

kind, too, might partake of the nobility of nature. They passed Mrs. Ferrier's house, with its broad front and long gardens, looking very stately in that softening light, and, after a few minutes, reached the summit of the hill, where only a single tree stood guard, and all about them the world, of which they seemed to be the centre, lay spread in tranquil beauty, its hills and dales, its towns and forests, bound with a ring of mountains that showed with a soft richness against the sky. The city lay white beneath them, and the Saranac wound like a silver ribbon across the view. Where the hills dipped, one sparkling point, audible with dashing foam, told where the Cocheo danced day and night with white and blithesome feet.

TO BE CONTINUED.

FACTS OF FAITH.

How the Death of Our Lord is Shown in the Mass.

Catholic Columbian. This is a question asked and answered in the little catechism. We are told that the death of our Lord is shown by the separate consecration in the Mass.

When the priest comes to the consecration in the Mass he takes what is bread in his hands and says the words of the consecration "this is My body," and there is no longer any bread there.

The whole substance of the bread is changed into the body, blood, soul and divinity of our Lord and Saviour Jesus Christ. Then the priest takes the chalice into his hands. There is wine in it. He says the words of the consecration, "this is My Blood," and there is no longer any wine there.

The whole substance of the wine is changed into the blood of our Lord and Saviour Jesus Christ. Is our Lord any more present after changing the wine into His blood than after changing the bread into His body? He is not. Why? We answer: His blood is where His body is and His body is where His blood is. His body and blood cannot be separated. Why then are the separate consecrations in the Mass? We answer, to show the death of our Lord. When the body and blood of a person is separated death has taken place.

There is no real separation because where the body of our Lord is there also is His blood.

How, then, is the death of our Lord shown? It is true and of faith that our Lord, body and blood cannot be separated. His body is on the corporal under the form and appearance of bread. His blood is in the chalice under the form and appearance of wine. The body is in one place and the blood in another.

We cannot call His body His blood nor His blood His body.

As we say of ourselves, my body, my blood, we also say of our Lord His body, His blood.

We cannot confound our Lord's body and blood and say His body is His blood and His blood is His body any more than we can say my body is my blood and my blood is my body. The body and blood of a living person cannot be separated and life remains. Our Lord died once but can die no more.

We must remember that in speaking of this mystical separation of our Lord's body and blood we are speaking of a miracle of divine love in the Blessed Sacrament of the Eucharist. We say truly of the Consecration there is the body of our Lord and there is His blood.

The sense of sight cannot detect the union of the body and blood of our Lord. They seem separated. In one place is the body and in another is the blood, but where the body is there also is the blood, and where the blood is there also is the body, because Jesus Christ is present whole and entire under each form and under each part of form. Divine faith teaches us this miracle of God's love. We accept it on the word of our Lord.

"For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until He come." (1st Cor.)

The body of our Lord is eaten and His blood drunk in the Holy Sacrifice of the Mass in order to obey the commands of our Lord and therefore show His death until He come.

There is no better time to ask for favors than after the consecration in the Mass. Our Lord is then a willing victim on the altar for our sakes.

He comes to bless and loves to do it. Our hearts should adore Him as the angels did at Bethlehem. We should beg for His love as the wise men from the East did when they came to adore Him. We should ask for the contrition of David so that our hearts may be converted by His love. S. S. M.

"Brace Up" Is a tantalizing admonition to those who at this season feel all tired out, weak, without appetite and discouraged. But the way in which Hood's Sarsaparilla builds up the tired frame and gives a good appetite, is really wonderful. So we say, "Take Hood's and it will brace you up."

For a general family cathartic we confidently recommend Hood's Pills. W. W. McNeill, Lynn, N. S., writes: "I was afflicted with rheumatism, and had given up all hopes of a cure. By chance I saw Dr. Thomas' Electric Oil recommended. I immediately sent fifty miles and purchased four bottles, and with only two applications I was able to get around, and although I have not used one bottle, I am nearly well. The other three bottles I gave around to my neighbors, and I have had so many calls for more, that I feel bound to relieve the afflicted by writing to you for a supply."

HIGH HEALING POWERS are possessed by Victoria Carbolic Salve. The best remedy for Cuts, Burns, Sores and Wounds. Satisfaction is guaranteed to every customer of Hood's Sarsaparilla. One hundred doses in every bottle. No other does this.

THE LAYMAN'S MISSION.

