

Officer A. H. Bruley of the Fall River Police

Is highly gratified with Hood's Sarsaparilla. He was badly run down, had no appetite, but he did not expect distress and he felt that all the time. A few bottles of Hood's Sarsaparilla effected a marvelous change.

March

Is very important that during the month of March April May the blood should be thoroughly purified and the system be given strength to withstand the debilitating effect of the changing season.

April

"Gentlemen: I have had a rheumatism for a number of years, and for the past year one of my legs, from the knee down, has been broken out very badly. I took blood medicine for a long time with no good results, and was at one time unable to walk with crutches. I finally concluded to try Hood's Sarsaparilla, and before I had taken one bottle the improvement was so marked that I continued with it for three bottles, and am now better than I have been in years. The inflammation has all left my leg and it is entirely healed. I have had such benefit from

May

Hood's Sarsaparilla that I concluded to write this voluntary statement. F. J. TEMPLE, Ridgeway, Mich. HOOD'S PILLS act safely, promptly and efficiently on the liver and bowels. Best dinner pill.

DUTTON & MURPHY Undertakers and Embalmers OFFICES AND 479 Queen St. West SHOW ROOMS: 321 Queen St. East Telephone 1331 and 2786. Funerals Furnished at Moderate Prices.

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ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses. And Shorthand and Typewriting. For further particulars apply to REV. THEO. SPEZT, President.

ST. MICHAEL'S COLLEGE, TORONTO. Out—In affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto and directed by the Basilian Fathers. Full classical, scientific and commercial courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year; half boarders, \$75; day pupils, \$25. For further particulars apply to REV. J. M. TERRY, President.

ST. BONAVENTURE'S COLLEGE, ST. JOHN'S, Nfld. Under care of the Irish Christian Brothers. This College affords, at moderate expense, excellent advantages to students. The healthfulness of the situation, the equipment of the schools and the general furnishing of the establishment leave nothing to be desired for the comfort and improvement of the pupils. Three Courses—Preparatory, Commercial and Matriculation (London University). Terms—Day pupils, \$12, \$15, etc., per annum, according to class. Boarders, \$100 per annum. Prospectuses and further particulars on application to J. L. S. VATER, Principal.

NORTHERN Business College OWEN SOUND, ONTARIO. In the Very Best Place for a student to get a thorough education. TAKE A ROUND TRIP and visit other than 1000 miles in Canada, in a rail line Northern Ontario. It is the best college in the province. It is the best and most complete in the province. For full particulars, giving full particulars, free, address C. F. B. N. V. President.

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A. W. HOLMES, LOVE & DIGAN, BARRISTERS, ETC., 415 Talbot Street, London. Private funds to loan.

FRANCIS LOVE, R. H. DIGAN, DR. WOODRUFF, No. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested, glasses adjusted. Hours, 12 to 4.

A Northern Sailor.

I shall slip my cable, Polly. Some night when the sun sinks low. When the tide is ebbing, moonlight, and between the ebb and the flow.

How can they rest at night, Polly. Far away from the sound of the sea? I could not die in my bed, dear. If the waves they called me.

They never have called in vain, Polly. I gave to the North Sea. The best of all I had, child. It has taken my heart from me.

I have never been able to rest, dear. Nor safely hide at home. For the sea was calling, calling. And I must breast the foam.

And once when I came back, Polly. They told me the wild North Sea. Her eyes were as blue as the sea, child. That Springtime that we wed.

Ah, Polly, I loved her dearly. But she hated the wild North Sea. Her eyes were as blue as the sea, child. That Springtime that we wed.

I have sometimes wondered, Polly. If I heard the words she said. You told me the wild North Sea. She saw not its glorious beauty. 'Till the day that I was dead.

You should not have married a wife, then. You can love no other else save the sea. You had better stay with her forever. You never have loved for me.

Was it in anger, Polly. And I saw not the stars in the best of days. And I saw not the stars in the best of days. And I saw not the stars in the best of days.

It was hard, hard on me, Polly. Had taken them from me forever. She turned her face from me.

And answer, "The sea has heard me. It has taken my children from me. Go, leave me to mourn my dead."

I left her alone with her sorrow. I shall still hear it calling, calling. I shall still hear it calling, calling. I shall still hear it calling, calling.

And I know that I could not rest, dear. In my grave, if I leave the sea. I shall still hear it calling, calling. I shall still hear it calling, calling.

Ah, well! I shall slip my cable. Some night 'twixt the ebb and the flow. I shall hear the great sea calling. And I shall arise and go.

The New Man at Rossmere CHAPTER VII. "INDUCTED INTO OFFICE."

"And now, Mrs. Thorn, my love, I arranged matters before breakfast so that I should be able to devote the whole of this first morning to introducing you to your new home, your domestic cabinet, and your responsibilities as a planter's wife; inducting you into office, as it were."

With these words Squire Thorn pushed his chair noisily back from the breakfast-table, the four legs of it grating harshly upon the bare floor and upon Mrs. Thorn's quivering nerves, drew his pocket handkerchief across the wily mustache whose appearance had not been improved by a copious draught of buttermilk, stuffed it into the side pocket of his jeans coat, and, with both hands spread upon the table, one on either side of his plate, waited for his wife to rise in response to this broad hint.

Mrs. Thorn raised to her lips the cup of muddy coffee she had been doctoring all through the meal, and drained its contents with the sudden heroism one brings to bear on an unavoidable dose, in her slow, even voice: "Very well, sir; I am ready."

A finer intelligence than Squire Thorn's might have found something to resent in the air of passive endurance that had already become habitual with his wife. But to him it was the perfection of wifely bearing. He never had asked any thing on a sentimental basis from her. "I had no reasons for asking," was his frequent mental reminder. "So I guess we're about quit."

"We'll get along about as well as the majority." With this feeling strong upon him, it was not likely the squire would expend any superfluous pity upon her, even when he found that the absolute roughness of her home surroundings was a jarring surprise to her. Nor did she demand it.

Away from the plantation, dressed in the garb he kept so exclusively for the benefit of society, shaven by a barber who had some regard for his own reputation as an artist, without invested with a certain softness of manner and speech that came to us all when we leave behind the sordid anxieties of our work-a-day life, the squire had readily passed muster as an elderly gentleman, rather brusque in his manner, but no doubt all right at heart.

And when, in the sharpest agony of her life, when the boy for whose career in life she was making every sacrifice, had sent for her to his prison-house in the little county seat, and told her of this one way of escape for him, what could she do but lift the burden of his ill doing from the boy's shoulders and lay it as a heavy yoke about her own? Ah, well! It was all well with the boy now, and irreparable with herself.

She followed her husband from the house into the yard, dumbly acquiescently holding her trailing wrapper carefully above the mud. "It is a great mistake," says the squire, with some difficulty regulating his own stumbling shuffle to the stately, even footfall of his wife, "to suppose a planter's wife has an easy time of it now because she don't have to do for and look after slaves that stand for so much money. I won't be so ungenerous as to deny, Mrs. Thorn, that you've

got a tolerably hard row to hoe. Yes, you've got that very thing; but you married me with your eyes open. I supposed you'd gone purty nigh through the woods and I was your crooked stick, but I'll promise to be as good a stick for you to lean on as is in me to be. That's fair! I'm sure a man couldn't say nothing fairer. I hope we'll fall together easy. Every new team's got to get used to each other's place and to the harness. Yes, to the harness, my dear."

Mr. Thorn was conscious that the harness chafed fiercely at that moment. Would she ever get quite used to it? "Let me look at the garden, please. You spoke of one at the breakfast-table."

The squire emitted a sound that might pass for a laugh if one were previously bent on so considering it, and shambled across the weed-checked yard to where a picket fence enclosed another rank growth of the "bitter weed," "Jamestown weed," and "wild coffee."

"It is scarcely worth while going inside," he said, "after tugging vainly at the big gate, which, hanging by one rusty hinge, had sagged so that it was unmovable by his enfeebled hands."

"You can see all there is to be seen from the outside," and, assuming an easy posture by planting both elbows on the pointed pickets, supporting his chin in his hands the while, he went into particulars. "That's about one acre of as good ground inside of that picket fence, Mrs. Thorn, as you'll find anywhere in the state of Arkansas. It looks a little roughish now, for things have gone tolerable slack about the yard premises for a good bit back, but you can soon make it blossom like a rose if you'll just tuck square down to work at it. Visitors won't interrupt you much. Folks have got something better to do in this country than to gad from one year's crop living off that piece of ground. You see it's handy to the mole lot, there, where the manure comes from to enrich your potato ground. I shan't pester you in your department. Some men want to boss everything around them. That ain't me, Mrs. Thorn. I'll give you Jim Doakes—he's the best nigger in the land of Dixie, if he is free; and Pete—Pete's as good for a mule as Jim is for a nigger; and a box of garden seed, and a barrel of potatoes, and turn you loose to amuse yourself. Amusements of any other sort than your own making you'll find scarce here for breaking up ground, but then we didn't take spring gardenin' into 'count when we fixed our weddin' day, so we'll have to eat our vegetables when we can get them this year. You'll find Jim has got a purty good ideya of gardenin' himself, and when you both get stumped you can turn for help to 'White's Gardenin' for the South.' It's somewhere in the house. I don't take much stock in book gardenin' myself, but I suppose you might get a hint or two out of it."

Agnes looked with despairing eyes at the luxuriant crops of weeds that flanked their heads, so much higher than the amount of labor that must supervene between their fall and the rise of green peas and radishes, she shrank dismayed at the responsibility of making that dreary spot blossom like the rose.

"It looks desperately little like a garden now," she said, impelled to speech by her husband's prolonged pause.

"It ain't much to look at now, for a fact, but you and Jim and Pete can soon improve matters."

Mrs. Thorn began to realize that she was part of the squire's working force. He removed his elbows from the pickets, rubbed them a little, and turned in another direction, saying: "Now I'll show your hen-house. We ain't got nothing in the way of fancy stock on hand at present, but if you've a mind to try your hand on Braymers or Leggers, I'm not the man for snubbin' a woman for having ideyas of her own."

This magnanimous concession made, he took a key from his pocket, inserted it in the rusty padlock, and unlocked the low door to the little hen-hut. He held the door open for her to precede him. She glanced in, and drew back dismayed.

"You see," the squire resumed, volubly, bent upon squelching the too evident daintiness of his wife, "if you want vegetables on a plantation, you've got to raise 'em. If you want butter, you've got to churn it. If you want eggs, you've got to see that the hens lay 'em. I always keep the hen-house locked, Mrs. Thorn," he added, in a low, admonitory voice: "if I didn't, more of my chickens and eggs would be traded off for whisky and tobacco than I'd ever get the sight of. It would all be laid to the minks and the crows, but the minks and crows that bothers you worst here ain't got but two legs! There's considerable art in tendin' poultry. I can't tell you all that at first, but you'll find that little old Lotie don't know about raisin' chickens ain't worth knowin'. Old Lotie's got the assmer, and she don't do any thing but gasp for breath about two-thirds of the time, but the other third I generally make her put in cleanin' up the hen-house and puttin' fresh straw in the nests."

