For Him, and by Him, an things; to Him be glory fo Amen. (Epistle of the day.)

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THE DIVINE MA.

A Protestant Parson vs. Father

Special Correspondence of the Freeman

There has been a newspaper dis-cussion here of the School Question, which as an old reader of the Freeman's Journal, I feel ought to be transferred to its columns. It started through the comment of Rev. Father Tighe, through the Boonton Journal, on the Catholic side of the educational issue. Father Tighe placed the matter squarely before the public, and his resentation aroused one of our Protestants parsons, and he replied in the good old fashion so well-known to all This elicited a crushing rebuke from both the editor of the paper and from Father Tighe, since which the minister has resigned his position, and departed for other parts

Truly yours, T. D. Egan. The anti-Catholic attack is as fol-

"Since some one essayed to give us last week a tavorable showing of Roman Catholic educational purposes through your columns, allow me to ask how it comes about that in a land where it held undisputed possession for inneteen and three-quarter centuries—the land of Cardinals, priests and cathedrals, and where the Pope hinself sits in state—that seventeen millions, of a population of twenty-five millions, are found to be absolutely unable to read or write? And I wonder why it is that Mexico and the western parts of South America, that have for so many centuries been under the domination of Romish propaganda, are in such a deplorable condition at this very hour?

"How comes it about that where Rome's sway is most complete, there we have as abject a civilization as can be met with on the globe?

"If she advocates anything superior here, in this grand commonwealth, to what she does in Italy, is it not because she is compelled to do so by virtue of the pressure that our grand Common school system brings to bear upon her?

"How is it that in some of our New England States, where our Roman Catholic friends are in sufficient numbers as to control the policy of the School Boards, that their own ecclesiastics have had text-books printed, in which history is outraged by the lies which they seek to foist upon the rising generation?

"When Romanists have convinced us that of libarts and text-books provinced in the property of the school of the present of

generation?
"When Romanists have convinced us that

When Romansts have convince as that they are the friends of truth, of liberty and of education, it will be time enough to trust them. Till then every lover of all that is sacred to humanity will do well to distrust whatever proceeds from Rome."

The editor's comment on the above is as follows:

is as follows:

"If the questions in the above had been asked of us, we would have answered that we didn't know.

"The things that we don't know far exceed in number the things we do know. Now, there is the matter of school meetings. Can any one tell us why it is that the American citizen objects to going all the way into a school meeting? At almost any other kind of a meeting or show, the citizen will go in, take a seat, and take in whatever is going on. But when it is school meeting he stays near the door. The only other school district in which we have had any experience is the Powerville District. There we used to sit on two or three of the children's desks nearest the door, and by the light of four or five pipes and one or two lanterus, keep the taxes down. "But we never understood why the citizen objected to going in and taking a seat. Has any one ever explained that matter?"

These questions which the reverend

These questions which the reverend gentleman asks we have often heard asked before, in church. The answers to them, as we before remarked, are among the many things unknown to But we have an idea that poverty and ignorance in this and other coun tries is largely due to the fact that the laborer's wages are "kept from him over night," and sometimes over six to keep them over one night. Yet have we never been in a church, Pro testant or Catholic, where the credit system or the laws of interest were con-

Spanish America are poor and in ignorance, we cannot positively state. we have a notion that when the Protestant Britisher traded their insides out of them freely, they had something to do with it.

That country from which we hear the fewest complaints as to poverty and ignorance, where wealth is most evenly divided, and where contentment mos prevails, whose influence, and the influence and teachings of whose citizens did and has done most to make us what we are-that country, we believe, is not accused by Protestants of being very Roman Catholic. Neither, we be lieve, is she accused by Romanists of being very Protestant.