Christianity is essentially a proselytising religion. To call oneself a Catholic and at the same time to have no wish to spread the faith is a contradiction in terms. The propagation of the faith appeals to man's noblest motives, to his zeal and gratitude towards God, to his love and compassion for his neighbor. The Catholic who does not attempt so far as in him lies to bring all those about him into the one true fold of Christ, may go regularly to the sacraments and contribute to the support of the clergy, but he has a faint conception of the value of his religious privileges and he has no part in that zeal for souls which as a consuming fire has in all ages burned in the hearts of missionaries.

We are told to convert the world, meaning thereby every man, woman and child in it. Nothing short of this should satisfy us, for in God's sight there is no soul but what is infinitely precious. In this work the layman must bear his part. There are circles to which the influence of the Church can not reach unless it be carried thither by the zeal of the people. A layman, by the very fact of living in the world, is brought in contact with men whom a priest will never see. To exert a Christian influence over such men is a necessary supplement to the work of the clergy which every layman to the utmost of his power is bound to perform.

The history of the Church bears constant witness to the part God has permitted the people to bear in the conversion of the nations. Our Lord Himself had the Samaritans who were to believe, brought to Him through the zeal of the woman of Samaria. In the Acts of the Apostles it is recorded that Priscilla and Aquila "expounded to Apollos the way of the Lord more diligently" than he might believe aright.

In the second and third centuries the clergy and people were animated by one spirit, working together for the conversion of the Roman Empire. The clergy were the rulers of the Church who preached the word of God and administered the sacraments, while the faithful bore their part by living Christian lives in the midst of the pagans, and striving to bring their friends and relatives to the ministrations of the priests. The ardor of the people as well as of the clergy is recorded in the history of ten bloody persecutions.

Nor did Catholic zeal cease upon the conversion of the empire. Scarcely had the Church overcome paganism when there rushed down upon her from the north myriads of barbarians, strangers to mercy and to conscience, to whom the restraint of their passions and love for their fellows seemed but a cloak for cowardice. The Church had to begin her work all over again, and out of these remorseless savages she made submissive slaves, eager to obey her laws and to bring surrounding peoples into her fold. The princes and people, the laymen of the middle ages, were the devoted servants of the Church, and every cathedral in Europe is the monument of a mediæval people seconding the pious fervor of its Bishop and priests.

A glorious example of what a fervent laity can accomplish was given by Ireland three hundred years ago. In spite of every penalty the law could devise, the Irish laymen never swerved in their zeal for their clergy, and saved the Irish Church.

In our own day the Catholics in Germany and in Poland have been subjected to a bitter persecution. Has their oppression succeeded in stamping out the faith? So far from it that the story of the devotion of the Poles and the Germans reads like a narrative of the fervor of the primitive Christians. Can any man believe that the Church would have triumphed over Bismarck if the people had not in their sphere been as steadfast as the clergy were in theirs.

Again, let us take the Church in England. The conversions which are so frequent there to-day are the results of the prayers and efforts of a united clergy and people, and if converts are to be made from the Protestants about us, they will be due primarily to the clergy, but secondarily and truly to the people who supplement their pastors' work.

To urge upon the faithful the importance of the part they must bear in the conversion of the world is not to foster in them a contentious spirit nor to advise them to "talk religion" at unseasonable times. To do what is commonly called "talking religion" might be the very worst way to begin an attempt at conversions.

The first requisite for the work is that endeavor for sanctity in ourselves without which we have no right to expect that God will bless our efforts. Then gain men's affections through sympathy in their worldly trials and successes, and when possible, lend them a helping hand. Inensibly, respect and confidence will be inspired, and sooner or later the opportunity to speak of religious subjects will offer.

It is true that sometimes after years of effort to accomplish much, we seem to have accomplished little. Yet one conversion will be a rich reward ever for a life-time, and should we never have made one, our efforts need not have been in vain. Our hopes and prayers may have aided some man, to us unknown, to accomplish work which but for us would have been undone.—The Month.

The plain truth is good enough for Hood's Sarsaparilla. No need of embellishment or sensationalism. Hood's Cures. MILBURN'S COD LIVER OIL EMULSION with Wild Cherry and Hypophosphates cures all throat and lung troubles.

FAITH.

BY HENRY COYLE.

Our Blessed Lord when He was upon the earth was ever willing and anxious to do good both to the bodies and souls of men, and He frequently manifested feelings of pity and compassion for those afflicted—the lame, the blind and the sick.

There was a man blind from his birth, who sat by the wayside begging, as Jesus and His disciples passed by. The disciples, who seemed to have indulged the mistaken idea that bodily afflictions are signs of God's displeasure, asked of Jesus who it was that in this case had provoked the anger of God? Was it as a punishment on his parents, or on himself, that this poor man was born blind?

