writes, "Northrop & Lyman's Vegetable Discovery is giving good satisfaction Those who have used it say it has done then more good than anything they have evetaken."

Milburn's Cod Liver Oil Emulsion with Wild Cherry Hypophosphites combines the curative powers of the pectoral remedies mentioned in the most perfect and palatable form. Price 50c. and \$1.00 per bottle. Milburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphites is the surest and best cure for coughs, colds, hoarseness, bronchitis and asthma. Price 50c, and \$1.00 per bottle.

Bad blood breeds divers distressing dis-eases, Burdock Blood Bitters banishes boils and blotches, with every other symptom arising from bad blood.

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

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

Minard's Liniment relieves Neuralgia

THE SPIRIT OF LIBERALITY.

Rev. Dr. D. J. Stafford at the Phæni Club. Baltimore, Md.

Boston Pilot

The Rev. Dr. D. J. Stafford, of St Peter's Church, lectured before the members of the Phœnix Club on the evening of April 20. The subject of the lecture was "Eloquence in Shakespeare." The novelty of the event and the liberal spirit that suggested it is explained in the concluding remarks of the lecturer, which were as follows: "Before leaving this platform I desire to acknowledge the spirit that called me to it. It is not often that a Catholic priest is invited by a non-Catholic or non-Christian organization tolecture. In the past it was unknown In our day it is rare. But, thank God.

better spirit is beginning to prevail. Men are beginning to understand that they can adhere to their respective religions and profess them without despising those who differ from them, and that while conviction is limited by the circle of doctrine, charity is uni versal and embraces all men. while we reject the weak-mindedness of those who say that one religion is as good as another (error therefore as truth), we abhor the narrow-minded-ness of those who think that to profess one religion means to despise all who do not profess it. This new spirit is do not profess it. abroad. You have given generous proof of it. It breathes in this com munity. It vibrates throughout this country, and I am sure you will agree with me when I attribute this happy condition largely to the enlightened policy and broad-minded churchman ship of the distinguished Prelate who presides over this ancient See, and influences the Church throughout the country. Let every man adhere to, and profess his belief according to, the truth that is in it and the conviction that is in him. What has that to do with our social relations or our intercourse as citizens? And the religior has for a dogma contempt for those without, in the name of man may it perish. I thank you for this invitation, and I would not have done my duty if I left this platform without acknowledging the motive which prompted it. some restraints of religion, would

The Rev. Tobias Schonfarber and the Rev. M. Guttmacher were among the interested audience.

### The Rescue of Miss Orsini.

The Weekly Home News is authority for the statement that Rev. Stephen Duren, now traveling in the Holy Land, rescued a young French lady from a watery grave in the Mediter-ranean sea. As the story goes, Miss Bernadette Orsini, daughter of a Paris millionaire, was dashed overboard during a storm and would have been lrowned had not Father Duren plunged into the sea and held her up until assistance from the ship arrived. The parents of Miss Orsini were so overcome with gratitude that they entreated him o accept £100,000 as a gift in rememorance of them. Father Duren declined to receive the money, but accepted a small sum, which it is said he will devote to charitable Father Duren's name appears in Hoffman Bros. directory as absent with leave from the Milwaukee archdiocese.

Mamma (to her little boy.) "Now, Bennie, if you'll be good and go to sleep, mamma 'll give you one of Dr. Ayer's nice sugar-coated Cathartic Pills, next time you need medicine." Bennie, smiling sweetly, droped off to sleep at once.

sleep at once.

Few people have any idea of the care with which tobacco has to be attended after it is grown. It will imbibe odors of almost any kind if placed near the source of them. A pig sty, for instance, near the place where the planter stores his crops will impart a disagreeable flavor, which no care afterwards will divest it of. Among the many precautions taken to obtain a faultless leaf of the "Myrtle Navy" brand, is to ascertain carefully the methods which every farmer adopts with his crops in the sections of Virginia where the "Myrtle Navy" leaf is grown.

The superiority of Mother Graves' Worm Exterminator is shown by its good effects on children. Purchase a bottle and give it a trial.

# August Flower"

For Dyspepsia.

A. Bellanger, Propr., Stove Foundry, Montagny, Quebec, writes: "I have used August Flower for Dyspepsia. It gave me great relief. I recommend it to all Dyspeptics as a very good remedy."

Ed. Bergeron, General Dealer, Lauzon, Levis, Quebec, writes: "I have used August Flower with the best possible results for Dyspepsia.'

C. A. Barrington, Engineer and General Smith, Sydney, Australia, writes: "August Flower has effected a complete cure in my case. It acted like a miracle."

Geo. Gates, Corinth, Miss., writes: 'I consider your August Flower the best remedy in the world for Dyspepsia. I was almost dead with that disease, but used several bottles of August Flower, and now consider myself a well man. I sincerely recommend this medicine to suffering humanity the world over."

G. G. GREEN, Sole Manufacturer, Woodbury, New Jersey, U. S. A.

NO OTHER Sarsaparilla has effected such remarkable cures as HOOD'S Sarsaparilla, of Scrofula, Salt Rheum, and other blood diseases.



## JUST A LINE

or so to tell you something worth knew-

" 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 & CO., MONTREAL

### Good Reading For the Month of May.

Flowers for Each Day of the Month of May. Paper. 50

New Month of May. Cloth. 50

The Child's Month of May. Paper, 19c.; cloth
Mater Admirabilis. Cloth, red edges. 50

Glories of Mary. Cloth red edges. 50

Glories of Mary. Cloth. 60

A Crown for Our Queen. Cloth. 125

New May Devotions. Cloth. 125

New May Devotions. Cloth. 60

A Flower Every Evening for Mary. Cloth 81

Maria Magnificatia. By Father Clark. 53

The Month of May. (For Ecclesiastics) 10 The Month of Mary. (For Ecclesiastics.) The Month of Mary. (For Ecclesiastics.)
reduced to...
Mary of Nazareth. Cloth...
Mary the Mother of Christ; or, Ipse, Ipse.
Ipsum, cloth...
Mary the Mother of Christ; or, Ipse, Ipse.
Ipsum, Cloth...
Mary Cloth...
Mary Cloth...
May Carols; or, Aneilla Domini. Cloth...
Our Lady's Garden of Roses. Cloth...
Our Lady's Garden of Roses. Cloth...
Devotion to the Blessed Virgim...
Devotion to the Blessed Virgim...
The Young Girl's Month of May Paper...
May Chaplet. Cloth...
125
Meditations on the Canticles. Cloth...
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Meditations on the Cant

### Holy Communion Books For Little Children.

The Great Day. Cloth.
Stories for First Communicants. Maroquette 35c; cloth.
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Communion. Cloth
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Considerations for First Communion.
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Plumbers, Gas and Steam Fitters, Have Removed to their New Premises 376 Richmond Street, Opposite Masonic Temple. Telepho

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

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DEBENTURES issued, payable in Canada or in Eng'and, Executer, and trustees are authorized by law to invest in the debentures of this company.