A HAPPY HINT—"We don't believe in keepin' a good thing when we hear of it, and for this reason take special pleasure in recommending those sufferin' with Piles to my form, blood-bleedin', protrudin', etc., to Betton's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of sufferin' and inconvenience. Send 50 cents to the Winkelmenn & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you."

and do all she can to pay for her keep. Clean lodgin's, plenty of fresh water, and corn-meal dough with a sprinklin' of black pepper in it, is the fundamen-tal principles of success in raisin' poultry, Mrs. Thorn. Why, a Yankee woman would raise enough chickens, geese, ducks and turkeys in this yard to keep her in clover all her days. By the way, my dear, the geese, feathers are always to be saved. They fetch a good market price always, but if you don't watch 'em when they're pluckin' 'em, you won't get more than half what they belong to. Oh, I tell you, you'll have to have eyes in the back of your head if you hope to hold your own here."

The squire gave a last comprehensive look around the interior of the shackling shed, carefully re-locked the rusty padlock, and handed the key to his wife with the air of an outgoing minister of state. Agnes dropped the little iron key into the depths of her siskin pocket, and mentally pronounced the garden part of the poultry-house a brambly thicket piled on an abominable Pelion.

"I hope I shall grow fond of it all," she said, daintily gathering her skirts about her, until her little high-heeled slippers and striped blue stockings came ravishingly into view. But her voice had very little hope in it.

"You're bound to be fond of something," Squire Thorn answered, looking down rather unappreciatively at this display of pretty feet and stylish hosiery, "and I reckon chickens is about as safe company as you can keep. Leastways they ain't going to backbite you, nor lie on you. You'll go out in the yard, if I was you. First I'd go out to Landin'. I'll see if I can't find you a good stout pair of shoes. Things ain't lively round here, Mrs. Thorn, I forewarn you."

Agnes thought the forewarning came rather late, but she only said, with a slightly wearied voice: "I suppose we are through now, aren't we?"

"Well! I can't say as we are, but as the calf-pen's on the road back to the house, 'twon't consume much more time to step around that way. We'll leave the pig-pen (I always keep up two pigs to feed the kitchen slops and the smoke-house, maybe, you'd like to unpack your trunk to-day. I hope you've got some commoner duds than them," glancing askance at the soft merino wrapper with its silken trimmings; "they won't stand the mornin' dew long. We're early movers here, Mrs. Thorn. Early to bed and early to rise—you know the rest—that's my motto. Now here," coming to a sudden halt under the low spreading branches of a beautiful pecan, "is your calf-pen. You'll have to keep your eyes skinned about these innocent-looking points, who gaze at them deprecatingly with big soft eyes."

"The rails of this calf-pen air rather rotten," there's no denyin', and that bull calf yonder—he's a yearlin', for all his innocent looks now—is a gettin' to be tolerable handy with his sproutin' horns. He butts them rails down every day or two, and there's a everlasting cry of 'cows and calves got together, no milk this mornin'." Of course, when I was here by myself, some things was bound to be neglected, because I couldn't be in but one place at a time; but now, with you on hand, and Isham at your beck and call—Isham's Jim's son, but a blunderin' little rascalion—never went nothin'—there's no excuse for the calves and cows gettin' together. You'll have to keep a pretty sharp lookout on Isham as well as the calves, my dear; it's hard to tell which is the slickest when it comes to rascalin'. But forewarned forearmed, you know."

"Would not a new pen obviate the trouble more easily?" she ventured to ask.

"Most likely it would," said the squire, who never took dictation amiably, "but when man's got five or six miles of fence to keep up round his cotton-field, he can't turn the whole force loose to work on a calf-pen."

Mrs. Thorn was silenced if not convinced by this view of the question, and simply said "Yes," a trifle inconsequently. She wondered if Atlas felt his burden more than she was afraid she was going to feel hers! The squire pulled a large silver watch from his vest pocket.

"Time for the smoke-house yet," he declared, cheerfully, "or the milk-room, just as you prefer. It is a quarter to twelve that I've got to leave. I always see to the milk-feed myself. By the way, Mrs. Thorn, I put the plantation bill handy to the house, so that when I was out of the way whoever was in the house could ring the bell just exactly when the clock in our room strikes twelve. Old Lucy has been attending to it, but it won't be worth while now, with you right there at hand. It's just a reach over the back banisters, and a grab at the rope, and a half dozen pulls—good strong pulls, my dear, for sometimes I'm away at the other end of the field, and mightn't hear a feeble ring. I am very particular about having it rung on time. After a little you'll be surprised to find how it reminds you, you see, in the country here we've got to fall into routine—there's nothing else to fall into, and I'm not sure I'm sorry. There's nothing like system in all things, Mrs. Thorn."

Probably in March more than any other month in the year are the ravages of cold in the head and catarrh most severely felt. Do not neglect either for an instant, but apply Nasal Pain, a time-tried, never-failing cure. Easy to use, pleasant and agreeable. Try it. Sold by all dealers or sent by mail, post paid, on receipt of price—50c. and \$1 a bottle. Fulford & Co., Brockville, Ont.

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CHAPTER VIII. PERIODIC PERTURBATION.

There are certain primitive customs and inconveniently patriarchal ways of "getting along" in most of the agricultural districts of the South, which fill visitors from more advanced sections of this progressive land with amazement. People to whom the railroad and the telegraph are daily necessities, marvel how other people, claiming like mental organism, can exist under such stagnant conditions.

The commercial center of the locality with which these annuals of quiet neighborhood have to do, was what in the North would be called a hamlet, but which, in its own sparsely settled section, was accorded the dignity of being called a town. The town of Shady-ridge lay in a straggling fashion along the immediate banks of the river; and as it consisted of only three stores, one dwelling-house, a little new pen of a cottage that sheltered the bachelor doctor who dispensed drugs and advice for the entire country, a rail inclosure to receive cotton for shipment and preserve it from marauding cattle while waiting for the packet, it did not straggle very far.

This town was the rallying point for all the planters, freedmen, and teams for the space of twenty miles around on "packet day." The local packet was the steamboat that had the contract for carrying the United States mail between Vicksburg and New Orleans; in consequence of which its arrival on a certain morning up, and down on another, were the events most sure of anything in the future of Shady-ridge. Unfortunately for the morals of Shady-ridge and the country around, Sunday was packet day; and as the mail boat was always laden with a lot of miscellaneous freight for the neighborhood, and, moreover, brought with her the very last New Orleans papers, Shady-ridge was at its liveliest and did its busiest business on the day which, in civilized communities, is considered sacred to rest and reflection. Sunday had no higher significance than lay in its being the packet day. But rest and reflection are at a discount where people at best lead half-awake lives; and, as it was not in reason that men should ride ten or twelve miles over villainous dirt roads for a letter or a paper only, it was considered quite the thing that any out-lying business matter should be settled between the planters and the three or four Hebrew merchants who formed the commercial element of the country and the entire resident population of Shady-ridge.

A fleet of battered and painless skiffs, dug-outs, flats and other small craft, always moored to the ragged, brambly banks of the bayou that flanked the town on the south, where it ran to contribute its cool, dark waters to the muddy current of the Mississippi; a tall levee, whose broad crown was rutted deeply by the wagon wheels that sought that refuge from the impassable mud of the "big road."

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You've noticed the ball-post, I suppose?" Agnes felt viciously inclined to ask him how she could have failed to notice the brazen source of the uproar that had broken up her own morning slumber and set half a dozen dogs to howling dismally, but she only said: "Yes; I know where it is. I will remember."

They walked back to the house, the squire dilating upon the pleasures and dignity of a well-filled home life—Agnes inwardly praying that her sacrificial act might not tend to wither all that was fresh and sweet in her own nature.

"It's just next to impossible," she came back from a sudden flight into the past to hear her husband say, "to pick up all the threads you've got to weave into one web, like as it was, in a minute." Mrs. Thorn. But I can say one thing—and I ain't the man to brag—any body that fair earnings you do your duty as a planter's wife in these unregenerate days of free niggers, carpet-baggers, and reconstruction, you'll be entitled to a crown of righteousness in the next world, whether you get it or not; and I ain't going to belittle your efforts."

"And meanwhile wearing a crown of thorns in this one."

Mrs. Thorn's supplement was delivered safely, for the squire had, with a sudden ejaculation, left her hurriedly, and, with much ado of flinging bricks and bats and encouraging dogs, was in hot pursuit of a sow and her infantile brood who were complacently rooting for the tender herbs in the grassy front yard.

She saw nothing more of him until, punctuated as the harsh-voiced clock on her mantle shelf struck twelve, she glanced out of the window and saw him swaying vigorously to and fro at the end of the big bell's rope, clamorously announcing twelve o'clock, to the howling accompaniment of five pensive hounds.

She bent once more over the trunk she was unpacking. A scroll lay under her hand in the tray—the scroll of daily mottoes that always hung in her bedroom. She shook it out from the creases that had formed in it, and hung it against the wall. The words that faced her were taken from the ninth chapter of Luke, sixty-second verse: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

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a cluster of native forest trees, beneath which stands the long, rude horse-rack whose horizontal top-rail has been chewed and gnawed into less than half its original dimensions by generations of tethered animals; a blacksmith's shop that does its briskest business in the shoeing line on a Sunday; a listless, loafing, impatiently sitting group of white men and black, sitting apart on the much-whittled benches that flank the store galleries, or on the steps, or on inverted boxes and barrels, smoking, exchanging crop items and weather prognostications while waiting for the boat; a quickened move for the river's brink that first glimpse of her smoke-stacks in the bend just below a jet emulous rush on board as soon as the staging plank swings within the possibility of an agile leap; a quick demand for New Orleans papers and for drinks at the boat's bar, which supplies choicer poison than is to be procured at the local counters, which cater exclusively to the freedmen's tastes—there you have Shady-ridge, its customs and its frequenters, in a nut-shell.

The periodic perturbations which beset the dwellers upon the banks of the Mississippi River invest news from the outer world with a vivid and painful interest at certain seasons of the year. "What is the river doing?" or "What is the river going to do this year?" are the questions that pass from mouth to mouth as soon as the reign of winter is passed and the ice-gates are open. The "river column" is the first thing looked for in the papers that, coming to hand but once a week, are read and loaned around until they are ready to resolve themselves into their original pulp. The man who has a correspondent in Cairo or a relative in Vicksburg or Memphis is invested with factitious importance as the recipient and retailer of reliable information concerning the probabilities of this most dangerous of streams. An admixture of feverish anxiety and dull apprehension takes possession of every breast. Each man will tell his neighbor, with dreary insistence, that "One more overflow and he will be ready to give up;" but the time when he really can give up never comes, for the burden of other lives is laid upon his heavily-laden shoulders, and he watches the receding waters with a satisfaction bordering nearly on cheerfulness, and gathers together the remnants of his flocks and stock, and commences sowing when he should be reaping, and is buoyed up by the hope which, happily, springs eternally in the human breast, and so on and on forever and forever.

TO BE CONTINUED.

"Mary Conceived Without Sin" BY VIRGINIA McSHERRY.

