

FRANCE NOTES.

Heart Review. As every advantage over drinks to excess.

reads death more than yet how often is he that he wants to die.

rd leaves behind him a er, a wretched example, t soon rots. He be- ly, ignorance, and the ie of wretchedness and

of Australia put his asianism into an effective abstinence, as follows: on alcoholic drinks he d excel as a cricketer, abstain'; as a walker, abstain'; as an oarsman, abstain'; as a swimmer, abstain'; as a missionary, abstain'; as a doc- y, 'abstain'; as a rarr says, 'abstain'; 'abstain' and workhouses re- 'abstain'.

of Berlin, a royal medi- r, and admitted the man on alcohol, says: t a food in the sense that e power of endurance or ough and health." In- a preventive of malaria, other diseases, alcohol poses one to these evils, and moral effects of e beyond description eol destroys the in- men, paralyzes the will cal energy and makes a slave of his passions."

dependence. Money is ey is leisure. Money is on of taste, benevolence r. The man is a fool who does not try to make clear conscience, good plenty of money, areentials of a good, ful ill, unfortunately, it too that people who have a money are destitute of

While it is desirable that ave both, notwithstanding stages of money it is bet- racter. The drunkard, ally has no character and

ad day for the drunk- e takes her children to r while their demented kking. Her heart aches er other husbands and Holy Communion to- fers her poor bruised

aviour, and believes His ke her. She begs Our and her spouse, St. Joseph, and restore happiness to family. Poor, suffering, there is no "cloud iver lining." May your trials cease. May you d in bringing your hus- and forgive, to the

ress before the Catholic amedia the president of a council, Wilbur F. ently exhorted for total He said, among other g to Paul's injunction e, that "it contains no receipt than does the re- to Timothy to bring his

ooks down from Troas' eated sot, lying in the ead wormwood occurred in lace of wine would the ceived any such liberal as has been put upon it?"

rritable Husband. e are afflicted with an and can be patient with all ices, but for his wife he mess. When he is in a his miserable trait is out at the least contradiction from her, lo! he is raw and angry words pour him like water from a

has no consideration for makes no allowance for ects no irritation in her, own all respect by her, r and forbear with him, or look to his moods and his, she must walk the her treatment of him: not be asked to put up g from her, to refrain his temper run riot to sacrifice any of his o honor her. He must black, to talk sharply, stay "mad" for days at ng the whole house miser- e of the fury and the ng within him.

rtable husband was be- e gentle and deferential to he became his wife. She r his courtesy, for her s for his self-denial in ner. His tenderness to

er heart. eage, he vowed to love her. To cherish her! e treatment that she gets r affection, rebukes for iritation for longanin

le husband should take a d in a mirror when he is is tantrums—and then getting hot" at short at grave reasons, against he has taken a solemn Catholic Columbian.

HEARING MASS.

Theology teaches that divine worship is three fold, says a writer in the Monitor. First, Laetitia, or the worship given directly to God, by adoration and sacrifice. Second, Dulia, or the indirect honor given God through the devotion we render to the saints. Third, Hyperdulia or the highest indirect honor to God, through the devotion we give to Mary the Mother of God.

The supreme or absolute worship of Laetitia given in the sacrifice of the Mass to God may, and does, admit in it the indirect worship of the Almighty through the worship we give therein to Mary and the saints. That worship of the saints tends to and goes on to God and cannot be called by any enlightened or pious Catholic a "Side Service" even when given during the Mass.

As regards our attention during Mass the following is the common teaching of the Church taken verbatim from her commonest manual of instruction. The attention at Mass is two-fold: First, Internal, by which we actually do the worship of the Almighty through the worship of the saints. That worship of the saints tends to and goes on to God and cannot be called by any enlightened or pious Catholic a "Side Service" even when given during the Mass.