MONEY LOANED on mortgages of real MORTGAGES purchasel.

G. A. SOMERVILLE, MANAGER.

Tis always morning somewh Somewhere the sky is ever No night can wrap in darkne. Some rift the sun is ever sh

MAY 14, 1892.

There's always happiness heart; Somewhere is always lo cheer. No sorrow can forever hide 6 No life is toil and grief from Look up and bide with p heart; The sacred promise of the Beyond the cloud a glad new And what of joy is yours w

> FIVE-MINUTE Fourth Sunday at

EVIL CONVERS And he said to them: V courses that you hold one And they said: Concerning (Luke xxiv., 17-18.)

Brethren: Suppose stand in our midst to-d from each one of us, these two disciples, Wi courses that you hold of Do our conversations, tain nothing reprehe our answer be as pl theirs was? If so, b reason to thank God way rejoicing. But majority of men most It is sad that we have God and His works, wants are topics and able to most of the And so every legitima resorted to in order to of God and spiritua all palatable. And you, fathers

families, what are th which you hold one What are the topic treated of in your Is it the virtues of your are spoken of and r own edification and imitation? Would always so! But supposed to be occup where God's holy na tioned save to be b the neighbor is neve to recall his folli even his atrocious parents, beware of conversations may g but especially to yo dren. Remember to-day steeped in vio sinful impulse from word, some improper have been the nurse

And from you, you an answer might be ed to this important of the conversations readily indulge in o Are they in any such that you wou have them repeated your parents? If courses are not co Nazareth, and you the example of Hi in your conversat stolic rule, the uncleanness are n tioned amongst you about the precious in idle, frivolous that time is but tl nity, every mome highest value to y why on the last gr held to account for Young men and w into your compan versations are unv and especially let be always in harm

Indeed, brethre question of our L important lesson. lead good Christia only abstain from ing scandalous. nary commonplac them be always su hesitate to repeat would have our able to God and n ita rule never to s those absent. and tage of their abs which we would presence, And should follow is t the presence of o could give scand

Brethren, if w question of our L in following the sations will be a neighbors and Then, if called by our Lord, we disciples. Our co cerning Jesus of

Sat Is guaranteed to e Sarsaparilla fairly tions. This is the "100 Doses One D & Have you see Balloon Puzzle? 1. Hood & Co., Lo

Hood's Pills cur iousness, sick head Monthly Prizes
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of "Sunlight" was
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than 12 wrappers.
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GENTLEMEN— low Oil for my c I have never been (REGIE

Minard's Lin

Some where. Tis always morning somewhere. little heart; Somewhere the sky is ever fair and blue. No night can wrap in darkness all the world, Some rift the sun is ever shining through.

There's always happiness somewhere, sad heart:
Somewhere is always love and hope and cheer. cheer.
No sorrow can forever hide God's smile,
No life is toll and grief from birth to bier.

Look up and bide with patience then, dear heart;
The sacred promise of the dawn is true.
Beyond the cloud a glad new day shall rise,
And what of joy is yours will come to you.

### FIVE-MINUTE SERMONS.

Fourth Sunday after Easter.

EVIL CONVERSATION. And he said to them: What are these discourses that you hold one with another? . . And they said: Concerning Jesus of Nazareth. (Luke xXIV., 17-18.)

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Brethren: Suppose our Lord should stand in our midst to-day and demand from each one of us, as He did from these two disciples, What are these dis-courses that you hold one with another? Do our conversations, like theirs, contain nothing reprehensible? our answer be as pleasing to God as theirs was? If so, brethren, we have reason to thank God, and go on our way rejoicing. But of what do the majority of men most readily converse? It is sad that we have to confess it, but wants are topics anything but ageeable to most of the men of our day. And so every legitimate means must be resorted to in order to make the things of God and spiritual conversation at all palatable.

And you, fathers and mothers of families, what are these conversations which you hold one with the other? What are the topics most commonly treated of in your Christian homes Is it the virtues of your neighbors that are spoken of and recounted for your own edification and your children's imitation? Would to God it were imitation? Would to God it were always so! But there are homes supposed to be occupied by Christians where God's holy name is never men-tioned save to be blasphemed, where the neighbor is never spoken of except to recall his follies, his vices, or even his atrocious crimes. Christian parents, beware of the scandal your conversations may give to your family but especially to your innocent children. Remember that many a soul to-day steeped in vice received its first sinful impulse from some unguarded word, some improper topic of conversation heard in the home that should have been the nursery of every virtue.

And from you, young men and women an answer might be profitably demanded to this important question: What are the conversations which you most readily indulge in one with the other? Are they in any way improper, or such that you would be ashamed to have them repeated in the presence of your parents? If so, then your discourses are not concerning Jesus of Nazareth, and you are not following the example of His disciples. But if in your conversations, following the Apostolic rule, the things that savor of uncleanness are not so much as mentioned amongst you, what is to be said about the precious time you squander in idle, frivolous talk? Remember that time is but the threshold of eternity, every moment of which is of the highest value to you now; and this is why on the last great day we shall be held to account for every idle word.

Indeed, brethren, to all of us this question of our Lord brings home an important lesson. For if we would lead good Christian lives we must not only abstain from all that is unbecoming scandalous, but we must also regulate with all diligence our ordinary commonplace conversations. Let them be always such that we would not hesitate to repeat them before God or His most virtuous servants. If we would have our conversations agree able to God and men, we should make ita rule never to speak disparagingly of those absent. and never take advantage of their absence to say anything which we would not dare say in their presence, And the other rule we should follow is this: never to say in the presence of others anything which could give scandal or leave a bad im-

Brethren, if we think often of this question of our Lord, if we are diligent in following these rules, our conver-sations will be always edifying to our neighbors and useful to ourselves. Then, if called upon at any moment by our Lord, we can answer with His disciples, Our conversations are "concerning Jesus of Nazareth.'

### Satisfaction

Is guaranteed to every one who takes Hood's Sarsaparilla fairly and according to directions. This is the only preparation of which 100 Doses One Dollar "can truly be said.

\*\*E Have you seen Hood's Rainy Day and Balloon Puzzle? For particulars send to C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure liver ills, Jaundice, biliousness, sick headache, constipation.