FATHER TIGHE'S ANSWER. Father Tighe handled his opponent

Preferably to concluding my article on education this week, I claim the indulgence of some comments on the fallacies of a writer who commenced his criticism without waiting to take my statement in its entirety. That seems very ungracious. It is not more con-sonant with the exigencies of politeness than with the demands of dialectics, to hear a man out before making a demurrer to his affirmations. My friend is deficient in this knowledge. Nor is this all. His composition is wanting in repose and dignity. His argu ments are inapt and irrevelant. grammar stumbles, and his logic sadly limps. In fine, he lacks the tone, the temper and the talent to conduct a con-

Let me say at the outside, my critic did not even touch the point of my dis cussion. I raised two questions: the Catholic right in his contention that religion and education were insepar Was the conscience of the Catholic entitled to respect? Behold the answer: Certain countries abound in affinence, and they are Protestant; certain others groan under the burden of poverty, and they are Catholic. There-"He that slays fat oxes should himself be fat," as Dr. Johnson says. If the premises were true, the Irishman "Mexicanized," is worth

EDUCATION IN NEW JERSEY. legitimate conclusion would be that in some countries Protestants are fairly "fixed" as to life's creature comforts, and in others Catholics go supperless to bed. A golden opportunity for their more wealthy neighbors to lay up crowns "where no rust doth consume" by the exercise of the divine virtue of charity. had not on earth whereon to lay His head" has said, "the poor ye shall have always with you." I think He said, by the mouth of the Evangelist, "Go ye rich and howl in your miseries which are coming upon you." I do not condemn riches, rightly used. But I am making it plain that money is no test of orthodoxy. Ducats are not doc trines. The road to heaven is steep and it is starry too, but it is not paved with dollars. Dives went to Sheol and Lazarus was lifted into Abraham's Christ was the founder of the bosom. true religion, and He plied a plane to win His bread. He was a King. Was His throne of sapphires? Were His ministers minions of wealth? He was naked and hungry, bleeding and pierced, contemned in life and adored

in death. He died as a felon. Do we come the nearer to Christ the more w ive like Lucullus? "But Catholic countries are illiter ate," says the critic. You say so; but, granted for the sake of argument, what inference do you draw? dent of history is ignorant of the fact that the most highly civilized nations have often been the most corrupt. passion for knowledge is no proof of the possession of virtue. Integrity of mind may conduce to integrity of life, but does not constitute it. Knowledge is only an edged tool in the hands of the swindler, the speculator and the forger Education prevents crime, when it is true education. A people may be very ignorant, and yet be very religious

The science of faith is a simplicity, and it is as much the property of the peasant as it is the posse sion of the philosopher. Learning is not a proof of the true religion, nor is ignorance an argument for the false. "But Catholic countries are no You say so. civilized. civilization? It is not merely bonds of steel and rails of iron, and tele-phones, and telegraphs, and "id owne genus." It is the harmonious and

orderly development of all the faculties of man. It is material, it is moral, it is intellectual, it is religious. Material prosperity is not, therefore, civilizamore than a part is the whole, and the least part at that. There is a lamentable confusion of ideas in your mind, Mr. Critic. It is one of the most pitiful phenomena the world of letters to see an idle declaimer playing at logic.

Now for your alleged facts. "Facts are stubborn debaters," when they are facts; but when not they are clumsy defamers.

Rome held sway "nineteer and three-quarter centuries." Indeed You travel outside the record just a moiety of a century. But that's a moiety of a century. peppercorn to a man who wants to torture truth. You reject, I suppose, the Gregorian Calendar, was devised by a Catholic Pope. The present year, then, is 1992. That leaves me one hundred and thirty-nine years old, and if you contrast the Gregorian reckoning with your own, I make no doubt at all you will find you were born before your grandfather Cut off, I pray you, another bagatelle of three centuries before the Church nights, sometimes over fourteen, some-times over thirty. But in the "Word emerged from the gloom of the Cataof God," which Protestants and Catholics combs, to gaze on the splendor of the cross of Constantine.

2nd. But "seventeen of the twenty five millions in Italy cannot read o estant or Catholic, where the credit system or the laws of interest were condidered.