The fruit which was borne in the garden of the terrestrial paradise and the waters which flowed in the four rivers to the four corners of the earth, which all types of Mary, who bore the eternal and mystical fruit, the Body of Our Lord, which has become our banquet until the end of time. And in our own days has not a child risen up and called the attention of the world to a little fountain which has sprung up and which is now flowing through the Christian world, carrying the flood of graces that spring from Mary's heart? When she is invoked under the title of Immaculate she is more than ready to answer every







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London, Saturday, March 19, 1892.

SALVATIONISTS IN FRANCE.

The Salvation Army are not at all contented with the success they have met with in the preaching of their new-fangled Gospel in France.

This is not altogether consistent with the lady's statements when in the French Canadian city of Montreal.

It may be fairly inferred that the reason for these very different pictures given of the French arise out of the fact that in Montreal Mrs. Clibborne was collecting money to aid her in the French work, and she thought it necessary to represent the French as very good people, and very docile to Salvationist preaching.

One point in Mrs. Booth-Clibborne's story deserves special attention, that is, the remark in her Montreal address: "Remember it was not the Catholics who persecuted us, but the Protestants."

It is of the Protestant Cantons of Switzerland she is here speaking, and in Eastbourne, England, the police and the mob were equally energetic in endeavoring to suppress the Salvationist displays as a public nuisance.

Experience has proved that Hallelujah lasses are not more proof against temptation than other girls of the same age, and we should have supposed that Mrs. Booth-Clibborne would have inferred from what she experienced herself that it was not safe to expose the young girls who are usually employed in selling the War Cry to the temptation of being treated to glasses of absinthe in the low groggeries of Paris.

We note the following interesting statistics of the Church in the United States from advance sheets of "Hoffmann's Catholic Directory." There are 12 archdioceses and 73 dioceses; 9,032 priests; 8,042 churches, 3,552 stations, and 1,683 chapels; 51 seminaries attended by 1,729 students; 188 colleges and 655 academies; and 3,436 parochial schools attended by 70,763 children.

in like occupation, they can judge how much Evangelical work Mrs. Booth-Clibborne could have effected during these sixteen minute visits.

We are satisfied that the story told through the United States is the nearest to the actual truth, that the "Marchale" met very little encouragement in France. There are in France many, especially in the official circles, and among the frequenters of the saloons, who are practically infidels, caring nothing for religion.

Putting together all these things, it is no wonder that the Marchale should be discouraged at the failure of her efforts to convert France. Indeed the Frenchmen are not slow to inform her that General Booth's book on "Darkest England" proves that there are millions enough in that country to need conversion, and that she and her co-workers would find there work enough to keep them employed without coming over to France; for charity begins or ought to begin at home.

From Mrs. Clibborne's boast that Catholics are joining the Salvation Army in large numbers we learn this at least, that from being what it first professed to be, merely a revival scheme to correct the morals of careless Christians, it has become a form of Protestantism with the avowed object in view to take the place of the old Church which Christ established.

It is undoubtedly from these causes that the missionary societies have been compelled to send to the heathen volunteer missionaries who are totally unfit for the work they undertake; for they cannot obtain men enough for the purpose from the ranks of the regularly appointed or ordained clergy.

There is no doubt that of late years a great effort has been made by the various Protestant Churches to establish Protestantism among the heathen, a work which they had almost entirely neglected until the present century, and with wealthy England and America to support the missionaries sent out, there must necessarily have been con-

MISSIONS TO THE HEATHEN.

At the Congress of the Church of England held at Rhyll last summer a paper was read by Mr. Athelstan Riley wherein it was pointed out that the married missionaries sent by the Protestant missionary societies to convert the heathen are three times more costly than those of the Catholic Church in the same field, while the work done by the Catholic priests is also more thorough.

He also cited many instances to show that if the wife or daughter of a married missionary Bishop or clergyman became very seriously ill he was permitted to return home, and the missionary work was thus frequently interrupted, and not unfrequently discontinued altogether.

Mr. Riley stated that this state of affairs was a great obstacle to missionary success, and that in consequence thereof the work of the Anglican missionaries is very defective, and very little progress is made.

The remedy he proposed was that the missionaries should in future be unmarried, a suggestion which was met with loud cries of "no," "no," from the delegates, and especially from the laymen. Mr. Riley, however, stated what were the plain and well-known facts of the case. It is notorious that the Anglican missions are very costly and that the number of converts is comparatively small, while the Catholic priests, whether in Asia, Africa, South America, or the islands, live on a mere pittance, leading lives of great sacrifice, and yet bringing thousands every year into the fold of the Catholic Church.

The delegates at Rhyll Congress, however, having been educated into the belief that the unmarried state is necessarily evil, and that the Catholic clergy are wicked and pampered, would not listen to the truth as told by Mr. Riley.

It has been proved over and over again that from these and other causes many of the Protestant missions in these countries are complete failures, yet rose-colored reports are read every year at the missionary society meetings, representing that the missions are everywhere crowned with success. In spite of these representations, the true state of the case becomes known from some quarter from time to time, and as the difficulties of missionary life are experienced, it becomes less easy to obtain new men to go to the fields of missionary labor.

It is undoubtedly from these causes that the missionary societies have been compelled to send to the heathen volunteer missionaries who are totally unfit for the work they undertake; for they cannot obtain men enough for the purpose from the ranks of the regularly appointed or ordained clergy.

In reference to missionary work in China he stated it to be his opinion that much mischief has been done by many of these missionaries who are totally unfit for the work to which they have been appointed. He says that "many who have been sent to spread Christianity among the Chinese are entirely ignorant of Chinese prejudices, and are incapable of understanding the people. As an instance of the unfitness of these missionaries, he mentions one who had been a railway porter, and whose experience had been almost wholly confined to the handling of luggage, previously to his going to China."

There is no doubt that of late years a great effort has been made by the various Protestant Churches to establish Protestantism among the heathen, a work which they had almost entirely neglected until the present century, and with wealthy England and America to support the missionaries sent out, there must necessarily have been con-

siderable progress made; and it cannot be denied that there are among the missionaries many self-denying and zealous men. But it is now found that very few of the college graduates volunteer for missionary labor; and if the work is to be continued at all it will be continued by inferior men, and the loss will be great in proportion to the deterioration.

The Niger mission in West Africa was at one time reported to have been in a most flourishing condition, yet within the last two years it appears to have collapsed entirely, owing to the contempt shown by the white missionaries for their colored co-laborers. The natives of the Delta thereupon determined to establish a Church of their own, as they were determined not to be imposed upon by domineering whites. On the Congo also, Bishop Taylor's missionaries are said to be more interested in trading in hippopotamus meat than in converting the heathen; and Mr. J. C. Waller, who was one of these missionaries, returned to America giving a most unfavorable account of the missions. His statements were published in the New York papers. It is worthy of remark that these missions were defended from Mr. Waller's attacks chiefly on the ground that those who contributed towards Bishop Taylor's work should not be discouraged by disparaging reports of their ill success; that is to say, the truth should be concealed in order to draw out more money.

Concerning one of these missionary settlements the Protestant Bishop of London recently stated that the converted Christians had determined to build a mosque rather than a Christian Church, as they would thus keep intoxicating liquors out of the settlement, which they could not do if they followed the guidance of the English or American Christian missionaries.

In all of these localities there are flourishing Catholic missions. In 1859 there were 8,000 Catholics in Calcutta. To-day there are 50,000. The Jesuit missionaries there attend to twenty-two missions, and have two colleges under their charge; and throughout their sphere of operations the number of conversions is almost incredible; whole villages are frequently received into the Church. The returns published in the "Missions Catholiques" for 1890 show that there were in that year 1,078,496 Catholics in India and Ceylon, and the number must have greatly increased since. In Indo-China the number is placed at 694,250; in the Chinese Empire at 568,628; and in regions adjacent to China at 59,920. In Africa, including the islands, the number of Catholics was reckoned to be 398,940, with 745 priests, 194 charitable and 690 educational institutions.

In other localities, as Armenia, Syria, the Balkan Provinces, Oceania, the Malay Peninsula and among the savage tribes of Australia and New Zealand, in Persia and throughout Turkey the missions are equally fruitful, under charge of zealous Jesuits.

THE LAWS OF MARRIAGE AND DIVORCE.

The facility with which divorce may be obtained in the United States has become an evil of such magnitude that for years past the attention of social reformers has been strongly directed towards the question whether or not for any cause a divorce should be granted, and the most earnest and the wisest of these reformers have not hesitated to declare their conviction, that the only effectual remedy which can be applied to correct an evil which threatens the foundation of society, is to restore the Catholic principle of the indissolubility of marriage.

At present each State makes its own laws regarding marriage and divorce, and the consequence is that the greatest confusion exists in regard to the causes for which marriage can be dissolved. The Federal Government has no power to deal with the subject, nor can it deal with it unless a constitutional amendment be passed by vote of two-thirds of the States placing the matter under the control of Congress. It is not at all likely that any law to this effect will be adopted, for the individual States are very jealous of their authority, and they can with difficulty be induced to part with any share of it.

As matters stand, when a resident of any State desires a divorce, if the laws of his State are not sufficiently accommodating to accord to his views, he has only to move into another State where the laws are more lax, and he will have all the facilities he wishes for the dissolution of his marriage. Massachusetts in the East and Illinois in the West are especially notorious for the ease with which divorces are granted on the most frivolous pretexts, such as "incompatibility of temper," and there are very few in the whole Union who cannot procure a separation if they desire it on this ground, as they have only to apply to the Courts in one of these States and they will be suited, if indeed they cannot obtain what they wish for in the State where they reside, as can usually be done.

The immediate result of these divorce courts is that every year it is becoming more and more common to see households broken up, and families separated, and to use the words of a Boston paper, the States in which these loose laws prevail are becoming remarkable as the home of "a dying race."

Spasmodic efforts have from time to time been made to remedy the evil by means of a constitutional amendment giving to Congress the sole power of legislating on the subject of divorce. It is probable that if such an amendment were passed the evil would be mitigated, but it would not be removed. The existence of a divorce court at all has an evil effect, as it induces dissension between married persons, by holding out to them a means of separation through the commission of crime. Thus also the love of parents and children for each other is weakened, and ultimately destroyed.

In Canada the evil results of divorce are confined to narrow limits, for the simple reason that we have no divorce court, and the only means whereby a divorce can be had is by an Act of Parliament, which is not easily obtained. There is a strong feeling among the people of Canada against any legislation which would place Canada on a level with the United States in this matter. Occasionally, however, a desire to tinker with our laws induces some member of Parliament to express himself in favor of a change of some kind, the change proposed being usually the establishment of a court similar to that which exists in Great Britain, to deal with all applications for divorces. No one has the temerity to ask that our laws on the subject should be assimilated to those of the United States, the evil results of which are so well known. But it is more popular to appeal to British precedent. However, it is a fact attested by recent statistics that England itself is now experiencing the evil results of having a divorce court, the effect of which has been a great increase in the number of families broken up.

There are half a dozen applications for divorce which will come up before the Dominion Parliament during its present session, and as these will necessarily occupy considerable time they will probably also be made an occasion for some member to propose again the establishment of such a court. We therefore feel it incumbent on us to raise our voice in warning our legislators of the danger which lurks in such proposals. It is very true that it is undesirable that the unsavory details on account of which divorces are usually asked for should be recounted before Parliament, and thus poured, as it were, into the ears of the whole world; yet the evil would become greater if the facilities for divorce were increased by the establishment of courts authorized to grant divorces for certain causes specified.