Monthly Prizes for Boys and Girls,
The "Sunlight" Soap Co., Toronto, offer the
following prizes every month till further notice,
to boys and girls under 18, residing in the Province of Ontario, who send the greatest number
of "Sunlight" wrappers; 1st, 810; 2nd, 88; 3rd,
83; 4th, 81; 5th to 1ith, a Handsome Book; and
a pretty picture to those who send not less
than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later
than 20th of each month, and marked "Competition;" also give full mane, address, age, and
number of wrappers. Winners names will be
published in The Toronto Mail on first Saturday in each month.

bublished in the day in each month.

No More Bother.

No more Bother. Oscillation of the sale every-where.

No More Bother.

GENTLEMEN—I have used Hagyard's Yellow Oil for my chilblains and it cured them. I have never been bothered with them since. REGGIE KEOWN, Victoria, B. C.

Minard's Liniment for sale every-where.

Minard's Liniment cures Dandruff.

### OUR BOYS AND GIRLS.

To a Child of Mary. Praise thy title. Child of Mary,
Far beyond all rank and faine;
More than any earthly honor
Prize that sweet and hallowed name;
For no higher designation
Lies within a mortal's claim.

Love thy mother. Child of Mary, With an active, fruitful love;

In her arms, O Child of Mary!
Thou wilt breath thy life away!
Like a tired child that slumbers
At the close of some bright day,
And awakes to find new sunshine
Brightening all with golden ray.

But that waking, Child of Mary!
Bids thy happy spirit soar
Where all strife, all weary combats,
For eternity are o'er!
When all earthly things have vanished,
And thou mournest never more!

Conquests of Our Lady of Victory. In the month of May, 1879, the following notice appeared in a ribald journal of Paris: "Whoever wishes to journal of Paris: see miracles, should go on Thursday or Sunday evening between the hours of 7 and 8, to the Church of Notre Dame des Victoires."

A gentleman, who had formerly been a writer for the paper, surprised at such an announcement, made it a point to be present in the church on a Thursday evening, to see what was going on God and His works, the soul and its that could warrant such an announcement. The pastor spoke so impressively of the patronage of the Blessed Virgin that this man, who for many ment. years had lived far from God, was converted. After the sermon he went a once to the sacristy, and, accosting the

priest, said to him: "You see before you a former unbeliever. La Laterne published a notice that miracles were performed here ; I came through mere curiosity; I have listened to your words of peace and salvation, and Our Lady of Victory has conquered. I wish to go to confes

After he had been reconciled to God, he went back one day to see the priest and said to him:

"I feel such happiness that I am anxious to make an offering to the Madonna. I am well off, and am ready to make any offerings that you may suggest to me, as a proof of my gratitude to her to whom I owe my conver-

"Our Lady asks one thing of you," replied the priest, courteously. were brought here by a notice in La Laterne. On Sunday next bring the Laterne. editor of that journal here."

"That is impossible, Father, "I do not answered the new convert. intend to have anything further to do with the miserable sheet, and conse-quently I have ceased visiting its edi-

"And yet," insisted the good priest "Our Lady wishes you to make this

The pastor said no more, and left the new convert undecided. But, feeling a strong impulse in his heart, and de termined not to fail in showing his given to this work and te constant gratitude to his heavenly protectress, the gentleman went next day to the editor's office.

"You have just come in time," said the latter. "I am writing the items of news. What have you of interest for me?"
"The most important item that I

have is that on Thursday last, according to your invitation, I went to the Church of Our Lady of Victories." "Splendid! Tell me about the

for yourself. I will call for you at 7 o'clock.

The editor tried to excuse himself, alleging that it was impossible for him to spend his evening in that way; but as his friend insisted, he yielded. Accordingly at 7:30 on the following Sunday evening the two entered the church together.

The editor spent some minutes in looking around him; listened to the singing, examined the altar from his seat, and then remarked to his com-

Things seem nice enough here the music is good, the church is ornamented with taste, but where are the "Have patience for a few minutes,

and you will see," answered his companion. Soon the pastor appeared in the pul-it. At this the editor turned to his

f.iend and said: "This is too much for me.

Perhaps I shall return."

"No," answered his companion,
"that would never do: you must
remain for the sermon, because it is

then that the miracles take place."

The editor drew back into a corner. more through regard for his friend than from any other motive. He listhan from any other motive. He listened to the first words of the preacher listlessly, then he became attentive: soon he listened eagerly, and finally his eyes filled with tears.

An hour subsequently he was at the Father's feet confessing his sins. From that time forth the editor approach his

that time forth the editor employed his pen only in defending the Church, and became one of the contributors to the Univers, a well-known Catholic journal of Paris.

Not many physicians make great therapeutic discoveries. For the most part they content themselves with administering judiciously what is prescribed in the books. To Dr. J. C. Ayer, however, is due the credit of discovering that greatest of blood-purifiers—Ayer's Sarsaparilla.

### CATHOLIC FAITH.

In the light of a recent event, and now when every day we read and head so much in favor of and against the Raman Catholic faith in specific light in the light of the light o Boston Republic. the Roman Catholic faith, it comes to me almost as a duty to add my testimony, slight though it may be, for the Church of Powns Area of the city across the river said term in the city across the me almost as a duty to add my testimony, slight though it may be, for the Church of Rome. As an American brought up among the Baptist people, and with acquaintances in all the denominations other than Catholic, I was surely not unprejudiced in the start. For five years I have studied the Roman question, at first perhaps in a coldly critical or careless way, as a mere fascinating study, and then, as its importance dawned upon me, with all my intellect and soul. I threw myself wholly into it as a deeply interested seeker for truth, I looked at it in its every phase, from high and low, rich or poor, ignorant and educated, priest and people. In the privacy of home I read, in connection with the Bible, the writings of the holy fathers, history, theology, the catechism, books of prayer and devotion, the councils of Trent, the lives of the men and women whose memories are so precious to the Church. I learned the meanings and witnessed the beautiful, solemn ceremonies of the Church; I listened to the heartthrilling music and felt as I read of Rome, the Eternal City, how much. thrilling music and felt as I read of poor surely, if even of beauty alone, it had ignorant and learned alike are wel surely, if even of beauty alone, it had bequeathed us. Then, turning to the present, I read the modern writers flower-clad hills of Tiburas to, follow the humble fishermen and farming visited the different institutions of all kinds, convent, college, Sunday and hospital. I sought conscientiously for inconsistencies — and found them not. I did not rest content to hear the Church melicened by others. I have assigned myself I would give only my assigned myself I would

for the cause of thorough and advanced education, that indeed this is considered important and imperative, as witness the school buildings increasing on every hand, only it is imposed that INSTRUCTION OF BRAIN AND HEART shall go hand in hand, as of govern

of the Sacred Heart at Berkeley, Cal., where, surrounded by fine scenery, and among the best mental advantages, young ladies are graduated; also that of Notre Dame, Mission Dolores, near San Francisco; the one standing upon the heights near Niagara, and numberless others. No colleges in the land are better managed, nor pupils more efficiently taught than those conducted by the Jesuit Fathers, whose lives are

study. I met them personally at the colleges of St. Ignatius, San Francisco; St. Francis Xavier, New York city; Loyola, Baltimore, and at Georgetown University, Washington, D. C. They did not hold aloof from me, but rathe on every side encouraged my search for information. There were no closed doors, but help was cheerfully and patiently proffered, and many a fervent prayer from the lips of some sweetheld to account for every idle word. Young men and women, never admit into your company those whose conversations are unworthy of a Christian, and especially let your own language be always in harmony with your high calling.