As to why Italy, Ireland, Spain and Can both read and write. You are muddled in your mathematics.
3rd. "Where the Popesits in state.

Nay, since the occupation of Victor Emmanuel, in 1870, the Pope held no temporal sway. The Popes were always lovers of learning, patrons of art, promoters of literature. Did you ever hear of the golden age of Leo X.? Did you ever read Roscoe, or Hallam or Macauley, or Maitland, or Butt, all Protestant historians and critics?

Johnson says the true criterion of civilization is found in the provision made for the poor. Were not the first hospitals, asylums, hospices and free schools established in Italy under Papal supervision? Ruskin deems art the salient characteristic of civilization Well whither do American painters, sculptors, architects, bend their steps when they want to study those masterly models of artistic skill which are amongst the finest creations of the human mind? I have heard they went to Italy and Spain, countries much the object of your ill-concealed contempt. Strange should be reproached when they posses culture and refinement, and demned when they happen to be with

out them. I wonder if you heard of the land where "a Raphael painted and a Veda sung?" The land of Corregio, Angelo, da Vinci, Ariosto, Tasso, Dante and a host of poets, painters, statesmen and

orators 4th. You wonder "why Mexico and some parts of South America are in such a deplorable condition." It certainly is not chargeable to Catholicity, but rather to the defect of it. When a man forsakes the Catholic religion, and gives his adhesion to atheistical conventicles, I am never amazed at any degree of depravity he may exhibit in his life and conduct. There are good Protestants, but there are no good recreant Catholics. I am not aware, though, that their condition is so very deplorable. wealthy individuals are found in all these countries. Patricio Milmo, an

thirty millions. Eugene Kelly and ex-Mayor Grace, of New York, draw millions annually from these countries. But what has material prosperity got to do with the truth of religion any

way? That is your supreme sophism.

"The Romish Propaganda"—You employ an insulting term, and you do But I believe that He "who it designedly. No educated Protestant on earth whereon to lay His speaks of the "Romish," but the Roman Propaganda.

"How comes it that where Rome's sway is most complete we have the most abject civilization on the face of the globe?" You state what is calumniously false. France is the "eldest daughter of the Church," and she gives fashions to the world, and language to the courts of Europe. Belgium is Catholic to the core, and her people are the most industrious and prosperous in Europe. Austria is absolutely Catholic, and will you dare compare her with Tartary, or Thibet, or those countries on the Congo, or the Nile, which Speke, Burton, Livingston and Stanley have found?

Let me be questioner a little. How comes it that Bavaria, a Catholic country, has a larger percentage of those able to read and write than any country in the world, not excepting Uncle Sam's dominions? How comes it that Saxony, Prussia, Denmark and the Netherlands, which are Protestant, are the most corrupt in Europe? comes it that the condition of the in dustrial classes in the mercentile cen-tres of England is about as low as low can be in a civilized country? Why did the miner in Cornwall, when asked if he did not know God, reply that he did not work in his mine? Why are there 100,000 children in New Jersey not attending school, though of school Why-, but I will stop, because that is my critic's style of argument, and it is as baseless as the "fabric of a vision." It is the cap-sheaf of folly to say these things are so, because Pro testantism reigns in one place, or Catholicity rules in another. Did you ever hear of a "non causa pro causa," or "post hoc ergo prompter hoc" argument? That is your fallacy. Here it