Marriage is not merely a civil contract which can be dissolved at the whim or by consent of the parties who have entered into that holy state. Even Protestants will acknowledge that God has sanctified marriage and raised it to the dignity of an engagement which man cannot dissolve, and it is not within the competency of Parliament, much less of a court which is a creature of Parliament, to annul it.

The Catholic Church regards marriage as a sacrament; and it was God who raised it to this dignity. The history of eighteen centuries shows how strenuously the Church has maintained the indissolubility of the marriage tie, by reason of God's institution; and the experience of the same period has proved that it would be destructive to the welfare of mankind to make that tie any weaker than the Catholic Church holds it to be. We can therefore confidently appeal to Christians of all denominations to unite with us in opposing any attempt to make marriage less sacred or divorce more easy of attainment than it is at present.

We do not expect to induce Protestants to regard marriage in the same light as we do, as a sacrament giving grace to the husband and wife to enable them to fulfil their duties in the

married state. But Protestants as well as Catholics should respect the command of God: "What God hath joined together let no man put asunder." It is acknowledged by all that these words relate to marriage, and they are so applied in the Presbyterian Confession of Faith. We are aware that Protestants ordinarily interpret the divine marriage law as if the marriage can be dissolved in one case, that of adultery. The Catholic Church does not permit its dissolution in any case. We hold that the Catholic ground is the only safe one on which all Christians should stand; but at all events we can appeal to all our fellow-citizens to preserve jealously the public morality by not allowing the door to be opened to indiscriminate divorce by making the facilities for the separation of husbands and wives any greater than they are at present. The future prosperity of Canada greatly depends upon the attitude we take on this all-important question.

ANNIVERSARY FESTIVALS OF POPE LEO XIII.

A cable despatch informs us that on the 1st inst. the Holy Father gave an audience to the members of the College of Cardinals who are at present in Rome. It being the eve of the Pope's eighty-second birthday, Cardinal Lavalletta, Bishop of Ostia and Velletri, the dean of the Sacred College, expressed in a short address the congratulations of his colleagues on the celebration of his birthday, and of the fourteenth anniversary of his coronation as Supreme Pontiff of the Holy Catholic Church, which was celebrated on March 3rd.

In reply His Holiness expressed his appreciation of the good wishes of the Cardinals, and mentioned as the two principles which guided Pope Innocent III. during life the redemption of the holy places and the independence of the Church. For the attainment of these two purposes that great Pope would willingly have laid down his life, and we know from the anxiety displayed by Leo XIII. that these objects are dear also to his heart. It is his purpose at least to preserve for Christians free access to the spots which are sanctified by having been the scene of our Blessed Lord's actions on earth, and to bring a knowledge of saving truth to the wild tribes which overrun that region.

Innocent III., coming to the Pontifical throne in 1198, reigned as Supreme Pontiff till 1216. He had beheld with deep regret the failure of the third crusade to rescue the holy city of Jerusalem from the hands of Saladin, owing to the jealousies of the European princes who had undertaken the sacred warfare. On the plains of Acre and Ascalon thousands of Christian knights were slain, but after many a tedious encounter victory crowned the efforts of the Crusaders, and the Latins succeeded in establishing a sacred kingdom within what has been Saracen territory, but the intestine disputes of the Christians left their work incomplete, and Jerusalem remained under the Moslem power; however, it was agreed that Christians should be free to make their visits to the holy shrines without molestation, and thus part at least of the object of the Crusade was gained for the time being.

The Moslems soon forgot their promises, and having succeeded in wresting from the Christians the territory gained at so great a cost of blood and treasure, recommenced the cruelties which they had been wont to inflict upon all pious pilgrims; and Innocent from the time of his elevation to the chair of Peter sought to reanimate the Christian nations to win back the Holy Land, which had been thus wrested from them within a few years after they had possessed themselves of it; and it was through the influence of Innocent III. that the fourth crusade was undertaken.

Men are apt to be easily turned aside from the best purposes, and though the Crusaders deserve the highest praise for their prompt zeal, they are not to be commended for having allowed themselves to be persuaded to undertake some other expeditions which diverted them from the object which they had set out to accomplish.

These Crusades did not permanently secure the end for which they were directly undertaken, but they checked at least the progress of Islamism, which had become a menace to Christian Europe, and thus they saved the West from the inertness and effeminacy which still characterizes the Moslem nations, preserved the sacred character of family ties, and established on a firm basis that proper relation between man and woman which elevates the Christian family above that degraded

ideal which prevails where

ism is dominant—especially the proper position of woman. Leo XIII. does not aim these crusades, but he de Christian truth within the Arabs and other races over the continent of Church in Palestine is in condition. The Maronites are good Catholics, and seventeen bishoprics under jurisdiction of the Maron of Antioch. Every effort made to bring the Schism back to the one fold where Russian interference predominate there is for the hope that these successful in the end.

Innocent III. likewise restoring the vigor of cause in Spain, and in the Catholic League was crushed, a victory was gained Moors which prepared the re-establishment of religion two centuries later. Pope and Isabella. Pope whom Leo XIII. finds tending to imitate, was a intellect and energy; with these the no less degrees of prudence and disposition. He maintained law of the sanctity and of marriage against Philip of France, and vindicated of the Holy See against Germany, who seized the of the States of the Church in vassalage.

It is a consolation to present day to find that north the zeal of this the interests of religion and in the trying circumstances which the Holy Father he has proved himself great predecessor.

The Holy Father in Cardinals reminded sensuous civilization a situations of the middle things which we should nineteenth century—ages when a strong faith social and political or robust faith "rooted in of the people" is well imitated by Christians age, which appears to the world threatens to entirely.

The years of Pontificate have been trial, owing to the which he has been Italian Government, have his words be with profound respect venerated, and his pre subjects in every land the Universal Church congratulations to his rence of his birthday, versary of his coronation he may live long Church of God, to St. Peter amid the storms of, owing to the hostile modern governments Catholic in name, are ring into the hands of religion.

EDITORIAL.

The Toronto Mail knows, has donned independence. In p is a sort of free lance in plaster of Paris.

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Mr. MERCIER, it our contemporary, white headed boy hierarchy, and through him, has Orangemen were as on the throat of the and their fingers on public purse. Now people of Quebec had organ claims that he sulted from the fact could make no futr seems reasonable to the hierarchy of Q designing men, as has so often seen would still continue of their influence party. No matter Church in Quebec cannot give any e



ical which prevails wherever Moslemism is dominant—especially as regards the proper position of woman.

Leo XIII. does not aim at renewing these crusades, but he desires to bring Christian truth within the reach of the Arabs and other races which swarm over the continent of Asia. The Church in Palestine is in a flourishing condition. The Maronites of Lebanon are good Catholics, and there are seventeen bishops now under the jurisdiction of the Maronite Patriarch of Antioch. Every effort is also being made to bring the Schismatical Orientals back to the one fold, and at least where Russian interference does not predominate there is reasonable room for the hope that these efforts will be successful in the end.

Innocent III. likewise succeeded in restoring the vigor of the Catholic cause in Spain, and in 1212, through the Catholic League which he established, a victory was gained over the Moors which prepared the way for the re-establishment of religion in Spain two centuries later under Ferdinand and Isabella. Pope Innocent III., whom Leo XIII. finds it a glorious thing to imitate, was a Pontiff of great intellect and energy; and he united with these the no less desirable qualities of prudence and benignity of disposition. He maintained the divine law of the sanctity and indissolubility of marriage against Philip Augustus, of France, and vindicated the rights of the Holy See against Henry VI., of Germany, who seized upon a portion of the States of the Church, and held them in vassalage.

It is a consolation to Catholics of the present day to find that Leo XIII. puts forth the zeal of this great Pope for the interests of religion as his model, and in the trying circumstances in which the Holy Father is now placed he has proved himself worthy of his great predecessor.

The Holy Father in his reply to the Cardinals reminded them that the sensuous civilization and defective institutions of the middle ages are not things which we should imitate in this nineteenth century—but they were ages when a strong faith "vivified the social and political organism." That robust faith "rooted in the conscience of the people" is well worthy of being imitated by Christians of the present age, which appears to be an age when the world threatens to extinguish Faith entirely.

The years of Pope Leo XIII.'s Pontificate have been years of severe trial, owing to the persecutions to which he has been subjected by the Italian Government, but none the less have his words been listened to with profound respect, his virtues venerated, and his person loved by his subjects in every land—the members of the Universal Church. We add our congratulations to him on the recurrence of his birthday, and of the anniversary of his coronation, hoping that he may live long to rule the Church of God, to steer the barque of Peter amid the storms which threaten it, owing to the hostility of so many modern governments, which, though Catholic in name, are in reality playing into the hands of the enemies of religion.

EDITORIAL NOTES.

The Toronto Mail, as every one knows, has donned the garments of independence. In political matters it is a sort of free lance, a London Times in plaster of Paris. Dealing with political questions it may fairly be claimed that it has no very particular leaning towards either one of the two great political parties of the Dominion; but when it treats of subjects in the religious world it has always the bitter word, always the sting of the bigot, in its reference to the Catholic Church and the ecclesiastical authorities.

Mr. MERCIER, it was claimed by our contemporary, has been the white-headed boy of the Quebec hierarchy, and the hierarchy, through him, has had the Ontario Orangemen assured, their hands on the throat of the public conscience and their fingers on the strings of the public purse. Now that the Catholic people of Quebec have almost annihilated the Mercier party the Orange organ claims that his discomfiture resulted from the fact that the Church could make no further use of him. It seems reasonable to suppose that were the hierarchy of Quebec composed of designing men, as our contemporary has so often asserted, the Bishops would still continue to throw the weight of their influence with Mr. Mercier's party. No matter what course the Church in Quebec takes it evidently cannot give any comfort to the Mail

editor. Uncharitableness and unfairness towards Bishops and priests is very characteristic of that paper. Its constituency calls for that class of goods, and the goods will be delivered by the Mail managers so long as it is found to be a profitable business.

The Orange officials of Belfast have solemnly decreed that a Catholic shall never be mayor of that city. A statement has recently been printed showing, moreover, that no Catholic is employed by the corporation in any capacity. We can well believe this report when we take into account that the Orangemen at our own doors have adopted the same line of conduct towards their Catholic neighbors, save in a few cases where considerations of policy—not a love of fair play—have dictated a contrary course. The city of Toronto—the Belfast of Canada—furnishes us with a good sample of Orange intolerance, for there, as in the Irish city, a Catholic, because of his faith, is boycotted so far as municipal positions are concerned. And these Orangemen all the while claim that they are the apostles of civil and religious liberty!

The general elections which took place in the Province of Quebec on Tuesday, the 8th inst., resulted in the complete overthrow of Mr. Mercier's party. Fifty-four declared supporters of the De Boucherville administration have been elected, as against nineteen Oppositionists, the total number of members of the Local Legislature being seventy-three; and of the nineteen Liberals, six or seven at least are declared opponents of Mr. Mercier. It is needless to say that this result is the direct consequence of the revelations which were brought to light by the Royal Commission appointed by Governor Angers to enquire into the transactions of the late ministry. Mr. Mercier has resigned his position in the House and has retired to private life.