Church of Our Lady of Victories."

"Splendid! Tell me about the miracles Sister or earnest priest was volvenced Sister or earnest priest was volvenced. God O Holy Mother Church, to thee at untarily offered up for the seeker that she might have given to her the light to see the truth, and when it was recognized the to embrace it. One gravely; "but I wish you to see them gravely; "but I wish you to see them private book of devotion, "A Manual Private private book of devotion, "A Manual for Interior Souls," with a wish that it might help me on the way, and it did. Another, one of Italian birth, in a city

far away, rested not at all in his zeal to do spiritually everything he could for me. I wish here to testify, from my own personal knowledge, to a deep and lasting impression made upon me by the patient, beautiful lives of those women, young and old, who have re-nounced the world, and "live in Christ," especially to the noble devo-tion shown by the Little Sisters of the

Poor. I was resolved that no sudden impulse, or any feeling of personal in-fluence, however pleasing, should lead me to embrace with any undue haste the faith. I now, however, began to

realize the CHANGELESSNESS OF THE ONE CHURCH, especially so when from listening to some taking, brilliant sermon, quite often interspersed with bits of philosophy, politics, and the lesson dramatically drawn from the last sensamatically drawn from the last sense tion of the day. I witnessed the solem Sacrifice of the Mass, the rich and the poor kneeling side by side in devction, and heard from the pulpit that which alone is preached, "Christ that which alone is preached, "Christ and Him Crucified," yet still I lingered, and Him Crucified, "yet still I lingered.

And here's tonic and bracing nervine. And here's tonic and bracing nervine. Try one or both. If they don't help you, tell the World's Dispensary Medical Association of Buffalo, N. Y., and you get your money back again. and Him Crucined, yet still lingered. Christmas night a year ago, at the conclusion of the evening Vesper service in a large and stately Roman Catholic church, a young lady, who was with me, an artist of promise, with a look of unshed tears in her dark of its cleansing and curative qualities."

And you get your money back again.

Mr. John Anderson, Grassmere, Ont., writes: "The Vegetable Discovery you sent me is all gone, and I am glad to say that it has greatly benefited those who have used it. One man in particular says that it has made him a new man, and he cannot say too much for its cleansing and curative qualities." eyes, said: "That is my idea of true Minard's Liniment cures Burns, &c.

devotion to God; surely on the awful One Convert Tells of the Paths She
Trod Toward Rome.

Judgment day, it is adoration akin to this which we shall offer to the King of Kings." Poor child, she had been been as the convertible of Kings. of Kings." Poor child, she had been drawn early through bome influence

people to their little wooden chapel on the heights, where the same Mass was Church maligned by others. I sought the proof myself. I found how firmly it (the Church) stands on the great question, temperance. I found it not growing unbelief of the different sects, none of which Lam wholly accomplated worth. I have studied it from the Atlantic ocean to the Pacific. I wish to be impersonal, but I cannot refrain from mentioning a tew instances of learning: One where I was shown by a French nun, a cultured, refined woman, through the beautiful Convent of the Sacred Heart at Berkeley. Cal received into the Catholic Church. What my next step will be I cannot tell. I know not what lies before me, save that there is no higher calling than that of those who labor for the Church.

I present this necessarily abbrevi ated review in the earnest hope that some one, faint hearted like unto myself, may be induced to persevere to the end and be saved. I would only speak as one soul to another, and to whosoever reads and is restless, drift ing about in the changing faiths of to-day, I would say: Seek and falter not; be not discouraged or deterred by false affirmations or sneers, but search on undaunted. Prove for yourself, and, God willing, and in His own good time, you may find rest and peace as I have, where alone it is to be found, in the one true Church of

ery: "Too late, alas! have I known thee, O ancient and ever new! Too late have I loved thee.' IDA LOUISE ROBERTS.

Boston, Easter, 1892.

The brusque and fussy impulse of these days of false impression would rate down all as worthless because one is unworthy. As if there were no motes in sunbeams! Or comets among stars! Or cataracts in peaceful rivers Because one remedy professes to do what it never was adapted to do, are all remedies worthless? Because one doctor lets his patient die, are all humbugs? It requires a fine eye and a finer brain to discriminate-to draw the differential line.

"They say" that Dr. Pierce's Golden Medical Discovery and Dr. Pierce's Favorite Perscription have cured

thousands.
"They say" for a weak system there's nothing better than the 'Discovery," and that the 'Favorite Prescription' is the hope of debilitated, feeble women who need a restorative

A LITTLE CIRL'S DANCER.



Mr. Henry Macombe, Leyland St., Blackburn, London, Eng., states that his little girl fell and struck her knee against a curbstone. The knee began to swell, became very painful and terminated in what doctors call "white swelling." She was treated by the best medical men, but grew worse. Finally

ST. JACOBS OIL

was used. The contents of one bottle completely reduced the swelling, killed the pain and cured her.

"ALL RIGHT! ST. JACOBS OIL DID IT."



A RUSH

O stop the hard work of wash day-to stop the rub, rub, rub and tug, tug, tug, to make the clothes clean? Of course you are. Then send for "SURPRISE SOAP" and use the "SURPRISE WAY" without boiling or scalding the clothes, and save

Pr'ze worth \$15,000.....

APPROXIMATION PRIZES.

S. E. LEFEBVRE, MANAGER, 81 ST. JAMES ST., MONTREAL, CANADA.

half the hard work. Have comfort and ease, with clothes neater and cleaner than the ordinary way. STOP now a moment to consider if it is any advantage to use a pure Soap like Surprise, and save yourself, your hands, your clothes.

READ the Directions on the Wrapper.

# THE PROVINCE OF QUEBEC LOTTERY AUTHORISED MILEGISLATURE

Drawings in 1892-March 2nd and 16th and April 6th and 29th.