Now, given that a man is in the state of grace, every supernatural work at least—that is to say, every work which springs from faith and hope—is a meritorious action, and deserves for him who performs it an increase of never ending joy and happiness. We may, perhaps, go even farther than this: for there seems to be good reason for thinking that: not merely every supernatural action, but every good action, even though it springs from merely naturally good motives, is meritorious in God's sight. And not only are the actions of a man who is in the state of grace meritorious, but the greater part of them have also another fruit of great value. The temporal punishment to which, there is reason to think, the larger number of men are liable, must be satisfied for before we can enter into the kingdom of heaven. Now, almost all the actions which are performed in the state of grace satisfy for the temporal punishment which otherwise we should have to undergo. So that the works done in the state of grace have a two fold value: they are meritorious of reward, and they satisfy for temporal punishment.

But now suppose that these same works are done by a man not in the state of grace, but in the state of sin, what are they worth? We will not say that they are worth nothing; that would not be true. But this is certain: they are not really meritorious nor satisfactory. They do not earn for us the recompense of eternal life, which must be earned. All the works done by a man in this state are lost, and the time is lost. It matters not how difficult or how good in other respects these works and actions may be, they do not deserve eternal life: they do not satisfy for past sin. If this is so, is not this itself a sufficient reason for at once fulfilling our duty, and thereby obtaining such a reward, for our actions as to make our life really worth living.—Sacred Heart Review.

How Converts Are Made.

The late Cardinal Manning, in his "Religio Victoris," gives a splendid idea of how and the series of reasons by which such men as he became converts to the Catholic Church:

"I know that I am: I know that I have the light of reason, the dictate of conscience, the power of will: I know that I did not make all things, nor even myself. A necessity of my reason compels me to believe in One higher and greater than I, from whom I come, and to whose image I am made. My perfection and welfare consist in knowing Him, in being conformed to Him. I am sure that He is good, and that He desires my happiness; and that therefore, He has not hid Himself from me, but has made Himself known, to the end that I may love Him and be like Him. I find that the light of the knowledge of God has filled the world, and has been ever growing by fresh accessions of light, waxing brighter and clearer until it culminated 'in the face of Jesus Christ.' In Him God and man were perfectly revealed. In Himself, in His words, and in His Commandments, I find the most perfect knowledge of God: that the world has ever known; the most perfect knowledge of Himself that man has ever reached: the most perfect law of morals towards God and towards man, that man have ever received. All this is to be found in Christianity alone. Christianity is, therefore, the fulness of the revelation of God. Moreover, I find that the maximum of human and historical evidence proves this true and perfect Christianity to be coincident and identical with the world wide and immutable faith of the Catholic Church.

"On these foundations—four square and imperishable—rests the faith to which God in His mercy has called me, in which I hope to live and die, for which I also hope that, by God's grace, I should be willing to give my life."

Pulmonary consumption, in its early stages, may be checked by the use of Ayer's Cherry Pectoral. It stops the distressing cough, soothes irritation of the throat and lungs, and induces much-needed repose. Hundreds have testified to the remarkable virtues of this preparation.

Fever and Ague and Bilious Derangements are positively cured by the use of Parrelle's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It effectually expels worms and gives health in a marvellous manner to the little one.

HOW TO WORK FOR SALVATION

The time in which the Easter Communion should be made is now drawing towards its close. All, therefore, who have not yet performed their duty should begin to think seriously about it.

There is a very weighty consideration which we wish to lay before those who are still negligent. Indeed, what we have to say concerns all who remain for any length of time in the state of sin. This consideration is not merely the danger of dying in this state, and of consequently being lost forever. This, of course, is a point which no prudent man will neglect. What we wish specially to point out, however, is that, even supposing that those who are in the state of sin could be certain that they would before the end recover the state of grace, and should actually do so, and so secure eternal happiness, yet, for all that, the whole of the time spent in the state of sin would have been lost. Now, this loss is no trifling one.

As you well know, Almighty God requires of each of us that we shall work out our own salvation. The happiness which we shall obtain, if we obtain it, will be the just reward of our labor. This reward must be earned. The crown of glory is not an alms thrown to a beggar: it is the payment due in justice for work done. But this is only a part of the truth. We have, indeed, to earn, to deserve the eternal recompense which God has promised: but that we may be able to do so God's grace is necessary. Not God's actual help must go before us, and accompany us in all our good actions, but necessary in the sense that he who merits must be in the state of grace.