The Loyal Orange Grand Lodge of Ontario West met in convention at Owen Sound on the 7th. The county Grand Black Chapter of Grey presented an address of welcome which will go down to posterity side by side with the productions of Bill Nye. Here is one clause:

"And that we, as true British subjects, truly believing in the beautiful precepts of our most noble order, may so emulate its teachings, that our Protestant fellow-citizens who know us not in the mystic circle, may be induced to join our ranks, and help on the ever-increasing tide of knowledge and usefulness that belongs to our order, and is fast spreading those principles of industry and intelligence which place Canada in the proud and enviable position, as first of the British possessions, and may, through the vista of coming years, place her foremost in the vanguard of nations, or should the subtle influences of politics and outside forces disintegrate and subvert the noble objects of our order, then she will become like 'Arcadia' a dark spot in history, and be blotted out of the geography of the world."

Further on the document goes on to proclaim that the brethren should check the ever-increasing aggressions of the Church of Rome. This was not, however, hot enough for the occasion, and towards the close up shot this anti-Roman candle:

"This is a grand year, filled with the recollections of two hundred years, past with proud and tender memories of the past, with the sacred legends of liberty, a year in which we call for men to represent us in Parliament, to hurl back at the brazen forehead of Rome her falsehoods and wily aggressions."

Immediately after which the heated brother asked the divine blessing. It is to be hoped that these misguided men will, as the years roll on, become more intelligent and broad-minded. While they pretend to be the bulwark of Protestantism the majority of the educated men amongst our separated brethren are heartily ashamed of their boorish methods and stalwart ignorance. More to be blamed, however, are the few knaves who use the order as a stepping-stone to a prominence for which nature has not properly equipped them.

Mr. John P. Sutton, Secretary of the Irish National League of America, has resigned.

According to the latest statistics India has a Christian population of nearly a million and a half.

The Archbishop of Burgos intends to organize a pilgrimage to Rome to take part in the coming Episcopal Jubilee of Pope Leo.

The New York Life Insurance Company, an institution having assets of \$125,000,000 has selected a Catholic, Mr. John A. McCall, for its President.

According to the latest official statistics of the Church in the British Empire, there are 28 Archbishops and 97 Episcopal Sees, and 23 Vicariates and 10 Prefectures-Apostolic. Including 12 coadjutors and Bishops-auxiliary, the number of Archbishops and Bishops now holding office in the empire is 153. In England and Wales, 17; in Scotland, 5; in Ireland, 29; in Malta, Gozo and Gibraltar, 3; in Canada, 36; in Africa, 7; in Asia, 31; in Australasia, 25. The numbers of clergy in the United Kingdom are: in England, 2,478; Scotland, 352; Ireland, 3,394.

ARCHDIOCESE OF TORONTO.

Pastoral Letter.

CONTINUED FROM OUR LAST. THE DEVOTION OF THE ROSARY.

The Rosary is an excellent form of family prayer as well also as of public prayer. It embraces the various mysteries in the lives of our adorable Redeemer and of our Blessed Lady. In saying it we pray directly to our Father who is in heaven, and we engage the Blessed Virgin to exercise her powerful intercession and patronage on our behalf. And could we have a better advocate in the Court of Heaven than God's Virgin Mother? If, as St. James tells us, the prayer of the just man availeth much, what must be the power and efficacy of the intercession of the Blessed Virgin for us, with her divine Son, whom she bore in her womb, whom she tenderly nursed in His infancy, whom she faithfully cared for in His childhood, to whom she was the best of mothers during His hidden life at Nazareth, who hungered with Him, toiled and suffered with Him, and who stood by Him during the long hours of His crucifixion, when even the Apostles stood afar off, and stayed there till the last drop of the precious blood was shed, and the tremendous "Consummation est" was uttered and the last sigh was given, heroically faithful and sublime in her mother's devotion to the last. O! how could such a Son refuse the petitions of such a mother; how could He be indifferent to her least wish; how could He, who shed His precious blood and died the death of the Cross for human salvation, reject the prayers that His loving Mother offers up for the conversion and salvation of His people? Her prayers and intercessions must be simply all-powerful with her adorable Son, and most efficacious in obtaining for us the greatest graces and mercies. But will our gracious Lady, now that she is enthroned in heaven at the right hand of her divine Son, now that she is in the glory of heaven, clothed with the sun, and having the moon under her feet, and a crown of stars on her head, will she care for us, will she take an interest in our welfare, will she sympathize with our sufferings, will she plead before the throne of God for the salvation of our souls and the securing of our immortal destinies? To answer such questions it is sufficient to say that in the order of grace she is our Mother. Being the Mother of the Redeemer she is the Mother also of the redeemed. By the dying breath of Jesus Christ she was solemnly given to us as our Mother, and we were given to her as her children when our dying Lord said to us, in the person of St. John, "Son, behold thy mother," and from that moment the children of the Church, in the person of St. John, took her to themselves as their mother. As our heavenly Mother she will not be neglectful of our spiritual interests. The mother cannot forget the child of her womb. Unlovely and repulsive he may look to others, but they do not regard him with a mother's eyes. He may have lost the innocence and moral beauty of his boyhood, he may have become a hardened criminal and be ostracised and shunned by his fellow-men, but as long as his mother lives he has one true, constant and undying friend. He may become an outlaw and be hidden away from the haunts of men, but as long as his mother has a roof to cover her he will there meet the warm welcome, and bright smile, and the comforting word, when he comes home again. Even though he should break her heart, yet will she cling to him, and even though human justice should for his crimes condemn him to an ignominious death the mother will stand under the shadow of the scaffold to receive his last sigh and to utter a prayer and a benediction for the soul that is gone. Deep and broad as the unfathomed sea is the mother's heart with its mighty love and unending affections. Now, the Blessed Virgin is the best of mothers, she is deeply interested in our welfare, and she never ceases and never will cease to plead for us with her mother's voice until all the elect children of God shall be gathered into their eternal home. The Rosary, therefore, must necessarily be a most powerful and efficacious form of prayer, and such it has always been found to be, since its first use in the life and history of the Church. Generations and generations of our Catholic fathers have been sanctified by the use of the Rosary, their hearts best wishes and souls aspirations have reached to heaven on the wings of its prayers, the holy Church has triumphed over its enemies through its instrumentality, and countless Catholic homes have been brightened and blessed by the contemplation of its mysteries and the recitation of its prayers. Hence, our Holy Father Leo XIII. has enriched it with many Indulgences, and by his supreme authority, as Vicar of Christ, has most earnestly recommended its use to the faithful. We, therefore, earnestly exhort our people to make use of this venerable and fruitful form of prayer in their family devotions; and we request the pastors of souls to make it enter largely into the public devotions of the Church in Advent and Lent as well as in May and October.

DEVOTION TO THE SACRED HEART OF JESUS.

This also is a beautiful, solid and fruitful devotion, is worthy of all commendation to our people, and is eminently suited to meet the spiritual wants of our time. The words we published on this subject in a former pastoral instruction may, we trust, be cited here with profit and edification. Let us for a moment dwell on the consideration of the devotion to the Sacred Heart of Jesus, which the Holy Church so recommends to her children at this particular time, and we shall find that the object and end of this

devotion are such as to appeal with a mighty power to the heart and conscience of every Christian; are such as to draw the soul as with the cords of Adam and the bands of love, to the foot of the cross and to the merciful and loving Saviour, who on that blessed rood purchased it with a great price and died a cruel death that we might have everlasting life.

The Sacred Heart of Jesus was always an object of devotion and adoration to the Church, for it is the God-Man and is deified by its hypostatic union with the Divinity. This devotion is the same in substance as that which is paid to the adorable person of Jesus Christ, whose Sacred Heart was the seat and centre of His ineffable love for us. Christ was very God and very man. His human and divine natures were perfectly distinct, and yet were hypostatically united in the adorable person of our blessed Redeemer, the second Person of the most blessed Trinity. The divinity and humanity do not separately, but unitedly exist in the person of Christ, and neither the one nor the other exclusively exists in any part of His glorious person, the union of the two natures being a real, indissoluble and eternal union. This is the teaching of the Church on this subject; and it follows from it, that part of our Lord's sacred body is equally worthy of adoration, from its personal union with the Divinity, but we are sometimes more powerfully moved by the contemplation of one part than that of another. In the language of mankind, the heart is said to be the seat of the affections. The soul operates principally upon the heart, and hence we ascribe to the heart the various affections and emotions of the soul. Hence it is, that God accommodating Himself to our human notions, commands us to love Him "with our whole hearts." The heart of Jesus contains the fullness of the divine and human nature, in it "dwelleth all the fullness of the Godhead corporally." (Coloss. ii. 9.) It loved us from the first moment of the incarnation, and will love us for evermore. Since the time it was pierced by the lance of the Roman soldier it was an object of the deep and vehement love of His children, and together with the blood and water there flowed with it the full tide of God's graces and mercies on the world. St. Augustine says, the side of Jesus was opened for him by the lance, and that he entered in and abode in the Sacred Heart as in a place of secure refuge. St. Bernard writes in sentiments of most tender devotion concerning the Heart of Jesus. St. Thomas of Aquin pictured that most loving Heart as wounded for our sins, and pouring out through the opening its precious blood, to show the excess of His love, to inflame with His love the tepid hearts of His disciples. St. Bernardine of Siena speaks of this divine Heart as "a furnace of the most ardent love, capable of setting the whole world on fire." "O love!" cries out St. Francis of Sales, "O sovereign love of the Heart of Jesus! What heart can praise and bless Thee as Thou dost deserve? Let this adorable Heart live forever in our hearts."

In adoring the Sacred Heart we adore Jesus Himself, the figure of the Father's substance, and the splendor of His glory; we adore Him whom the angels and saints adore in Heaven, of whom, when coming into the world, it was said, "Let all the angels of God adore Him." (Heb. i. 6.) We adore and love our dearest Redeemer, our God and our All, our first beginning and last end, Him, who for us men and for our salvation came down from Heaven and became man, who stooped into the abyss of our nothingness in assuming human nature, "emptied Himself," says St. Paul, "taking the form of a servant, being made in the likeness of man, and in habit found as a man; He humbled Himself, becoming obedient, even unto the death of the cross" (Phil. ii. 7 and 8). We adore that divine and loving Heart, every throbb and beat of which were for our salvation and happiness, the Heart of Him who broke not the bruised reed, and the smoking flax did not extinguish, who was the friend of publicans and sinners. We adore that divine Heart, which still, in the Sacrament of the Altar, abides with us in the valley of tears to cheer our exile, to dry up the tears of our sorrow, to heal the wounded heart, to dart into our bosoms the flames of divine charity that glow and burn in it, and to cast on the cold, bleak earth, the fire of love which Christ came upon the earth to enkindle. Well may we cry out with the Church, "O Felix culpa, quae talem ac tantum, meruit habere Redemptorem." O, happy sin which deserved to have such and so great a Redeemer, whose Sacred Heart abides with us forever! "O, mira circa nos tuae pietatis dignatio." O, wonderful and ineffable condescension of the Sacred Heart of Jesus for us! What heart so cold as not to return it love for love, what bosom so dead to gratitude and to all the noble impulses of our nature as not to be forever loyal and true to it! If I forget thee, O Sacred Heart, let my right hand be forgotten, let my tongue cleave to my jaws, if I do not make thee the beginning of my joys and the burden of my praise. As the hart panteth after the fountains of waters, so panteth the soul after Thee, O God: my soul hath thirsted after the strong living God. I shall go over unto the place of the wonderful tabernacle, even to the house of God." (Ps. xli.) wherein the Heart of Jesus abides in the sacrament of His love. Such are the sentiments that must fill the soul, such the ardent desires and the vehement longings for Heaven and for God that must inflame all who contemplate and adore the Sacred Heart of Jesus, and inspire hearts of men with the fire

of divine charity. This devotion is also intended to make reparation to our Lord for the cold neglect and ingratitude with which He is treated in the Blessed Sacrament. But its principal aim is to cause His love to be loved. The mission of Jesus Christ upon the earth was to enkindle there on the fire of divine love. I have come, said He, to cast fire on the earth, and what will I but that it be kindled. (St. Luke, xii. 49.)