3134 PRIZES WORTH - \$52,740.00

CAPITAL PRIZE WORTH - \$15,000.00

TICKET, - - \$1.00 Quarter Ticket, - 25 ets. 3134 Prizes worth \$52,740.00

ASK FOR CIRCULARS.

that is eminently foliation

The Great god for Strength-Giver

Should be SOUGHT AFTER by those seeking to attain Physical Development

and good powers of . ENDURANCE

HEALTH FOR ALL.

# OLLOWAY'S PILLS & OINTMENT

THE PILLS

Parify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

LIVER, STOMACH, KIDNEYS AND SOWEDS.

They invigorate and restors to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priorises.

THE OINTMENT

Is an infallible remedy for Bad Leys, Bad Breasts, Old Wounds, Borsa and Ulcers. It is famous for Gout and Eleumatism. For disorders of the Chest it has no equal.

FOR SCRE THROATS, BRONCHITIS, COUGHS,

Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff icints it acts like a charm.

Manufactured only at Professor HOLLOWAY'M Establishment.
78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDONArd are cold at in 1jd., 2s. 6a., 4s. 6d. Un., 2s. and 83s. each Box or Pot, and may be had
of all Mediche Vendor, throughout the world.

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

### ANNUAL MEETING.

Pursuant to the Act of Incorporation. Notice is hereby given that the 22nd Savings & Investment Society Ontario Mutual Life Assurance Company

will be held in the TOWN HALL, WATERLOO, ONT. on THURSDAY, May 26th, 1892, at One of the Clock p. m. WM. HENDRY, April 29th, 1892.

GREAT OFFER



The CATHOLIC RECORD

Webster's - Dictionary FOR \$4.00.

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

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

As some have asked if this is really the Origina Webster's Unabridged Dictionary, we are able to state that we have learned direct fine much publishers the fact that this is therry work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth.

inches of printed surface, and is bound in cloth.

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

N. B.—Dictionaries will be delivered free N. B.—Dictionaries will be delivered fr

# THE DOMINION

MONEY TO LOAN

In sums to suit at lowest rates, and on most convenient terms of repayment. Payments 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, Out.

### WILSON & RANAHAN GROCERS.

265 Dundas St., near Wellington.

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

New CURRANTS, Raisins and Figs. SUGARS of all grades. Finest and Cheapest Goods in London

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ONTARIO STAINED GLASS WORKS.

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PUBLIC AND PBIVATE 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.

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JAMES KILGOUR

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### C. M. B. A.

Assessment No 7 has been issued, calling for the payment of beneficiaries of 22 deaths. 14 in New York, 2 in Michigan, 3 in Ohio, and 3 in Canada. The total amount of reserve fund to date is \$118,124.40; of this sum the Grand Council of Canada holds \$20, 942.52.

reserve fund to date is \$H8,724.40; of this sum the Grand Council of Canada holds \$20, 912.52.

\*\*Canada Misrepresented Again.\*\*
We cannot imagine why the editor of the Detroit Weekly is so prome to make regular and most unwarranted natacks in his journal on the Canadian wing of the C. M. B. A. It is quite evident now that from Canadian comes none of the canadians into submission to the most extravagant departures of the American membership, or to make the connection so irksome that its continuity of the American membership or to make the connection so irksome that its continuity and the connection of the Grand Council of Canada, and in this production appears the following statement:

"We understand that at a recent meeting in Toronto of the Grand Trustees of Canada a resolution was adopted embodying the Toronto of the Grand Trustees of Canada a resolution was adopted embodying the Toronto of the Grand Trustees of Canada a resolution was adopted embodying the Toronto of the Grand Trustees of Canada a resolution was adopted embodying the Toronto of the Grand Trustees of Canada a resolution was adopted embodying the Toronto of the Grand Trustees of Canada a resolution was adopted embodying the Toronto of the Grand Trustees of Canada a resolution was adopted embodying the toronto of the Grand Trustees of Canada a resolution was adopted embodying the toronto of the Grand Trustees of Canada a resolution was adopted embodying the toronto of the Grand Trustees of Canada a resolution was adopted embodying the toronto of the Grand Trustees of Canada a resolution was adopted embodying the toronto of the Grand Trustees of Canada a resolution was adopted embodying the toronto of the Grand Trustees of Canada a resolution was adopted embodying the toronto of the Grand Trustees of Canada a resolution was adopted embodying the toronto of the Grand Trustees of Canada a resolution was adopted embodying the toronto of the Grand Trustees of Canada a resolution was adopted to the concept of the Canada and the process of the Canada

A very remarkable explanation and justification of the attempt to increase the Reserve fund appears in the same issue of the Weekly. Our friend states that in the year 1900 our membership will be very much greater, and that therefore the Reserve fund should be greater also. But when the year 1900 comes will it not be ample time to take the matter up? We are also told that the Legislature of New York State will not meet again until 1894, hence the auxiety of the executive to get the Bill passed during its present session. As it is admitted we have power under the common law to make the reserve fund even 3,000,000, at any time we may wish, why should there be such haste? And what justification is there for the statement of Brother Hynes, that "the Supreme Council will now go on and make the increase." Why was not the subject allowed to come up in the regular way at the Supreme Council meeting a few months hence? Is there in the air another trick, similar to the escapade concerning separate beneficiary, to have the subject debated at the Grand Council meetings, thus giving power to a majority of the Supreme Council to enact a law making the reserve fund limit \$1,500,000? We shall see.

# INTERESTING CEREMONY IN HALIFAX.

on the honor it had attained in having Archbishop O'Brien a member.

Speeches were made by many of the visiting brethren, including Rev. Father McIntosh, President of the North Sydney Branch, the first branch organized in the Maritime Provinces. Hon P. A. Landry, who made a most eloquent address: Bros. O'Keete, St. John; Cooke, Amherst; Scully, St. John; Gallagher, and Lyons, Moncton. Speeches were also made by Rev. Dr. Foley, Spiritual Director St. Patrick's Brauch, Rev. E. F. Murphy, St. Mary's Branch, Bros. J. C. O'Multin, Add. Wallace, J. D. Murphy, and others.

Murphy, St. Mary's Branch, Bros. J. C. O'Mulin, Ald. Wallace, J. D. Murphy, and others.

After the meeting light refreshments were served, and a couple of hours spent in songs, recitations, speeches, etc. The visiting delegates who arrived yesterday afternoon were driven to the principal places of interest about the city, and otherwise entertained. They expressed themselves as delighted with the hospitality shown them.

Archbishops Ryan and Walsh, are members of the association, and Archbishop O'Brien is thus the third clergyman holding such an eminent position to become a member. Many others are lending their assistance to the association, and would become members were they not beyond the age at which membership is limited.