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What tender associations cling around the name of mother, even the coldest and most unfeeling must admit! There is scarcely a criminal so degraded as not to feel a real sense of sorrow and shame for his crimes, if his memory reverts to the thought of a once loved and tender mother, who would grieve over his fall, yet, through good report and evil, will love and pity her erring child.

How much more must one feel sorry for those who so cruelly forget to honor her whom God Himself delighted to honor! She who from all eternity He predestined to become the mother of His Only Begotten Son, who, spotless by the will of her Creator, in all the years of her pure life, delighted to serve Him in preparation for that highest honor which God had predicted for her—her Divine Maternity. Imagine the feelings of this tender Jewish maiden when, confronted by the angel of God, she heard for the first time those words dictated by Almighty God Himself—Hail Mary!

Mary, the most perfect of created beings, is the idea which has entered into Catholic literature, Catholic thought and Catholic sentiment down through the glorious ages of faith to our own day. It rose in hymns and canticles from quiet old cloisters throughout the length and breadth of Europe. It penetrated into the Sagas of the North and was sung by Olaf and Valdimir, sweetly displacing the old pagan Freda, who, perhaps, had her origin in some glimmering of this truth. In the depths of the Canadian forest, by the Red River of the North, and near the river Carleton discovered, the Indian heard of it from the missionaries, and together their songs arose to Mary, the perfection of womanhood.

A Member of the Ontario Board of Health Says: "I have prescribed Scott's Emulsion in Consumption and even when the digestive powers were weak it has been followed by good results." H. P. Yoomans, A. B., M. D.

Catholic Aspirations.

"No one who is at all familiar with the representative utterances of Roman Catholics can doubt that it is the purpose to make America Catholic," says Abraham Herbert Lewis, D. C.

Certainly that is their purpose, just as it was the purpose of the Apostles, when they abandoned their nets and went about preaching, to make the world Christian; just as it is Dr. Lewis' purpose to make America Seventh Day Baptist, and the Methodists' purpose is to make it Methodist, and the Presbyterians' to make it Presbyterian. The only difference is that the Catholic is more frank than his Protestant fellow citizen, and labors with greater prospects of success. America will never become Protestant. That institution is undergoing the fate of all human institutions, and is passing rapidly through the process of disintegration. Many of its ministers are openly attacking the authority of the Bible, and are applauded from the pews. They are treating the prophet Jonas, throwing it to the sharks. No, this young and vigorous nation, full of life and vitality, will never marry a bride on whose forehead are written, so plainly as to need no Daniel to interpret them, the words: "Dissolution; "Mene, Tekel, Upharsin." America is destined to become pagan, Infidel or Catholic—Catholic because Catholicity is positive, concrete, united Christianity. It is not a sentiment, a school or a sect: it is a divine organism, animated by a divine life, and, therefore, indestructible. And it is only through this divine energy of the Church that Christianity, as a religion, is to be perpetuated on earth. This is why the Catholic loves to make America Catholic. He loves his country and its people, and wants to see them right, prosperous and happy here, and on the road to eternal happiness. Are not his hope and desire laudable? He is not exclusive. He wants to see others enjoy the blessings that he himself enjoys: to see all, including Dr. Lewis, in possession of the inspiring and well grounded hope of a happy immortality. This being his historian and the philosopher of the present and cordial attitude, he very naturally wants to see Protestantism take its proper place among the dead religions of the dead past, to be remembered only as a transient, feverish and erratic social phase, and to be dealt with by the historian and the philosopher of the future with the same remote eye that the entreats of the religion of ancient Egypt, or as the anatomist treat the inodorous and innocuous mummy.—N. Y. Freeman's Journal.

A DIMINUTIVE PREACHER.

Pere Olivier is Obligated to Stand Upon a Stool When in the Pulpit.