When our Blessed Lord came in the incarnation He found the world steeped in corruption and enveloped in the thick night of Paganism; it was a huge, lifeless carcass, with the coldness and pallor of spiritual death upon it. Everything therein was worshipped save the true God, and He was an outlaw in His own creation. Our divine Redeemer came, enkindled in far distant Galilee the fire of divine love, and behold, this fire flames out and spreads from East to West, until it embraced the world in its divine flames; until it purged and purified the earth, and made it a new creation, in the words of Holy Writ "renewed the face of the earth." When the Sacred Heart began to beat and palpitate in the world the idols fell shattered from their pedestals, the oracles became dumb, the multifarious errors of Paganism disappeared like a wrack of stormy clouds before the rising sun, and regenerate man rose from the grave of spiritual death, and his heart was changed and warmed into a new life: "was not our heart burning within us whilst He spake in the way." (Luke xxiv. 32.) The patrician and plebeian, the noble lady and lowly handmaid, the soldier and civilian, men and women of every state and social grade, lay all for the love of Christ before their salvation. "The charity of Christ constrains us," says St. Paul, "judging this, that if one died for all, were dead; and Christ died for all, that they also who live may not live to themselves, but unto Him who died for them and rose again." (II v. 14 and 15.)

But alas! the fervor and the love of God that distinguished the early Christians have disappeared; the charity of some has grown cold; tepidity and laxity flourish like rank noxious weeds, even in the Lord's vineyard; indifference has fallen like a blight upon the modern world, and, Sirocco-like, has dried up the very springs of piety and virtue; the sacred truths of religion are questioned and assailed; Christian traditions are fast disappearing, and doubt and infidelity, like a wasting plague, are spreading their ravages far and near; the thirst for gold, the idolatry of materialism, the vain effort to make a heaven of earth, the ignoring of an eternal world beyond the grave; those are the deplorable characteristics of the days upon which we have fallen. Who shall heal this wicked and adulterous generation! "Quis medebitur ejus?"

For the remedy of these great evils our help and our hope lie in that wounded Heart, whence salvation first streamed down with its own precious blood on mankind. It is our sheet anchor of hope in these unhappy times. When St. Gertrude was favored with a vision of St. John the Evangelist, and asked him why he had not revealed all the beatings of the Heart of our Lord, since he had felt them all himself when leaning on His bosom, he replied, "that the full persuasive sweetness of the beating of that Heart was reserved to be revealed at a later time, when the world should have grown old and sunk in tepidity, that it might be thus rekindled and reawakened to the love of God."

Oh, we must then turn to the Sacred Heart of Jesus, and implore it to cast its divine fire of love on the frozen earth once more, so that the winter of our desolation may pass away, and the springtime of holy hope and fervor may come back again; we must implore it to breathe the breath of life into the numberless souls that, Lazarus-like, lie asleep in the grave of sin, that they may arise to a life of grace and virtue; we must beseech it to banish from the children of the Church all spiritual sloth and unconcern of God's holy service, and in the all-important work of their salvation to inflame their hearts with divine love, to enliven their faith, to strengthen their hope, and to inflame their charity.

In order to propagate and perpetuate this great and beautiful devotion amongst the faithful, we earnestly exhort the Rev. clergy to establish in their respective missions the "League of the Sacred Heart." This holy league of souls, banded together to promote the love of Jesus and the sanctification of souls, cannot fail to be an abundant source of God's choicest gifts on each parish.

THE FORTY HOURS DEVOTION. In this connection we wish to say a few words respecting the Forty Hours Devotion, which has prevailed in this diocese for several years past, and which we order to be held consecutively in all the churches of this city during the coming Lent. This devotion consists in the solemn exposition of the Blessed Sacrament for forty-eight hours. It is exposed during a solemn Mass of exposition, on the following day a High Mass is celebrated for peace, and on the closing day a solemn Mass is sung, at the end of which the devotion ceases and the Blessed Sacrament is replaced in the Tabernacle. After the first and last Mass a procession takes place through the church, the proper hymns are sung, the Litany of the Saints is chanted. Benediction of the Blessed Sacrament is given after the Mass of Deposition. During the devotion the altar is ablaze with numerous tapers, and is decorated with flowers. The object of this devotion is to give public worship and adoration

to Jesus Christ in this great Sacrament, to stimulate devotion towards it, to quicken our faith, freshen and strengthen our hope and confidence in His adorable presence and to inflame our charity and rekindle in our souls and fan into holy flames the sacred fire of love toward our Eucharistic God. During it we pray for our spiritual and corporal necessities, we pray for the conversion of sinners, for the perseverance of the just, and the relief of the souls in purgatory. It is also intended to offer to God solemn acts of reparation for the sins of bad Christians in general, and in particular for the cold neglect of which so many lukewarm and bad Catholics are guilty towards our Lord in this Sacrament, also to atone for the profanations and unworthy Communions of which many are guilty, and for the scoffs and insults offered to the Real Presence of our Lord by heretics and infidels. This devotion is enriched by many Indulgences, and in particular by a Plenary Indulgence, that may be gained by all who, besides visiting the church where the Blessed Sacrament is exposed once in each of the three days and praying there according to the intentions of the Sovereign Pontiff, also go to confession and receive Holy Communion. We intend to hold this blessed devotion during Lent in all the churches of the city consecutively, and we hope the faithful will eagerly avail themselves of those days of abundant graces, mercies and blessings, that they will "Go, in their numbers, into His tabernacle, and adore in the place where His feet have stood." (Psalm cxxxi. 1) that they will adore Him as the treasure of their souls, as the God of their hearts, and the God that will be their portion for ever, as their surest hope in life and death, and that they will offer Him their hearty tribute of reverence and love in atonement for the scoffs, revilings and blasphemies to which he is subject in this adorable Sacrament, at the hands of heretics and unbelievers. God grant that this may be so; and then this coming Lent will indeed be an acceptable time to God, and days of salvation to our faithful people.

The foregoing, dearly Beloved Brethren, are the instructions we have deemed it our duty to address to you at this time. Consider them well, dwell upon them, take them to heart, and make them intimate convictions, living forces in your souls, that will mould your lives and shape your actions in accordance with the requirements of divine law and the furtherance of your immortal destinies, for God's honor and glory and the eternal salvation and happiness of your souls.

The Reverend Clergy are requested to read this pastoral letter to their people on each successive Sunday to its conclusion, and are expected to develop more fully each section of instruction it contains, explaining its teaching in detail, enforcing the duties that flow from that teaching, and pointing out the spiritual advantages and fruits that must result from the faithful performance of these duties.

May the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. (Philippians iv. 7.)

Given from St. Michael's Palace, Toronto, under our hand and seal, and the signature of our Secretary, on this the 25th of February (Feast of St. Mathias, Apostle), A. D. 1892.

JAMES WALSH, Archbishop of Toronto. By order of His Grace. JAMES WALSH, Secretary.

Save Your Hair. A timely use of Ayer's Hair Vigor. This preparation has no equal as a dressing. It keeps the scalp clean, cool, and healthy, and preserves the color, fullness, and beauty of the hair. "I was rapidly becoming bald and gray; but after using two or three bottles of Ayer's Hair Vigor my hair grew thick and glossy and the original color was restored."—Melvin Aldrich, Canaan Centre, N. H. "Some time ago I lost all my hair in consequence of new growth appeared. I then used Ayer's Hair Vigor and my hair grew." Thick and Strong. It has apparently come to stay. The Vigor is evidently a great aid to nature. —J. B. Williams, Floresville, Texas. "I have used Ayer's Hair Vigor for the past four or five years and find it a most satisfactory dressing for the hair. It is all I could desire, being harmless, causing the hair to retain its natural color, and requiring but a small quantity to render the hair easy to arrange."—Mrs. M. A. Bailey, 9 Charles street, Haverhill, Mass. "I have been using Ayer's Hair Vigor for several years, and believe that it has caused my hair to retain its natural color."—Mrs. H. J. King, Dealer in Dry Goods, &c., Bishopville, Md.

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THE CATHOLIC RECORD.

The Last Shall Be First.

WALTER W. SKEAT. Who would not haste to do some mighty thing. If safe occasion gave it to his hand. Knowing that, at its close, his name would ring.

sent me," He said, "I also send you." "Go teach all nations," that is, enlighten the human intellect. "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them; that is, heal the wounds inflicted by sin on the human heart.

beautiful in our humanity cry out amidst the tempest's roar, "Save us from utter degradation and destruction." Then go out in the tempest and save the threatened victims. Out in the lifeboat, even the barque of Peter, struggle with the waves and rescue men from their own wild passions.

the boys. So I spoke to one or two of the bigger boys, and they thought so, too, and we stopped it all. I thought it was mean to treat girls that way. There came a flash from Uncle John's pocket. The next minute the skates were on Jo's knee.

CLEVELAND'S NEW BISHOP.

Archbishop Ryan's Sermon. The ceremonies attending the consecration of Very Rev. Ignatius F. Hortmann, D. D., Chancellor of the Archdiocese of Philadelphia, as Bishop of Cleveland, O., to succeed the late lamented Bishop Gilmore, which took place in the Cathedral of St. Peter and Paul, Philadelphia, on Thursday of last week, were most solemn and impressive.

After the Offertory, Archbishop Ryan mounted the pulpit and preached the sermon. Taking as his text verses 15 to 20 from chapter 1 of the Acts of the Apostles, the Archbishop said in part: The event narrated in these words is full of interest and importance, and forms an appropriate introduction to the ceremony of this morning.

There remained for him a more immediate preparation for the episcopal office, the discharge of the most important duties of a diocesan chancellor. These duties I can bear witness he discharged with rare ability and devotedness. Coming a stranger to this diocese, I found in him a most able assistant as well as a personal friend.

And now, Right Reverend Father in God, consecrated into the episcopacy, to you I may not speak any longer as to a child and a subject, but as to a brother an equal. But you have been so recently a diocesan priest that I may speak to you with more than fraternal freedom. I say then to you, take heed to yourself and to the flock over which Christ places you as His deputy-shepherd.