The C. M. B. A. numbers nearly 40,000 on this continent, some 8,000 being in Canada. Each member is insured for 81,000 or \$2,000, and there are many other benefits.

### Resolution of Condolence.

Resolution of Condolence.

ED, CATHOLIC RECORD—At the last regular meeting, held April 19, the following resolution was unanimously adopted:

WHEREAS—It hath pleased Almighty God in His infinite wisdom to call to Himself our beloved Brother, William J. Brown, be it Resolved—That the members of this Branch, while humbly submitting to the will of Divine Providence, tender our deepest sympathy to the wife and family of the departed, and pray that the Divine Providence will grant them cour Reaventy Father in this hour of their trouble; and be it d—That a copy of this testimonial of our sympathy be published in the official organ, and a copy be sent to the bereaved family.

WENDLIN SCHULER, Recorder.

### E. B. A.

The sixteenth annual convention of the Emerald Beneficial Association of Ontario was opened in the Council Chamber of the city of London, Ont., May 3, 1893, the following being

fit all of our faith as well as our Brothers and their families, sociably, intellectually, morally and unaterially; and this we accomplish by meeting together in convention and branch meetings, teaching a common unity of purpose. The present convention promises to be the most important in the hi-tory of our association; and as representatives of the various branches you are met to not only confirm the good work of the past, but to make such provisions for the future as will put our association in the front rank of Catholic societies. As loyal sons of our holy Church and faithful members of the E.B.A., I am eafe in leaving these matters in your hands, asking but your kind indulgence for a few minutes whilst I enumerate two of them. Like our great Mother the Church, the E. B. A. is essentially practical, in the sense that it affords definite means by which the benefits it offers are to be obtained. But have we sufficient to meet the exigencies of the present time and the competition of other societies? Can we lay the fattering unction to our souls that we are offering greater inducements than sister societies to swell our membership with destrable applicants? I think not. That which the E. B. A. is in need of is the formation of a death benefit clause by which when the cold and clammy hand of death leaves his impress upon the bread winner, his family will not be dependent upon the charity of the world, or forced to ekeout a miserable existence by toil and labor, having nothing but privation for their lot and uncensing care their portion. This is a true picture and familiar to many of you here to day. To meet this want and to keep up with the benefering this inducement, we cannot but remain stagnant or take a recrograde movement. Another point I wish to bring before you is the necessity of having an organizer or organizers appointed—men who are fully competent and alive to bring the E. B. A. promiently forward, and whose duty would be to visit all branches at stated times, thus keeping the fire of emulation burnin

amongst our members and not allowing the spark to die out for want of recognition or nourishment.

In conclusion, I cannot allow this opportunity to pass without thanking Brother Lane, your worthy Grand Secretary, for the assistance he has given me in all matters; and I am safe in saying that no organization has a more faithful, efficient and capable Secretary than has the Grand Branch of the Emerald Benedelal Association of Ontario. For myself I desire to thank you one and all for the many kindnesses experienced at your hand, more particularly as regards your brotherly expressions of sympathy with me in my recent bereavement.

And now, gentlemen and Brothers, I leave the good of our organization in your hands, convinced that in the future as in the past the great principles of faith, hope and charity-fundamental principles of Grand, Press of Ontario.

The report of the Secretary shows that from various causes the association has not made the progress it was expected, and that the various branches have suffered severely by sickness and death.

CORRESPONDENCE.

The following letters were read:
Toronto, May 2, 1802.
To the Gentlemen of the E. B. A. Convention,
Assembled at London, Ont.:

To the Gentlemen of the E. B. A. Convention, Assembled at London, Ont.:

GENTLEMEN—I desire here to record my testimony of the uniform good conduct of the bearer of this note, viz., D. A. Carey, Esq., Grand President. I have known him as a respected member of my parish for many years, who has been on several occasions an invaluable aid to me in my parochial enterprises, and besides a faithful ally on our Separate School Board. As regards his dealings with the association of which he is a wise and prudent officer he succeeds admirably in keeping them up to their Christian duty, and consequently he enjoys their confidence and esteem. On occasions when the rule requires all to receive holy Communion in a body, it is very encouraging to the pastor and edifying to the people to behold the large number of stalwart men that perform this holy duty. During my long acquaintance with the association I must confess that its members have given me a great measure of pleasures, from their readiness to comply with my desire, as well as from their obedience and docility. Moreover, they have never, as a body, given me any cause for pain or vexation. Therefore, I am happy to be able to report so favorably of them. Wishing you, gentlemen, every successin the business of the convention, I am, yours faithfully.

F. P. ROONEY, V. G. Strattord, May 2, 1822—Mess-rs. Kennelly and Hagarty, I cheerfully testify to the good Christian work of your society in Stratford parish. You have gathered into your ranks the French, German and Scotch element of my people, necessarily left out by the Hiberians on account of their constitution. Your society here has been the means of bringing many back to a sense of their religious obligations. I am proud of you thus far, and pray God to bless you. Live stricty up to your rules and constitution and you are safe.

The delegates attended the cathedral at 8.a. m. Wednesday, when the Holy Sacrifice was

ATT OF THE PROPERTY

of the council chamber for the seesands the convention.

Fth, That the thanks of the convention are hereby tendered to the officer and members of Branch No. 25, of London, for their kind reception of the delegates during their stay in the city.

W. LANE, Grand Sec. Treas.

The following are the list of officers for 1892: Pres., D. A. Carey; Vice-Pres., W. Hogan; Sec. Treas. W. Lane; Mar. C. Goury; Organizers, J. Burns, G. H. Giroux, J. McNeill, R. A. Kennedy, J. J. Hagarty, P. J. Crotty, C. Burns; Executive Com., J. T. Smith, J. J. Nightingale, J. Burns, G. H. Giroux and J. McNeill.

A very pleasant time was spent with the

Burns: Executive Com., J. T. Smith, J. J. Nightingale, J. Burns, G. H. Giroux and J. Mc. Nelli.

A very pleasant time was spent with the officers and members of the London Branch at the close of the night sessions, they doing all in their power to honor the delegates.

A telegram was recited on Thursday from the President of Branch 23, of Stratford, asking the many delegates as possible, to pay them a visit upon their return East. Day them a visit upon their return East. Who are the many delegates as possible, to pay them a visit upon their return East. Who are the many delegates as possible, to pay them a visit upon their return East. Who are the many delegates as possible, to pay them a visit upon their return East. Who are the many delegates as possible, to pay them a visit upon their return East. Who are the propagate of the many delegates and perfectly were D. A. Carey, Grand Sec. G. Giroux, Grand Chan., and J. J. Nightingale. When they entered the hall they were the headed and perfectly astonished to first pay the pa

### SACRED MOMENTO OF CHRIST ON EARTH.

N. Y. Herald, May 5.

N. Y. Herald, May 5.

With more than wonted reverence the feet of the worshippers in the quaint little French Church of St. Jean Baptiste, No. 159 East Seventy-sixth street, tread the aisles this week.