Our Lord corrected this mistake, and told them that it was not as a token of anger for any particular sin, but rather as an occasion to show forth the mighty work of God, that this affliction was permitted. It is in this spirit that we should bear our afflictions and troubles; we are God's children, and He loves us, but He knows what is best for our good; the suffering that we undergo is permitted for some good and wise purpose.

Jesus intending to exert His miraculous power on the subject of this affliction, spat on the ground to moisten the clay, and anointed the blind man's eyes; He then told him to go to the pool of Siloam, and bathe. This was a small pond used for swimming at that time, and it is now held in great veneration by the Jews; they visit it as one of their holy places on the first day of their year and the day of atonement.

The man did as Jesus told him, and he returned with sight, praising God. The Chief Council of the nation began to be alarmed at these wonderful miracles of Christ, and His power over the common people. Wherever He appeared, great crowds surrounded Him, and each day many were converted.

The Council summoned the man whose sight had been restored, and questioned him very closely as to the reality of his cure, and when he gratefully spoke of Christ, the Jews indignantly told him "to give God the praise, for this man, Christ, is a sinner."

"Whether he be a sinner I know not, but one thing I do know, that whereas I was blind, now I can see," was his answer.

At this the Pharisees, enraged, reviled the poor man as the disciple of Jesus, and afterwards, when he still persisted in proclaiming his miraculous cure and the Physician who cured him, they cast him out of the synagogue.

When Jesus heard this, He sought out the poor man, and asked him, "Dost thou believe in the Son of God?"

"Who is he, Lord, that I might believe in Him?" he asked.

Jesus answered, making this solemn and plain declaration, "Thou hast both seen Him and heard Him; it is He that talketh to thee!"

When the poor man heard this, he did not begin to ask questions or doubt the words of Christ, but believing, and full of gratitude, he fell at the feet of his Benefactor and Friend, crying, "Lord, I believe," and he worshipped Him.

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The man was poor and ignorant, and he had suffered all his life, but his faith was strong. If he did not have this faith he would not have received his sight. This is one of the reasons why we do not always receive what we asked for from God, we pray, yet we doubt. Let us go to our Lord with the same simple faith and trust of this poor, blind man, and whatever we ask will be granted according to the measure of our faith.

St. Paul defines faith as "the substance of things hoped for, the evidence of things not seen." And again, "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Were we as anxious to have the darkness of sin taken from our hearts, as were these poor people to receive their sight, their reason, the use of their limbs, how gladly would the Lord Jesus stoop to relieve us! He is the Physician of our bodies as well as our souls.

He not only gave this blind man sight to his eyes, but He gave also joy and gladness to his heart, for He sent His Holy Spirit there to teach him that He, who had proved himself his Friend, was also the Redeemer and Saviour of the soul.

Our hearts need this teaching, and Jesus is ever ready to bestow it on us, but alas! unlike the poor, ignorant blind man, we are unwilling to receive it. We are not anxiously seeking the Saviour that we may believe in Him.

If we seek Him He will come out to meet us. Let us no longer harden our hearts but throw ourselves at His feet, like a repentant prodigal, and may our prayer be, "Lord, I believe, help Thou mine unbelief!"—Our Young People.

"Clear Havana Cigars" "La Cadena" and "La Flora." Insist upon having these brands. Northrop & Lyman's Vegetable Discovery has worked wonders for dyspepsia, and we don't think there is a case of Dyspepsia that it will not cure if the directions are followed. Mr. C. E. Williams, Druggist, Wingham says: "The Vegetable Discovery is selling well, and I know of one bad case of Dyspepsia that it has completely cured."

MILBURN'S BEEF IRON AND WINE the best. Beef, Iron and Wine, Milburn's the best. The best Beef, Iron and Wine, Milburn's. Ask for Minard's and take no other.

A SHARP SERMON.

Just as Applicable To-day as the Day it was Preached.

There was not much refinement in the centuries immediately preceding the so-called Reformation—not as much as now. There are those who pretend to believe there was not much Christianity even in the teachers of religion at those times. But then, as now, the priests of the Church preached such discourses as drove the fear of God into the hardened hearts of Catholics in those days, when might was right, and in too many instances where Mother Church had little influence. Among the sermons that have come down to us is one preached by a Franciscan Father—Berthold of Ratisbon—which must have fallen like a thunder-clap upon the ears of those who heard it, and caused them to search their consciences, in order to find whether or not they were guilty of retaining ill-gotten goods, or had otherwise transgressed against the commandment which still says, "Thou shalt not steal."