These considerations give significance and importance to the glorious function of to-day—the consecration of a successor of the Apostles. Our interest in this scene is intensified when these general considerations we add the special interesting circumstances of this ceremony. The priest who today receives the episcopal consecration is one very well known and very dear to the spectators of this scene.

As you know, he spent several years in Rome, near the fountain of orthodoxy, preparing for the priesthood. Remarkable for talent and industry, he attained high distinction in a college which contained the most intelligent representatives of all nations under heaven. On his return he spent many years as professor in our diocesan seminary, for which position his learning and happy mode of communicating it eminently fitted him.

A comparatively small parish, greatly burdened with debt, became vacant. It would seem much easier to find a priest who could take charge of this parish than to find a professor to fill the chair of philosophy. Yet the Archbishop passed over older and more experienced men and appointed the professor. In this we may see the hand of Providence. The future Bishop needed the practical experience of missionary life. In his new sphere he was, if possible, more successful than in the seminary. Within a few years he paid off the entire debt, worked most laboriously, preaching and administering in season and out of season, and left St. Mary's not only free from debt, but with a considerable sum in its treasury.

Human passion, unrestrained by religion and religious education, arising in rebellion against God and reason. Like the storms that sweep over that great lake on the shores of which your fair episcopal city is built, these fierce passions are agitating their very depths the souls of men, whilst all that is good and true and

OUR BOYS AND GIRLS.

Let it Drop! Let it drop! How many souls on the verge of solitude and trouble have been calmed by this homely saying! A sharp or unjust word irritates us. Let it drop; the speaker will only be too glad to see that we have forgotten it.

A Sick Prince. There was once a great king who had a little son he loved very much. The boy had everything in the world that money could buy. He had splendid apartments, rich clothing, costly toys, dogs, horses; indeed it seemed anybody on earth ought to be happy. This little prince was the person, and he seemed to be pining away. His face was always sad, and nothing seemed to bring a smile to his lips. His father tried in vain to cure this strange melancholy, and he sent for the wise men and doctors, offering large sums of money to any one who would restore happiness to the little prince, for he feared that he would pine away and die.

He unrolled a strip of pure white linen and called for a bowl of water. Into the bowl of water he threw some white powder, which he stirred up and spread it over the roll of linen and the boy. He next unrolled the linen and spread it for a moment in the sun. On the pure white surface some magical words commenced to appear, and these, he said, were the directions the little prince was to follow. The old doctor left the palace, and a month later he returned and was greeted by the young prince, who was rosy and cheerful and seemed the picture of happiness. Little reader, can you guess the magical words which had worked this cure? They were: "Do a kind act to some one every day."

Uncle John's Spelling-Bee. "I'm going to have a spelling-bee to-night," said Uncle John, "and I'll give a pair of skates to the boy who can best spell 'man.'" The children turned and stared into each other's eyes. "Best spell 'man,' Uncle John? Why, there's only one way!" they cried. "There are all sorts of ways," replied Uncle John. "I'll leave you to think of it awhile," and he buttoned up his coat and went away. "What does he mean?" asked Bob. "I think it's a joke," said Harry, "and when Uncle John asks me, I'm going to say, 'Why, m-a-n, of course.'" "It's a conundrum, I know," said Jo; and he leaned his head on his hand and settled down to think. Time went slowly to the puzzled boys, for all their fun that day. It seemed as if that after supper time would never come; but it came at last, and Uncle John came, too, with a shiny skate runner peeping out of his great coat pocket. Uncle John did not delay; he sat down and looked straight into Harry's eyes. "Been a good boy to-day, Hal?" "Yes—no," said Harry, flushing. "I did something Aunt Mag told me not to do, because Ned Barnes dared me to do. I can't bear a boy to dare me. What's that to do with spelling 'man'?" he added, half to himself. But Uncle John had turned to Bob. "Had a good day, my boy?" "Haven't had fun enough," answered Bob, stouly. "It's all Jo's fault, too. We boys wanted the pond to ourselves for one day, and we made up our minds that when the girls came we'd clean them off. But Jo, he—" "I think this is Jo's to tell," interrupted Uncle John. "How was it, boy?" "Why," said Jo, "I thought the girls had as much right to the pond as

WOMAN'S MISERIES!

Sore hands, raw fingers, cracked skin! What pain and misery many women suffer through the use of injurious soaps and powders! These troubles don't exist where "SUNLIGHT" SOAP is used. On the testimony of eminent scientists IT CANNOT INJURE THE MOST DELICATE SKIN.

REMEMBER THE NAME, "SUNLIGHT."

The Factory Girl's Rosary Band. A merchant has recently become the proprietor of a large manufactory. He very soon perceived that not the slightest religious practice was in use among his workmen. One day, however, entering the church, he was surprised to see one of the young working women at her prayers. After a short adoration, he took her aside and said: "I am very happy to find Christian feeling in you; but the thing is for you to convert your companions. Preach first by example, be good and accommodating and make virtue amiable to them. And besides, let us unite ourselves in prayer; to obtain the conversion of our workmen, we will recite daily a decade of the Rosary and receive Communion together once a month."

The good woman made the agreement, and both were faithful to their promises. After two months of waiting and praying, she came to announce: "At last I have gained one companion." This new recruit, in her turn, adopted the Rosary decade and monthly Communion. At the end of fifteen months, more than eight women had been converted. The question now was how to win over the men. But an old man took it to heart, and with the same success. To-day the whole factory is a model of piety.

It lends the Leaders. The foremost medicine of the day, Burdock Blood Purifiers, is a purely vegetable compound possessing perfect regulating powers over all the organs of the system and controlling their secretions. It so purifies the blood that it cures all common plethoric and scrofulous sores, and this combined with its unrivalled regulating and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the skin. From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin disease. From two to four bottles will cure salt rheum or eczema, shingles, erysipelas, ulcers, abscesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin diseases are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B. B. B. Passing on to graver yet prevalent diseases such as scrofulous swellings, humors and scrofula, we have undoubted proof that from three to six bottles used internally and outward application (diluted if the skin is broken) to the affected parts, will effect a regularity in the liver, kidneys, bowels and blood, correct acidity and wrong action of the stomach and to open the shunt-ways of the system to carry off clogged and impure secretions, allowing nature thus to aid recovery and remove without fail bad blood, liver complaint, biliousness, dyspepsia, sick headache, dizziness, and every species of ailment arising from disorder of the liver, kidneys, bowels, stomach and blood. We guarantee every bottle of B. B. B. Should any person be dissatisfied after using the first bottle we will refund the money on application, personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. in the above-named diseases on application to T. MILBURN & Co. Toronto, Ont.

SOME SYMPTOMS OF WOMEN ARE: Fever, colic, variable appetite, restlessness, weakness and convulsions. The unfailing remedy is Dr. Low's Worm Syrup. Minard's Lintiment cures Diphtheria.

"August Flower"

What is This is the query perpetually on your little boy's lips. And he is no worse than the bigger, older, balder-headed boys. Life is an interrogation point. "What is it for?" we continually cry from the cradle to the grave. So with this little introductory sermon we turn and ask: "What is AUGUST FLOWER FOR?" As easily answered as asked: It is for Dyspepsia. It is a special remedy for the Stomach and Liver. Nothing more than this; but this trifling. We believe August Flower cures Dyspepsia. We know it will. We have reasons for knowing it. Twenty years ago it started in a small country town. To-day it has an honored place in every city and country store, possesses one of the largest manufacturing plants in the country and sells everywhere. Why is this? The reason is as simple as a child's thought. It is honest, does one thing, and does it right along—it cures Dyspepsia. G. G. GREEN, Sole Man'fr, Woodbury, N.J.

NO OTHER Sarsaparilla combines economy and strength like HOOB'S. It is the only one of which can truly be said "100 Does \$1."

Mother's Milk Food. Nestle's Milk Food for infants has, during 25 years, grown in favor with both doctors and mothers throughout the world, and is now unquestionably not only the best selection for mothers' milk, but the food which agrees with the largest percentage of infants. It gives strength and sustains to resist the weakening effects of hot weather, and has saved the lives of thousands of infants. To any mother reading her address, and mentioning this paper, we will send samples and description of Nestle's Food. Theo. Looming & Co., Sole Agents, Montreal.

THE HURON AND ERIE Loan & Savings Company. ESTABLISHED 1864. Subscribed Capital, - \$2,500,000. Paid up Capital, - - - 1,000,000. Reserve Fund, - - - 600,000. J. W. LITTLE, President. JOHN BEATTIE, Vice-President. DEPOSITS of \$1 and upwards received at highest current rates. DEBENTURES issued, payable in Canada or in England. Executives authorized by law to invest the moneys of this company. MONEY LOANED on mortgages of real estate. MORTGAGES purchased. G. A. SOMERVILLE, MANAGER. London, Ont.

WILSON & RANAHAN GROCERS. 265 Dundas St., near Wellington. NEW TEA - Ceylon, Congou, Japan, Young Hyson, Gun powder and English Breakfast. NEW COFFEES - Chase & Sanbourne and Blend Coffees. NEW CURRANTS, Raisins and Figs. SEAGRAMS of all grades. Finest and Cheapest Goods in London.

HARTSHORN'S SELF-ACTING SHADE-ROLLER. NOTICE OF APPOINTMENT OF STEWART HARTSHORN AS THE GENERAL MANAGER OF THE HARTSHORN BLOOD PURIFIERS. THE KEY TO HEALTH. BURDOCK'S BLOOD PURIFIERS.

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluctuating of the Heart, Nervousness, and all General Debility; and these and many other similar Complaints yield to the happy influence of BURDOCK'S BLOOD BITTERS. For Sale by all Dealers. T. MILBURN & Co., Proprietors, Toronto.

JOHN FERGUSON & SONS. The leading Undertakers and Embalmers. Open night and day. Telephone - House, 573; Factory, 56. JAMES KILGOUR. Undertaker and Importer of Fine Foreign Furnishings. Funerals furnished at their real and proper value. 353 RICHMOND STREET. Residence - 112 Elmwood Avenue, London South.

DUNN'S BAKING POWDER. THE COOK'S BEST FRIEND. LARGEST SALE IN CANADA. COMMERCIAL HOTEL, 51 and 53 Jarvis Street, Toronto. This hotel has been refitted and furnished throughout. Rooms \$1.00 per week. Telephone - 100. DUNN'S BAKING POWDER. Office, Dundas Street, four doors east of Richmond. Visited by admiral of the British fleet. The patent extraction of teeth.



FIVE-MINUTE SERMONS.

Third Sunday of Lent. IMMODEST LANGUAGE.
How pertinent to our own times are the words of St. Paul in the Epistle of today...

There is no vice, my brethren, more common among men at the present day in classes of society, from the professional man to the day-laborer...

Among the better educated this poison of impurity is clothed in language which serves to veil its disgusting nudity...

Listen to the conversation of almost any chance gathering of young men, and you will soon hear the double-meaning joke, the attempt of some one to be witty which serves as much to expose the shallowness of his wit...

Holy Scripture says that "out of the fulness of the heart the mouth speaketh." How true this is!