England is prosperous; but England is Protestant. Therefore, Protestant-ism is divine. Or Spain is poor; but Spain is Catholic. Therefore the Pope Spain is Catholic. Therefore the Pope is anti-Christ. Shades of Aristotle save us! Let me give you an "argumer

tum ad absurdum."
The blind bard of Smyrna chanted in undying song the glories of the Greeks, and until the annals of the ages shall have become a shrivelled scroll, the recollection of Roman grandeur will live in the memory of man Greece and Rome attained a standard of excellence in civilization to this day unsurpassed; and these countries were Pagan. Is Paganism divine? Your

logic says yes.
6th. "If she advocates anything superior here." Stay, friend, the Catholic Church advocates the same thing all over the world-the indefeasible right of every child that comes into the world to an education, and for a Chris tian child a Christian education "Pressure" has nothing to do with it By the inherent force of her own divine onstitution she must act thus and no

otherwise.
7th. "Text books have been printed by Catholics in New England outraging history, and were foisted upon the rising generation." For shame, friend! You must know it was the Catholics of New England who complained of the text books "foisted" upon them. This is a strange inversion, or perversion, of facts.
8th. "When Romanists"—another

offensive epithet — "have convinced us," etc. Did I say a harsh word about Protestants? Did I attack the Public school system? Did I assail the honor and integrity of our common manhood Heaven forfend! The vilest criminal that stands in the prisoner's dock is entitled to the presumption of inno-cence until he shall have been adjudged guilty. But in your baleful eye Catholic is lower than such criminal. The Catholic is guilty till he proves to you his innocence. He is not the friend of truth; hence he is a liar. He is not the friend of liberty; hence he is a tyrant, or disturber of social order. He is not the friend of education; hence he is the advocate of ignorance Who are you, that the Catholic need

apologize to you for his existence in this Republic? The Catholic lives under the protection of the starry flag, and will you exclude him from the rights of citizenship? Are you the keeper of his conscience? Dare you brand him as a traitor, by calling him the enemy of liberty? We are here; we need no apology for our presence We came here; we came first, and by the blessing of God, we came to stay. Catholics discovered the country; Cath olic have helped to people and develop it; Catholics have thrice shed their blood in defence of it. The rain-swept bivouacs, the blood-stained quarter decks, the gory battle-fields, all the way from Lexington and Yorktown, to Shiloh, Gettysburg and Malvern Hill,

the clash and clangor of the Old Continentals and the wild war-cry of the boys in blue, ave, and the tender touch of the delicate, white hand of the Catholic Sister of Charity, staunching the life-blood as it gushed from many hero's heart—are all there, to tell the American people, to the latest posterity, of the undying devotion of the sons and daughters of the Catholic Church to the work of the perpetuity of the Union and the cause of constitutional liberty in this land.

THERE ARE MANY INDICATIONS of worms, but Dr. Low's Worm Syrup meets them in every case successfully.

ENRICH THE BLOOD by the use of Milburn's Beef, Iron and Wine, which supplies the necessary blood-building material.

Minard's Liniment is the Hair Restorers.

A NOBLE CONVERT.

Story of the Life and Good Works of Rudolph, Eighth Earl of Denbigh.

YOUTHFUL DAYS - STRUGGLE TO RECONCILE THE TRUTH WITH CHURCH OF ENGLAND DOCTRINE-BELIEF IN THE REAL PRESENCE - RECEIVED INTO THE CHURCH-DEATH OF HIS FIRST WIFE - HIS FAMOUS DECLARATION

Maria, is not among the very ancient ones in the roll of England's aristocracy; nevertheless, the family is of noble origin, being closely connected with the royal house of Hapsburg; and the earls bear as a secondary title that of Count of Hapsburg, Rheinfelden and Lauffenburg in the Holy Roman empire. The first Earl of Denbigh was created by James I., in 1620. His son took part with Cromwell; and thus father and son fought on each side during the civil war in England, some twenty years later. Rudolph, eighth Earl of Denbigh, whose death took place March 10, 1892, was not a leader of men nor a prominent figure in the history of this country; yet he has left a memory behind him, of consistent and practical holiness He has shown us how a man born and bred amid the surrounding of wealth, high rank and social position, may live as one poor in spirit and fervent

in well doing. He was born on April 9, 1823, with a twin sister. His father was an old-fashioned Protestant, and brought up his family piously. His mother died in 1842. When Viscount Feilding, as he was then called, prepared for college, his father's fear was not that he should be led away by the temptations of the great universities, but that he should imbibe the errors of the day; for th Tracts of the Times" were in full circulation, and John Henry Newman was silently meditating at Littlemore Oxford is close to Newnham Paddox, the seat of the Denbighs; but to avoid the High Church teaching of Oxford, Rudolph, Lord Feilding, was sent to Cambridge. But all in vain; the young man's ardent nature took nd he became very High Church in-