Pere Olivier, who has succeeded the late Mgr. d'Hulst as Lenten preacher at Notre Dame, Paris, is an illustration of the common belief that men of exceptionally strong intellect are of exiguous stature. It would appear that length of body is somehow opposed to breadth of mind. Pere Olivier is so short that in order that he may be able to see his congregation properly and gesticulate freely while preaching he is obliged to stand upon a stool in the pulpit. This eloquent Dominican possesses all the boldness with which short men are credited. There is no preacher of the day who hesitates less to say right out what he thinks. This partly explains the great attraction that he undoubtedly exercises upon the public. On a recent occasion, wishing to characterize the spirit of so many Catholics of the day, he said: "Gentlemen, we are afraid!" But after a moment's pause he added: "Pardon, gentlemen, it is you who are afraid, for, thank God, I am not one of that sort." The distinction that he drew might have given offense, but it did not. Such sorties on the part of Pere Olivier are quite understood. The subjects that he prefers to deal with are those that particularly interest society of the present day, and it is said that, monk though he is, nobody understands the world better than he.—Catholic Times, Liverpool.

A WITTY IRISH LOAD.

Brilliant "Mickey" Morris Disturbs the Serenity of the Upper House.

Lord Morris, one of the Irish law Lords in the Upper House, better known as "Mickey" Morris, is well known to possess a superabundance of Irish humor. His Lordship has a brogue also as thick as a sod of turf, and doesn't he revel in it. The really brilliant member of the House of Lords made that most sedate of chambers ring with laughter a few evenings since during the debate on the new financial commission. Never was the Irish side of the question put so clearly. Lord Morris showed how Ireland had been ruined in the present century, because England saw fit to adopt free trade without considering how it would affect Ireland. You have the crops disappearing, the people disappearing and the taxes increasing. "Was there ever such a state of things in a civilized country before?" asked Lord Morris, looking down at Lord Lansdowne. There was a fine touch of humorous scorn in the way Lord Morris dealt with the argument that Ireland had been repaid in loans what had been unfairly extracted from her in other ways. "Why," he said, "most of these loans have come out of the Irish Church Fund. It is like feeding a dog on its own tail and then expecting the poor animal to bless the good Samaritan that put it in his mouth." There was also a funny bit about the argument which had never been used—that whisky should be differently taxed in Ireland and England. That would necessitate the setting up of separate customs arrangements. "And just fancy the inconvenience," said Lord Morris, in tones of deep pathos, "that such an arrangement would cause, for instance, to my noble friend the Irish Lord Chancellor, who goes backwards and forwards so constantly, and who would have the customs officers opening his portmanteau that botle of whiskey every time he landed on either side of the Channel." This sally was too much, even for the Lords, so most of them had to hold their sides from laughter.

St. Peter's Sisters.

St. Peter's mother has been the subject of many popular legends in Italy, but his sisters have been almost entirely forgotten. However, of the pointed little story: St. Peter had two sisters, one large, the other small. The little one had entered the convent and became a nun. St. Peter was delighted at this, and tried to persuade his big sister to become a nun, also. She would not listen to him, however, and said, "I would rather marry."

After St. Peter had suffered martyrdom, he became, as is well known, porter of heaven. One day, the Lord said to him, "Peter, open the gates of heaven to day as wide as you can, and get out all the heavenly ornaments and decorations, for a deserving soul is going to arrive here." St. Peter did as he was told with great joy, and thought, "Certainly my little sister is dead and is coming to heaven to day." When everything was ready there came the soul of his big sister, who had died and left many children, who bitterly lamented her loss. The Lord gave her an exalted place in heaven, much to the astonishment of St. Peter, who thought: "What shall I have to do when the soul of my little sister comes?" Not long after, the Lord said to him: "Peter open the gates of heaven to day a little way, but a very little; do you hear?" St. Peter obeyed, and wondered, "Who is coming to day?" Then came the soul of his little sister, and had so much trouble to squeeze through the gate that she hurt herself; and received a much lower place in heaven than the big sister. At first St. Peter was amazed; afterwards he said, "It has happened differently from what I imagined; but I see now every profession has its merits and every one who only wishes can enter heaven." Very comforting for the laity!—Catholic Union and Times.