In order to attract the attention of his rude and half-civilized congregation, the wise disciple of St. Francis introduced his subject by imagining a holder of ill-gotten riches rising up in the midst of the people and justifying himself before both God and men after this style of sophistry: "Go! Father Berthold, I have done good to the brotherhood, and I make my confession every year. I have often entertained you at my house; I am in the confraternity, and have besought your prayers, that, when I am dead, you may watch over my body with song and lessons." When the self-satisfied individual had finished the eulogy of himself, the Franciscan thus replied: "Thou hast done well, and as soon as thou art dead we will sing for thee, and keep long vigils, and chant beautiful Masses for thy soul, and loud requiems, and bring thee in procession from thy parish church into our minister, and lay thee before the altar. But I tell thee that if thou hast not restored what thou hast robbed, then, if all the tears and the rain drops which were ever shed or rained since the world began, were turned into monks and brothers—grey monks and black—preachers and minorites, yea, into patriarchs and prophets, martyrs and confessors, widows and virgins, and if they were to read and to sing, and weep tears of blood for thee to the day of judgment, they would do thee no more good than if they did all this for the foul fiend."

What the good Franciscan said in the thirteenth century is just as true in the nineteenth century. Men who acquire their millions by "ways that are dark," by oppressing the poor who labor for them, or by any other means not in keeping with the Faith founded by Christ, even though the civil law sanction their operations, will learn when too late that it requires more than Masses, flowers, music, and laudatory funeral sermons to save the sinner who dies with the stain of mortal sin upon his soul. To oppress the poor, to defraud the laborer of his just wages, these are stains which all the waters of the ocean cannot efface, even though they were composed of so many tear-drops. What a sublime lesson to come down to us in this "enlightened" age from that period which is painted as the "Dark Ages" by those who could not recognize the light of God's faith, even if they saw it, or who do not obey its laws even when they know them! What a different place would this world of ours be if but that one law were observed by these people: "Whatever ye would that men should do to you, do ye also to them."

Pere Hyacinthe's Church Closed. The closed doors of what was known as the Catholic Gallican Church, in Paris, and the sign notifying the public that it may be rented for any purpose, mutely tell the story of the public ending of the once famous Hyacinthe Loyson. The recent mission of the woman known as Madame Loyson to the United States in search of funds proved a flat failure, her report being that there was less interest taken in his movement here than there is in Paris.

The couple, with their son, a young man of 19, live in a flat in the Boulevard d'Ankerman. Loyson himself seldom appears upon the street, and then attracts no more attention than the ordinary pedestrian. Madame Loyson, tall and always dressed in black, is still an active, energetic woman, but her church addresses, once listened to by curious Paris with something akin to interest, now fail to "draw" even enough to pay rent for the halls. The Hyacinthes have ceased to be even noticeable, and the closing of the church may be set down as the last act in the drama that started France and the world twenty years ago.

"Beauty" may be "only skin deep," but the secret of a beautiful skin is pure blood. Those coarse, rough, pimply complexions may, in most cases, be rendered soft, smooth, and fair by the persevering and systematic use of Ayer's Sarsaparilla.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickel's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

A Friend in Need. A friend in need is secured by everyone who keeps a bottle of Hagyard's Yellow Oil at hand for use against accidental sprains, bruises, cuts, burns, scalds or any inflammatory pain, such as rheumatism, quinsy, sore throat, etc.

Keep Minard's Lintiment in the House.

Polemical Controversy in the Newspapers.

There are, no doubt, certain well-meaning people who think that discussions in the press as to whether Christianity is played out or as to what is the nature of eternal punishment are rather harmful to religion than otherwise. Without dwelling on the oft-repeated truism (though frequent repetition does not make it less veritable) that what is true need not fear to stand the light of investigation, it may be argued that this tendency to take a serious interest in religious discussions is indicative of a revival of faith in the supernatural among the people. For many years past Christianity has been treated by vast numbers as a vanished theory; a thing not to be discussed, and indeed not to be thought of at all by serious men of the world, though it might harmlessly occupy the minds of women. Hence the indifference which now prevails, and has been growing rapidly for the last twenty years in particular—notably since the Darwinian researches and theories were first propounded. It is the modern form of unbelief, and though on the whole it is not actively and directly hostile to Christianity, like the virulent and murderous infidelity of the eighteenth century, its influence is quite as deadly and more widespread. The evidence of a dead faith among the masses is even more ominous than the persecution of sword or pen. The present educational policy, the present attitude of philosophical and scientific opinion towards Christian thought, is not openly hostile. Those who would ignore it, treat it tenderly, speak of it respectfully, but as of a fond and amiable delusion. Better far that there should be a fair attack and defence, a frank interchange of views, mutual explanations of apparent inconsistencies where there is an honest purpose in the investigation. Cardinal Manning always maintained that there was far down in the English character a deep religious instinct. That instinct is now manifesting itself in the daily papers, which, a few years ago, scarcely gave space to any matter at all pertaining to a world where there is no advertising.—Liverpool Catholic Times.