And how shocking it is, my dear brethren, to meet a young man whose dress and manner at first give evidence of respectability and good breeding...

Yes, among Catholics, who have been elevated to a supernatural state through the merits and sufferings of our Lord Jesus Christ...

Are they laboring under the incredible and awful delusion that they commit no great sin when they entertain or give expression to such thoughts?

Do they think that they escape mortal sin when their impurity is expressed in the form of a joke or a pun, or when they by a laugh countenance and encourage the like impurity in others?

Take warning, then, my dear brethren, from the words of St. Paul, and never countenance by a laugh or in any other way any offence against holy purity...

Ayer's Medicines have been satisfactory to me throughout my practice, especially Ayer's Cherry Pectoral, which has been used by many of my patients...

Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month...

C. R. Hall, Greenville, Ill., says: "I have used and sold at retail, 150 bottles of Dr. Thomas' Electric Oil, guaranteeing every bottle."

AN INACTIVE or Torpid Liver must be assessed and all bad bile removed. Burdock Pills are best for old or young.

Minard's Liniment cures Colds, etc. It is guaranteed to cure colds, coughs, and other ailments.

BURNS A TRAVELLER.

Very Rev. James McDonnell Dawson, LL. D. Burns, having realized a considerable sum of money by the publication of his book...

His first visits were in the south of Scotland. There was much in that portion of the country to interest and delight our traveller.

O Scotia! my dear, my native soil! For whom my warmest wish to heaven is sent, London thy hardy sons of rustic toil...

O thou who poured the patriotic tide That streamed through Wallace's unobscured heart...

Passing along the border lands, Burns could not but be deeply moved by the thought of those border wars which caused so much misery to both English and Scotch.

The many religious establishments, founded and assisted by King David I. and his successors, could not fail to attract the attention of the inquiring traveller.

These Northern monks with weary feet trace one way a winding dale and painful steep. The abbots of conveyed grass and timid sheep...

The hills dropt in Nature's careless haste: The arches springing o'er the new-born stream...

From Taymouth, Burns pursued his journey along the Tay to Aberfeldy so celebrated in one of his songs.

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he undertook a more extended tour to the North. Reaching Linlithgow, he has not left us any remark on the magnificent place there, so long a seat of royalty.

Our traveller had made a short excursion into that part of the West Highlands which is known as the country of the Campbells.

"There's nothing here but Highland pride, A Highland scab and hunger; If Providence has sent us here, 'Tis surely in its anger."

On beautiful Loch Lomond his sentiments were very different. "For centuries ago, when the Scotch parties and hunting excursions on the lovely lake, all contributed to promote his enjoyment."

Descending the Valley of the Forth, he was on the flowery banks of the lovely Devon. Crossing the quiet vale he was at the base of the hill mountains.

Proceeding northward by Clief and Glen Almond, he reached Taymouth, the magnificent castle of the Duke of Atholl.

Admiring Nature in her wildest grace, These Northern monks with weary feet trace one way a winding dale and painful steep.

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the inn. The duke sent a gentleman of his acquaintance along with Burns to invite Mr. Nicol to the castle. The pride of the con-

At Stouehaven, Burns met with some of his paternal relatives. He breakfasted with one of them at Lawrence Kirk, the birthplace of the philosopher and poet, Beattie.

After a tour of twenty-two days, and having traversed about six hundred miles, Burns was once more at Edinburgh.

Soon after his return to Edinburgh Burns undertook the cultivation of a farm in Dumfriesshire.

His last letter. Cardinal Manning's last official letter was a long despatch to the Cardinal-Protector of the Propaganda, sent off the Saturday before he died.

But the last letter that he ever wrote was a short note written on a scrap of paper on the very eve of his death.

The poet priest of South America, Rev. Abraham J. Ryan, has up to the present rested in a sepulchre unmarked by memorial tablet or stone.

Is guaranteed to every one who takes Hood's Sarsaparilla faithfully and according to directions.

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

"I have been troubled with liver complaint for several years, and have tried different medicines, but to no benefit, until I tried Dr. Thomas' Electric Oil, which gave me immediate relief, and I would say that I have used it since with the best effect."

Thus, Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure."

One or two bottles of Northrop and Lyman's Vegetable Discovery will purify the blood, remove Dyspepsia, and drive away that extreme tired feeling which causes so much distress to the industrious, and persons of sedentary habits.

Minard's Liniment cures Distemper. It is guaranteed to cure distemper in horses and other animals.

Johnston, N. B., March 11, 1889. "I was troubled for thirty years with pains in my side, which increased and became very bad. I used ST. JACOBS OIL and it completely cured. I give it all praise."

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



IT IS NEWS TO MANY WOMEN. THE "SURPRISE WAY" of washing clothes with "SURPRISE SOAP" without boiling or scalding.

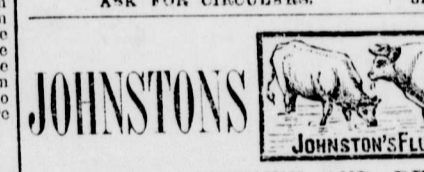
ASK YOUR GROCER FOR THE CELEBRATED CHOCOLAT MENIER.

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

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE.

Table with 3 columns: Prize, Amount, and Approximation Prizes. Includes 3134 PRIZES WORTH \$52,740.00 and CAPITAL PRIZE WORTH \$15,000.00.

ASK FOR CIRCULARS. S. E. LEBEVRE, MANAGER, 81 ST. JAMES ST., MONTREAL, CANADA.



IT IS A GENUINE AND RELIABLE MEAT FOOD, ABSOLUTELY PURE, and free from any adulteration.

HEALTH FOR ALL. HOLLOWAY'S PILLS & OINTMENT.

THE LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST and OF HIS BLESSED MOTHER.

THE CATHOLIC RECORD FOR ONE YEAR. Webster's - Dictionary FOR \$4.00.

THE PASSION AND DEATH OF JESUS CHRIST. THE WAY OF SALVATION AND OF PERFECTION.

ONTARIO STAINED GLASS WORKS. STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS.



THE CATHOLIC RECORD

Branch No. 4, London, meets on the 2nd and 4th Thursday of every month...

C. M. B. A. A New Constitution. Beneficiary certificates shall be payable to the person designated therein...

At the regular meeting of Branch 129, Bathurst, N. B., it was unanimously resolved that the members of Branch 129...

To the Editor of the Catholic Record: At the regular meeting of our Branch No. 129, held on Monday evening, Feb. 22, 1892...

E. B. A. At the regular meeting of Parnell Branch, No. 1, Merrion, the following officers were elected: Chap. Rev. F. Lynch; Pres. Thos. M. Giblin...

It is with the most sincere sorrow that I have to announce the death of our greatly respected Brother, Bartley Neill...

It is with the most sincere sorrow that I have to announce the death of our greatly respected Brother, Bartley Neill...

Whereas the persons designated as beneficiaries of the amount of the certificate shall be paid to the survivors in equal shares...

At the meeting of the Board of Directors of the Catholic Record, held on the 15th inst., the following resolutions were adopted...

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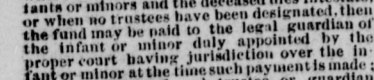
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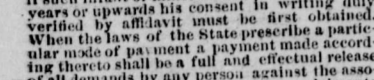
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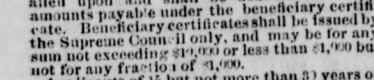
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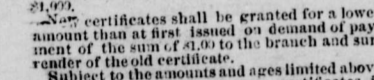
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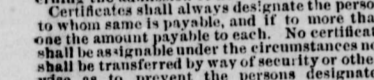
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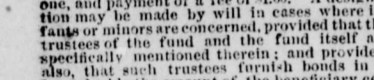
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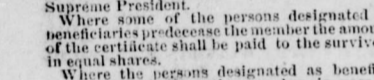
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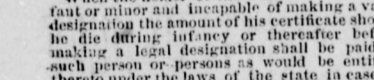
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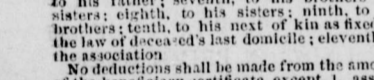
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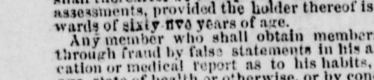
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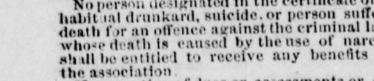
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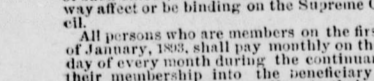
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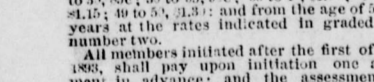
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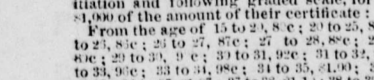
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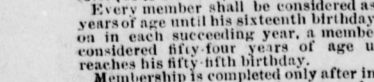
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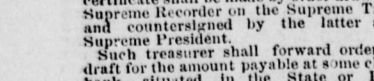
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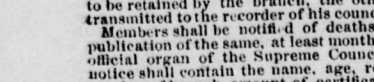
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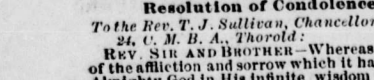
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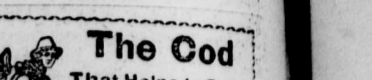
Portrait of a man, likely related to the obituary or memorial notice.



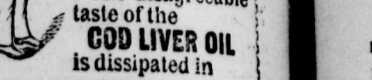
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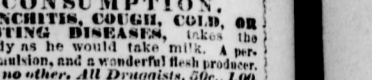
Portrait of a man, likely related to the obituary or memorial notice.



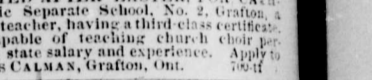
Portrait of a man, likely related to the obituary or memorial notice.



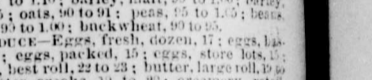
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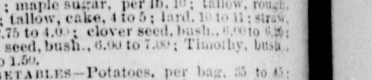
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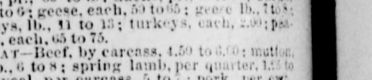
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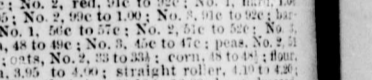
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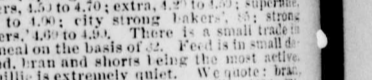
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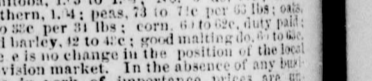
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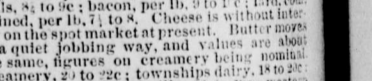
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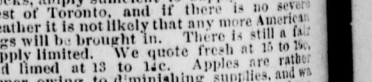
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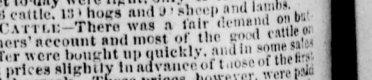
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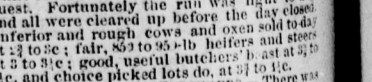
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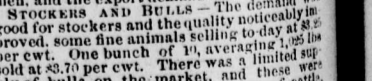
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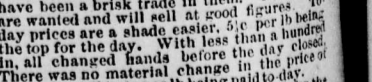
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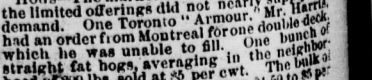
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