In a gold-lined casket on the altar has lain each day since Monday from 6:30 to 10 a. m. the most sacred relic to Catholic eyes of the days when Christ walked the earth which ever reached America.

It is a large fragment of the arm of St. Ann, mother of the Blessed Virgin Mary, Mother of Jesus. For many centuries it has been guarded more jealously than were ever guarded more jealously than were ever guarded royal jewels or kingly crowns by the Benedictine monks at Rome in the great Basilica of St. Paul's outside the walls. Now, by special request of His Holiness the Pope, a portion of it is sent to increase the faith and devotion of all members of the Church in the deepest feelings of piety and joy, is brought to America through the efforts of the Cardinal-Archbishop of Quebec and the Right Rev. Mgr. Marquis, Prothonotary Apostolic, one of Quebec's most patriotic and distinguished prelates. It is to be kept at the Church of St. Anne de Beaupre, on the St. Lawrence River.

Mgr. Marquis reached this city on Sunday last bearing the relic. For a short time he proposed being the guest of the Rev. Father Tetreau, pastor of the Church of St. Jean Baptiste, at the pastoral residence just around the corner of the church, No. 1801 Lexington

### THOUSANDS VIEW IT.

THOUSANDS VIEW IT.

Father Tetreau pleaded with Mgr. Marquis to allow him to expose the sacred object in his little church during certain hours of the day as long as he remained here. He consented, with the permission of Mgr. Farley, Vicar-General of the diocese, and every morning at 6:30 the extraordinary relic is exposed to view and is on exhibition until 10 o'clock.

It can be seen and touched by all the Catholics of this city who desire an opportunity to gaze on what they must all regard as being so near the person of the Incarnate God. Also can it be seen on Monday up to the hour of noon, and Monday night the distinguished divine and his companions will resume their homeward journey to place the fragment of the arm of St. Ann in the beautiful church on the St. Lawrence which bears her name and over which she is believed to have exerted her blessed influence in many remarkable ways.

The news that the relic was at the Church of St. John the Baptist has spread all through that portion of the city in which it is situated. Thousands have already seen it, and as each day passes the number who crowd the little church during the hours the doors are opened constantly increases.

THE MAN WHO GOT THE RELIC.

THE MAN WHO GOT THE RELIC.

KIDD-McGREGOR.

The most fashionable wedding of this season took place at St. Peter's church, Goderich, Monday, May 2nd. The church was crowded with friends and guests who witnessed the nuptial ceremony. It was the marriage of Mary E. McGregor, daughter of Captein A. M. McGregor, to Geo. A. Kidd, of Omaha, Neb., son of Thomas Kidd, of Seaforth, Ont. Miss McIntosh, of Detroit, was maid of honor, while Mr. Kidd was ably supported by Dr. McKay, of Seaforth, as groomsman. The bride was given away by her father, and was beautifully attired in ashes of roses broadcloth, with hat to match, and wore a pendant of diamonds and pearls, the gift of the groom. She carried a beautiful bouquet of bridal roses. The maid of honor wore a very pretty costume of grey Bedford cord and gold lover's knot peri, the citt of the groom. She carried a large bouquet of "La France" roses. As the bridal party entered the church the organ peaded forth the wedding march in Joyous strahs. They were met at the altar rails by Rev. Father Boubat, who performed the marriage ceremony, assisted by Rev. Father West, parish priest. During the Mass Miss Downey, of Seaforth, sang an "Aea Marie" in her usual sweet and accomplished style. Miss McCormac onlowed with a solo. Miss Cook presided at the organ. A reception was held at the house of the bride being proposed by Father Boubat and responded to by the groomsman; the brides and responded to by The Nos. Kidd and responded to by Dr. McKay. Other congratulatory speeches of, the work of the which Mr. and Mrs. Kidd left on the training of guns and screeching of whilstles. For their western home in Omaha, Neb. KIDD-MCGREGOR.

David Kelly, Dumer.

It is with deep regret I announce the death of David, son of David Kelly, of the township of Dumer, which occurred on Friday, the 29th of April, at the age of fourteen years. Death resulted from an accident with a pitchfolk, which was run into his face ten days previously. He was a pupil of the Norwood High School and was also one of the sanctuary boys of St. Paul's church here. He was a good and dutiful boy and was beloved by all. Rev. Father Conway preached a very eloquent sermon at his funeral on Monday, May 2, stating that this was the first break by death in his sanctuary boys of st. choir since he came here. The good priest felt as a parent would feel at losing a good child, but knew that David had left a wicked world before in reality knowing its wickedness. It was his stather's intention to have sent him to college to study for the priesthood, but God ordained otherwise. David Kelly, Dumer.

Mrs. John S. Driscoll, Gurd. Mrs. John S. Driscoll, an aunt of the above deceased, died in the township of Gurd, District of Parry Sound, last week. Her body came by G. I. R. R. to Hastings on Saturday, April 33, and was buried in Asphodel cemetery near her relatives just two days before her nephew was interred in the same cemetery. May the Lord have mercy on their souls!

Norwood, May 2, 1892.

### MARKET REPORTS.

London, May 12.—There was a large market to day and the square was filled with farmers from all parts of the country. Wheat advanced to \$1.40 to \$1.42 per cental. Oats remained at \$5 to \$7 cents per cental, with good deliveries. Peas were steady, at 90 cents per cental. There was only a medium supply of meat, and beef was somewhat easier at \$5 to \$8.50 per cwt. Good mutton was scarce, at \$5 cot \$3.50 per cwt. The poultry supply was average, and good fowls sold at from \$5 to 70 cents a pound. Veal was in better supply, at 4 to 5 cents a pound of of wis sold at from \$5 to 70 cents a pair. Turkeys, 11 to 13 cents a pound. Butter was firmer, at 18 cents a pound for best roll, 15 to 16 cents by the basket, and 14 cents for large roll and crock. Eggs were easier, at 19 to 11 cents a dozen. Fotatoes made no advance from \$25 to 35 cents a bag. Green vegetables, not withstanding the cold weather, were plentiful at our quotations. Apples were in keen debarred. Plenty of young pigs were offeed, at from \$2.50 to \$6 a pair. Mich cows sold at \$5 to \$91 a ton.