Diseases of the Throat and Lungs are extremely frequent in this climate, and their danger lies in the opinion too often entertained that they will wear themselves out. That they do not, and that hundreds are being hurried in consequence to untimely graves, is one of the most patent facts of our existence. The only rational treatment is to employ Mallins with God Liver Oil and Hypophosphites, a preparation of inestimable value for all pulmonary complaints. In addition to supplying the oil in a form in which it may easily be assimilated and without disturbing the stomach, it represents the nutritive properties of wheat, oats, and barley, and is therefore a reconstructive and tissue-former of eminent value. Not less important is the action of Mallins on starchy foods. These are rendered digestible and capable of replacing the wastes of the body. This is Nature's oil and Mallins with God Liver Oil and Hypophosphites.

Ask your grocer for Windsor Salt For Table and Dairy, Purest and Best

BISHOP E. W. ARNETT

Sways Audiences With his Masterly Eloquence. He Writes a Letter of More Than Usual Interest to Suffering Humanity.

At Wilberforce, Ohio, three miles north of Xenia and near Dayton and Springfield, is located Wilberforce University and Payne Theological Seminary. These two institutions of learning have educated many ministers and teachers. In this somewhat noted educational center, resides Bishop Benjamin W. Arnett, D. D., a divine who is of especial prominence because of his thrilling eloquence with which he has swayed many audiences. Among the high officials of the Church no one is more distinguished than he.

Before being elected Bishop he was a leading minister in his Church and also a very prominent Republican. He represented his county in Ohio Legislature for several years. Having given this sketch of the bishop, the following testimonial from him will be found very interesting reading and fully explains itself: "To whom it may concern: "In April, 1894, while on my way home from Philadelphia I caught a very severe cold, which soon developed into rheumatism. It was impossible for me to rest by day or sleep by night. About the first of June I was compelled to take to my bed, where I remained for some time. When I was able to get up, I could only get about by the use of crutches. "The fall came on and the rheumatism grew worse, lasting all through the winter of '94 and '95. I suffered as I never suffered before. I thought that the spring would bring me relief, but it did not; consequently I was forced to cancel a number of engagements to speak. "One day in June, 1895, my wife said: 'Bishop, I read so much about Dr. Williams' Pink Pills, suppose you try them and see if they will not help you?' "I said, 'No, there is no use of getting them, for we have tried almost everything that has been recommended to us, and none of the remedies suggested seem to help my case. "She said no more, but went to Xenia, Ohio, and bought a box of the pills. On her return she gave me a dose at noon and another at night. She was only called one time to attend to me during that night. "For months previous she had been called three to four times during the night. The next day I took three doses of the pills, and the second night I was not disturbed. My wife, for the first time in more than ten months, had a good night's sleep. "I have not lost a night's sleep since that time on account of the rheumatism. I carry a box of Dr. Williams' Pink Pills in my pocket wherever I go. "I cheerfully bear testimony and hope that others may find relief as I did. I have recommended Dr. Williams' Pink Pills to several people. "Yours for God and Man. Benjamin W. Arnett."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

Hood's Sarsaparilla is known to be an honest medicine, and it actually cures when all others fail. Take it now.

Coleman's SALT. Celebrated. Dairy Household AND FARM PROMPT EQUIPMENT GUARANTEED. CANADA SALT ASSOCIATION. CLINTON, ONT.

CONFOUND IT! I'VE FORGOTTEN TO GET A PACKAGE OF OLD CHUM SMOKING TOBACCO 10¢ PKG

BEAUTIFUL EYES GROW DULL AND DIM

As the swift years steal away, Beautiful, willowy forms so slim Lose fairness with every day. But she still is queen and hath charms to gaze Who wear youth's coronal—beautiful hair.

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PRESERVE YOUR HAIR

and you preserve your youth. "A woman is as old as she looks," says the world. No woman looks as old as she is if her hair has preserved its normal beauty. You can keep hair from falling out, restoring its normal color, or restore the normal color to gray or faded hair, by the use of Ayer's Hair Vigor.

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