He was twenty-three when he married Louisa, only child and heiress of David Pennant, Esq. He thus became possessed of the beautiful estate of Downing, in North Wales. The mar-Downing, in North Wales. riage was one of those perfect unions so rarely met with. Lord Feilding venerated as well as loved his wife she was a charming being, with many gifts and a cultured mind. She was of THE SAME RELIGIOUS OPINIONS

as her husband, and was thought by his Protestant relatives to have "urged him on.

Desiring to help forward the cause of the Church of England, which they then believed to be a branch of the Church Catholic, they resolved to build at Pantasaph, about two miles from Downing, a beautiful Gothic church. The foundation stone was laid in 1849, and the preacher on the occasion was Archdeacon Manning of Chichester, afterward the dearly loved Cardinal who preceded Lord Denbigh but two short months to the tomb. However before the Church and land actually passed out of Lord Feilding's possess on, a great change had taken place.

The year 1850 was a stirring one in England. The "Gorham case" was decided. A clergyman named Gorham had preached in the diocese of Exeter that there was no regeneration n baptism. The Bishop of Exeter, a leading High Churchman of that day prosecuted him. The final appeal rested with the Privy Council, who de-clared that in the Church of England ninisters were free to preach this doctrine or the contrary, as they pleased

This decision struck dismay into the hearts of the High Church party.

Lord Feilding believing in the Real Presence of our Lord in the blessed sacrament, and thought that the Church of England possessed this treasure Have gone to the Protestant commun ion one day in a strange church, he saw with horror the crumbs of the bread that had been used brushed off to the floor. Lord Feilding remained till the church was empty, and then licked up the crumbs with his tongue. God rewarded that devotion, however

mistaken in its object. In the summer of 1850 Lord and Lady Feilding were in Edinburgh. There they happily met with Ver Rev. Dr. Gillis, Vicar-Apostolic. This learned and accomplished prelate soon convinced the young couple where they could find the true religion. All was arranged for their reception into the Church at an early hour on the Feas of St. Austin, August 28, and the pre ceding evening they retired early to rest. But they were not asleep when there came thundering into the court vard of the hotel a carriage and four It contained

ORD DENBIGH WITH HIS CHAPLAIN He had guessed from his son's letter that he was in danger of "going over to Rome;" and, deeming this the wors that could befall that beloved child the old earl posted day and night (there were few railways in those days) to Edinburgh. Hearing from the hotel servants that Lord and Lady Feilding had retired for the night, Lord Denbigh said he would not disturb them and went to his own apartments. And there he slept soundly, when in the early August morning of the following day Lord and Lady Feilding wended their way to St. Margaret's convent, and in the beautiful Gothic chapel were received into the holy Catholic Church, and strengthened with her mighty sacraments, no longer to "eat of the crumbs," but to be fed with the

hotel the storm burst. Lord Denbigh's anger was excessive. He would, he said, disinherit his son, leaving away from him all the property in his power. But this threat weighed little with the fervent convert ; it was far harder to bear the breaking up of family ties -the anger of the father he loved so

and friends. In gratitude for the grace received within the walls of St Lord Feilding afterward placed in it stained glass window, with a Latin in-scription composed by Cardinal New-

dearly, the estrangement from family

man. Another hard trial was at hand The church to which we have alluded at Pantasaph had not been legally con-veyed to the Protestant Bishop, and Lord Feilding could not in conscience give up the land and partly built church to the professors of a false creed. It must now become a Catholic church. The Protestants were furious, and for long time Lord Feilding was the best abused man in England. But he did not quail, and bore all bravely, even joyfully, for his Master's sake. The building went on, and in 1852 the Church of St. David was consecrated to the worship of the Catholic Church, and enfided to the care of the Capuchin Fathers, for whom, later on, Lord Feilding
BUILT A MONASTERY.