Those who keep their blood in a pure and healthy condition need have no fear of any disease attacking them. It is the enfeebled, run-down system upon which disease fastens its fangs. Dr. Williams' Pink Pills have no equal as a blood builder, nerve tonic, and preventive of disease. Thousands of grateful people testify to the wonderful power of this remedy. Take no substitute or imitation; 50c. a box, or six boxes for \$2.50. Dr. Williams' Med. Co., Brockville, Ont.

Can you think of a worse disease than dyspepsia? It plunges its victim in gloom and despondency, makes him a burden to himself and others, and causes constipation and bad blood. Yet Burdock Blood Bitters cures dyspepsia or indigestion, and has done so in thousands of cases.

In his VEGETABLE PILLS, Dr. Parmelee has given to the world the fruit of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For Delicate and Debilitated Constitutions, "Farewell Pills" act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

Coughs and colds are the cause, if neglected, of consumption. It is therefore much better to cure them at once by the use of Hagyard's Pectoral Balsam, the safe, sure and reliable remedy for all diseases of the throat and lungs.

Dyspepsia Cured. A Cure for Coughs. There is no remedy that makes as large a percentage of perfect cures as Dr. Wood's Pine Syrup. In nearly every case of coughs, colds, asthma, bronchitis, hoarseness, croup, etc., its curative effects are prompt and lasting. Minard's Lintiment is used by Physicians.



Officer A. H. Bratley of the Fall River Police.

Is highly gratified with Hood's Sarsaparilla. He was badly run down, had no appetite, what he did eat caused distress and he felt tired at the times. A few bottles of Hood's Sarsaparilla effected a marvellous change. The distress in the stomach is entirely gone, he feels like a new man, and can eat anything with old-time relish. For all of which he thanks and cordially recommends Hood's Sarsaparilla. It is very important that during the months 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. For this purpose Hood's Sarsaparilla possesses peculiar merit and it is the Best Spring Medicine.

The following, just received, demonstrates its wonderful blood-purifying powers:

"Gentlemen: I have had such 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 obliged 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 until I had taken 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

Hood's Sarsaparilla that I concluded to write this voluntary statement." F. J. Temple, Hildway, Mich.

HOOD'S PILLS actually, promptly and efficiently on the liver and bowels. Best dinner pill.

THREW AWAY HIS CRUTCHES AFTER YEARS OF TERRIBLE SUFFERING.

AN INTERESTING HISTORY.

STATEMENT OF MR. Wm. McNEE. For eight years I was troubled with a sore on my leg which resulted from having it broken. The doctors kept me in bed five months trying to heal it up, but all to no purpose. I tried all sorts of salves, liniments, ointments, pills and blood medicines but with no benefit. In 1883 it became so bad that I had to sit on one chair and keep my foot on another for four months. I could not put my foot on the ground or the blood would rush out in a stream and my leg would swell to twice its natural size.

Eleven Running Sores developed on it which reduced me to a living skeleton (I lost 70 lbs. in four months). Friends advised me to go to the Hospital; but I would not, for I knew they would take my leg off. The doctor then wanted to split it open and scrape the bone, but I was too weak to stand the operation. One old lady said it had turned to black crusts and could never be cured. I had never heard of Burdock Blood Bitters then, but I read of a minister, Rev. Mr. Stout, who had been cured of a severe abscess on the neck by B.B.B., after medical aid had failed, and I thought I would try it. I washed the leg with the Bitters and took them according to directions. After using one bottle I could walk on crutches, after taking three, I threw away the crutches, took a syringe and went to work in the field. At the end of the sixth bottle my leg was entirely healed up; pieces of loose bone had worked out of it and the cord came back to their natural places again. That was nine years ago and it has never broken out since. I can walk five miles to-day as fast as anyone, and all this I owe to B. B. B., which certainly saved my leg, if not my life. I cheerfully recommend it to all sufferers. Give B. B. B. a trial, it will cure you as it did me.

Yours truly, Wm. McNEE, St. Ives P.O., Ont.

Mr. F. C. Sanderson, the druggist of St. Marys, Ont., certifies to the entire truthfulness of the remarkable statement made by Mr. McNEE and says that several other wonderful cures have been made in his district.

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