Toronto, May 12.—WHEAT—No. 2, spring, \$1, No. 2, ret i whiter, \$28; No. 1, hard, 1.00 to 1.01; No. 2, 35 to 34; No. 3, 83 to 81c; regular No. 1, 62c; No. 2, 59c; barley, No. 1, 52c to 51c; No. 2, 48 to 49c; No. 3, extra, 41 to 45c; No. 3, 42c to (13; peas, No. 2, 56 to 50 eq. oats, No. 2, 35 to 80; straight roller, 3,75 to 3.55; hay, (Timothy) ton, No. 1, 12.50 to 19.00; No. 2, 10 to 10.50; hogs (dressed), 650 to 5,75.

6.50 to 5.75.

Montreal, May 12.—The grain market is neglected and in an unsettled condition. Peas, oats and corn are all quoted higher, but the only spot business was done in oats, several small sales being reported both for export and local demand. The flour market is unchanged, the demand being still very moderate, and holders showing very little disposition to force sales. Bran and short are scarce and in good demand at \$16, and \$17 to \$18 per ton, respectively. The oatmeal market is dull and heavy, with little or no business doing. Flour—Winter patents, \$5 to \$6.10; spring patents, \$5 to \$5.30; spring patents, \$5 to \$5.30;

the finite chinech entirity the boars, the forwards the introduced his control of the first the

### Something for Nothing

is a thing we cannot give you, and no other house can, but we can give you first-class dry goods at 45c on the dollar, and no other house in London can. The spring and summer portion of the bankrupt stock of Ralph Long, of Woodstock, has just been opened up for sale at our store, which means dry goods at less than wholesale prices to the ladies of London and surrounding districts. Never before did we have such bargains to offer all over the store. It's not one thing cheap and the profits made on the next. Everything at less than wholesale prices, and with our extra staff of help we find it no trouble to show goods, so if you don't want to buy come right in and look, and when you want to spend money you will not have much trouble deciding where to buy. In our store you will find 50c, 60c, 75c and 81 dress goods, allwood, 44 inches wide, in serges, tweeds, clothes and plaids, all at 25c a yard. You will find 36 lace curtains selling at 55c a yard. You will find 81 lace curtains selling at 55c a paic. You will find 22c prints in light and dark colors selling at 5c a yard. You will find a big lot of flowers, feathers, tips, wings and hats worth from 50c to 83, all must go at 5c each. You will find 81 top shirts selling for 50c. In fact, everything is marked to sell at prices that will make you stare and wonder how goods can be sold for anything like the prices we ask. See that you get into the store with the marble floor, which is

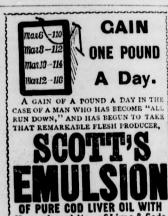
THE LONDON BARGAIN STORE, 136 Dundas street, opposite the Market Lane.

Sickness Among Children E-pecially infants, is prevelant more or less at all times, but is largely avoided by giving proper nourishment and wholesome fool. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. 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.
Wheatly River, P. E. I.

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.



OF PURE COD LIVER OIL WITH Hypophosphites of Lime & Soda 18 NOTHING UNUSUAL. THIS FEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. EN. AGAIN. PALATABLE AS MILK. EN-DORSED BY PHYSICIANS. SCOTT'S EMULSION IS PUT UP ONLY IN SALMON COLOR WRAPPERS. SOLD BY ALL DRUG-COLOR WRAPPERS. SOLD BY ALL DRUG-GISTS AT 50C. AND \$1.00 SCOTT & BOWNE, Belleville.



Not long ago we had an opportunity to hear the opinion of Father Boers, of this city, about Paster Koenig's Nerve Tonic, a medicine here-tofore unknown in this city. The Rev. Father assured us that several cases were known to him where people that suffered from epilopsy. 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. Gretencord, 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.]

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

This remedy has been prepared by the Revered Banow prepared under this medicine free of charge.

This remedy has been prepared by the Revered Pastor Koenix, of Fort Wayne, flud, since 15th, 2cd is now prepared under his direction by the KOENIC MED. CO., Chicago, Ill.

Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, ondon, Ontario.



TEACHER WANTED AN EXPERIENCED MALE TEACHE to start school atter the holidays in the R. C. S. S. Nr. 6, Ralel B, for remainder, the year; state salary; testimonials regul ed. Address Patrick Lahley, Merlin P. 0 Ont.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH Sold by druggists or sent by mail, soc. E. T. Hazeltine, Warren, Pa.

VOLUME XIV.

The Watches of the N waiting in the watches of larkness, desolation, and co In the daily affright:

affright:
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He is with us through all trials,
and His might—
and His might with our mothers about sorrow disappears, Till the silence of our sobbing our Master hears, And his hand is laid upon us w

ness of tears In the waning of the watche

CATHOLIC PRE Ave Maria. menting on the fact

Sir Oscar Clayter bequeat Wales an iv the London Weekly Registe "Strange to say, the Pri whose belief in dogmatic would hardly have been sa even an Anglican archde consolation in the symbo tures which express and en olic sentiment and belief. last illness he was again comforted by beholding Raphael's 'Colonna Mado given to the Queen three Once, very near the end Majesty was assisting him to the sofa, he turned to picture of Our Lady, an helps me half through the There is abundant evi-

vigorous faith existing in withstanding the noisy, a agitation, the echoes of filled the world. The lar works on the life of Our L n published by Catholi that country within the la and the crowds that late hear the sermons of Perwhatever may be said to faith still flourishes in Car On a recent Sunday the in the Madeleine, where Dominican preached, nu thousand five hundred pe many as two thousand so had to be turned away for A young friend in Paris and it difficult to secu hours before the time of the church being already

drous playing of Remen haps the greatest living violin, will be interested he, like all the great ma art, from Palestrina a Liszt and Gounod, is a lic and a fervent client Virgin. The gold coins when an independent l her effigy. One of t carries with him in his v delights to exhibit to his violinist's deceased a priest: and he h seminary course, vised by his superiors to to a musical career. I been extordinary, and mirers of his genius the of the opinion that he h superiors in mastery musical of instruments called "the Chopin of th Remenyi is a man of sonality, as remarkable and good nature as fo

Those of our readers the pleasure of listening

It is not too late to charming details which us concerning the ma the Pope passed the I Week. Catholics were obligation of fasting, them, in spite of his eig did not take the adv favor accorded to the doctor tried to make hi austerity. "My good His Holiness, "Cathol uenza; they must but I have escaped." strated the man of med get, Holy Father, that two years old." "Oh," Leo XIII., "asforthating powerless to rid me of ness rose every morni and said his Mass at 6 Mass a Capuchin comp one of the verses of th Passion according to sermon always finishe nouncing the death

Leo XIII., a ates, knelt on the first

London Unive