Several of the winters following their conversion were spent by the Feildings in Rome, and there it may be said their spiritual life "grew into color and distinctness." When they were leaving it for the last time, Lady Fielding, who wrote graceful and pleasing verses composed the following

A FAREWELL TO ROME.

Farewell, dear Rome!—a long and last farewell!

The cruel words die on my lips away;
Mournful their sounds as of the passing bell,
That o'er some moorland tolls at close of day,
Here have I learned to love and learned to pray,
Like some poor infant at bis mother's knee,
Who lisps the words he hardly yet can say,
Mother thou art, and yet still more to me
Than earthly mother—in thy peaceful home
I learned my Saviour's shadowy form to see,
And heard His accents mild in thine, O Rome.
In thy majestic tones His thunders roll,
And the calm whispers of His still voice,
That, like soft masic o'er the weary soul,
Soothe the dark heart and bid the sad rejoice.
Farewell, dear Rome! farewell! Each well-

Fareweil, user roller.

Joved scene
Shall dwell engraven in my inmost heart;
Others may love thee for what thou hast been,
But I will love thee, Rome, for what thou art.
Mother of love: upon thy peaceful breast.
The weary, footsore pligrim hath found rest. This peaceful union of heart and soul with his wife, which had brightened

Lord Feilding's life for nearly sever years, was about to end. On May 1, 1853, Louisa Lady Feilding died. She left no children, so Lord Feilding was alone in the utter blankness of his sor The remains of his beloved wife were interred in Pantasaph church and a place beside her prepared for himself.

Had he followed his own inclinations, he would have withdrawn from th world and remained a widower; as time passed on he perceived this was

His path was to be in the world, though not of the world; and ne was to turn away his thoughts from the memory of his angelic wife, and dwell only on that blessed meeting on the eternal shore, where all are as the

angels of God. With this faithful servant, to know God's will was also to strive to do it Conquering his grief, he move in Catholic society. Lord Feilding had always a great devotion to the angels, and especially to the glorious St. Michael. On the feast of the archangel, Sept. 29, 1858, he married shall endure, serve to show the inde-Mary, a daughter of the late Robert structibility and the inherent, divinely-Berkeley, of Spetchley, the head of one of the old Catholic families in England, noble by long descent, and still more by long f.delity to the faith. Berkeley was born on the feast of the

Assumption, 1833. God abundantly blessed this union, which lasted nearly thirty-five years, Husband and wife were knit together in closest affection and union of and mind, and saw their children grow up around them according to their hearts' desire. Their eldest son will now take, as far as possible, his father's place. He married, in 1884, the Hon. Cecilia Clifford, a sister of Lord Clifford, of Chudleigh, the head of another of the faithful, noble Catholic families. A younger son is prepar ing for the priesthood, and daughter is a Sister of Charity.

In 1865 Lord Feilding became, on his father's death, Earl of Denbigh. He was again the object of severe public censure for having said in a speech at a public meeting he was a "Catholic first and an Englishman afterward." These words were, of course, tortured into an assertion of lukewarm lovalty to the English crown. They were simply meant to express the speaker's desire to follow the gospel teaching, and to render to Cæsar the things that are Cæsar's, and to God the things that are God's.

No more loyal Englishman ever lived than Lord Denbigh, and also no more loyal and devoted son of holy His whole life was spent in doing good—in lending a helping hand wherever the interests of the Church were at stake. He never lost the fer vor of his youth, but lived almost to his sixty-ninth year a devout and lowly minded Catholic, crowning his well spent life with a holy death

A box of Ayers Pills has saved many a fit of sickness. When a remedy does not happen to be within reach, people are liable to neglect slight ailments, and, of course, if serious illness follows they have to suffer the consequences. "A stitch in time saves nine.

Jacob Loockman, Buffalo, N. Y., says he has been using Dr. Thomas' Eclectric Oil for rheumatism; he had such a lame back he could not do anything, but one bottle has, to use his own expression, "cured him up." He thinks it is the best thing in the market, children's bread.

They needed all the strength they could find; for on their return to the market, Minard's Liniment cures La Grippe.

SCANDALS WILL COME.

Their Lessons and Their Uses Edify. ingly Set Forth.

Our Saviour has painly told us that the most malignant enemies of the Church will always be her most unfaithful children; that by them will always be most deeply wounded: that from them will come the severest assaults she must endure.

Scandals, He tells us, must come. It is impossible to use stronger lan guage than our Divine Lord has in regard to this. "It must NEEDS BE that scandals come; nevertheless, WOE to THAT MAN by WHOM they com Woe could not be pronunced if there were not an abuse of free will. Those who make the scandals, could avoid them if they would, but they do not. " It is IMPOSSIBLE scandals should NOT come; but WOE to him through w they come." "It were better that a millstone were put about his neck, and he were cast into the sea.

Scandals must come, because freewill is the inalienable endowment bestowed on man; and in the exercise of it, he may improve or increase his spiritual gifts, may grow in divine wisdom, faith, hope and charity, and by good works lay up treasure in heaven; or he may, like Esau, sell hisbirthright for a dish of pottage, and, along with that birthright, forfeit all the blessings connected with it. Like the slothful servant, he may, from selfindulgence and want of vigilance. neglect to increase the tale mitted to him, so that the may at length take away even what he had, and leave him in spiritual destitution and poverty to suffer ultimate condemnation.

"It must needs be" that these "scandals come," in order, too, that the well-disposed and zealous children of the Church may have constant warning in regard to the necessity of tions of the world, the weakness of the flesh, and the wiles of the devil, that great enemy of souls, who is continu-ally on the watch to assail them when off their guard. Those who fall into, or make these scandals, serve as beacon lights to show that the Christian's life on earth is not, as the world would there is a devil, though the world would fondly persuade itself and its children that there is not; and that those who would win heaven must do it by watching and fighting, by fasting and penance and prayer, by devotion and self-mortification and selfdenial; by leading the life of a soldier in an enemy's country, not the life of one who may slumber at ease, and in security, in his own home

Again, "It must needs be that scandals come," in order that all, both the children of the true fold and those who are without, may have visible evidence that holiness of the Church is not dependent on that of the individuals whom she has admitted into the fold but that their holiness is to be received from her — that she is the channel through which sanctifying grace may be shed upon them, which they may correspond with and be benefitted by, or which, on the other hand, they may reject, and then their last state become

worse then the first. "scandals, which have These "scandals, which have occurred in every age," from that of the Apostles until to-day, which are now occurring, and which will continue to occur, as long as the world shall endure, serve to show the indeconstituted sanctity of the Church

If those whom the Church receives, whom she embraces and nurtures, were all pure as the angels, perfect saints, there would be nothing wonderful in the Church's sanctity; but when one beholds her not only assailed continu-ally from without, but torn and ally from without, but torn and wounded by the children of her own bosom; when we see her constantly receiving the sinful, the weak, the eprous ; and tolerating and enduring them unless they totally abandon her, then the divine miracle, the astounding wonder of her perpetuity, of her divine holiness shines forth visibly before the eves of all.

She stands forth unmistakably as the bush ever burning but never consumed, as the cleansing pool receiving the foul, the defiled, the leprous into her waters, washing away their filth and corruption, yet herself ever con-tinuing pure and undefiled.

The world constantly beholds this,

but will not learn the truth it teaches. Truly there are those—multitudes unfortunately—who "have eyes but see not."—Catholic Columbian.

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