THEY ARE MORE DURABLE

vered the only level aing camp.
arty of four proceeded
terious cave I had disling day. We found
possessing ourselves
ed it. We proceeded of it. We proceeded or passage-way some it is; then we came. The roof was arched, re waved our torches strange looking object ince. We approached he weird glare of the we beheld with horror. The skeleton was coarse dark cloth: a was lying several and a ly

and awe-struck couny an investigation was llet hole was found in m appearance death tantaneous. The rifle loaded, and it did not t the man could have

ay laughter and re-it with hushed foot-

to the strange feeling a of me, as the funeral arnfully out of the name of which I and a ng. Just then a gust the gorge, and waved inces, and a mournful any stilence then all the mn silence, then all the mn silence, then all the cook up the plaint, sobbed in unison. In this a miner from prospecting, and in fold," he came to an and partially caved in, ed it from view. He tons succeeded in re-from the tunnel; the n to decay. About farther end was not d perfectly solid with ar the cavern of which ecessary mining imple-e, but the gold pan. ed a few handfuls of the

that it yielded well of They went to the cave, among the miscellanwere scattered about, gold pan; and, putting other, one would draw the man whose skeleton m," and that he had ted a large amount of tich some person muris the most plausible if some of the dark.

g canyons of the Slerras ir secrets many a mys-me could be explained, ous one would hear of sband, lover, brother or the fever upon him, oved ones and hastened in of gold hunters and booked to the Bay State

S A BISHOP?

hop?" was a question Igr. Billard, Bishop of an immense congregawitness the consecration op of Solssons in the en, France. Mgr. Bil-s own question by a which has been comdous quarters. Before of a Bishop, he quoted oom: "Speak not to adems. Every phase of infinitely surpassed by he priesthood." "If," "these words of St. apply to the simple sir significance incresse er significance increase em to the Bishop, the ? Is he not a second to not see in him that which the faith of ages najesty, the first being sety of God? Wos to do the satanic work of om God. With them no longer was gentless. om God. With them no longer as gentle as a stather the strength of ing to rescue from the emies the souls dear to to shed his blood for cross which he wears on stual exhortation to selfhere a figure in marble berty of the Church it this hour to represent Bishops and of all her o use the words of the the consecration of the e, 'O God, grant Thy Ambroses and other ors who do honor to

ad is not promptly treat-all its disagreeable conse-to follow. Nasal Balm Give it a trial.

their Apostolic cour-

e From Pain. mer, of Winona, Ont., seen troubled with lame meen troubled with lame months, then thought I ard's Yellow Oil, which now free from all pains, ellow Oil very highly.

ers, Arthabaskaville, P. ners, Arthabaskaville, P.
irteen years ago I was
re attack of rheumatism
which I nearly constantly
after having used Dr.
Oil for nine days, bathing
n I was completely cured,
d half a bottle." rmuda Cabie.

cable now complete, truer tidings than that litters excels all other a diseases of the stomach, blood. Known every-test blood purifier, curing ses when all else fails.

CO-OPERATION IN THE REGENERA.

an organization which had filled all with wonder, and which some regarded with contempt and others with admiration. Twenty-five years ego it consisted of only a single individual. Now it has ten thousand soldiers who devoted themselves entirely to its work, and it had hundreds of thousands who, pursuing their ordinary avocations on week-days, went on Sundays to its meetings and assisted in the work it was doing. At the present time it had spread into no less than thirty-four different countries on the face of the earth. It had thirty-three rescue homes for the poor and failer. It had various news papers, the circuiation of which was very great, one of them alone having a weekly circulation of three hundred thousand. He scarcely needed to tell them that he was speaking of an organization which, to some extent, was familiar to them—he an organization which had filled all with He scarcely needed to tell them that he was speaking of an organization which, to some extent, was familiar to them - he

THE SALVATION ARMY. What ought Catholics think of it? It could not fail to be an object of interest to them. They met its soldiers on Sunto them. They met its soldiers on Sunday in every street; they could not help, from time to time, hearing the sound of its songs as they passed by the places where they met. It was a great power in England at the present day, and it was a religious power. Was it a power for good or for evil? He thought that, pernaps, they might that morning with profit just consider a few points connected with the Salvation Army, which might help them Salvation Army, which might help them to judge of the feeling which they, as CHILDREN OF THE CATHOLIC CHURCH,

OUGHT TO ENTERTAIN TOWARDS THE

SALVATION ARMY. First of all, he would enumerate what seemed to him points in which they could not fall to admire it, but which perhaps they, as Catholics, might learn something from. First of all, the Salvation Army was essentially the religion of the poor, and the fallen, and the outcast—of those who were in misery and distress. It appealed above all to them. Its great work was to receue them, so far as it could, from crime and misery and vice, and in that respect it took as its motto those words of our Blessed Lord, "The Son of Man has come to seek and to save that which was lost." They knew well enough that

IT SOUGHT ITS SOLDIERS AND ITS CON-IT SOUGHT ITS SOLDIERS AND ITS CONVERIS MAINLY IN THE SLUMS,
and the lowest parts of the city. It
carried what it called its gospel to the
poor, the degraded, and the outcast. It
welcomed all and treated all with kindness and consideration. In that respect
they could not fail to admire it. They
could not help welcoming anything which
was a means of raising the outcast, and it
was undeniable there were hundreds if was a means of raising the outcast, and it was undeniable there were hundreds, if not thousands, who had been reclaimed from drunkenness and from a life of open vice by the preaching of the Salvation Army. In the second place, the Salvation Army lid the greatest stress on individual conversion. Here, too, it preached one of the essential doctrines of the Catholic Church, that man could not come to God except by the conversation of the heart. They, indeed, had a frmula of their own which, to some extent, involved error as well as truth. involved error as well as truth. THEY TALKED OF BEING SAVED,

but they certainly involved in that a turn ing of the heart to G:d, and without that they would say that the outward reformation of the life-the mere casting away of the babits of sin—would not avail before Almighty God, and no one could read
their papers and their books without
recognizing that they laid the greatest
stress upon the work of the Holy Spirit,
and upon His sid in the message which
they carried to the poor and the miserable,
and they would willingly acknowledge
that which they, as Catholics, knew to be
the truth, that without the aid and grace
of Jesus they could do nothing. In the
third place, those who took part in the
work showed a spirit of
EARNESINESS AND ZEAL AND SELF SACRI-

EARNESTNESS AND ZEAL AND SELF SACRI-FICE WHICH CATHOLICS INDEED WOULD IN MANY RESPECTS DO WELL TO IMI-

They were unsparing in their labors, and were willing to put up with hardship and insult and outrage. They courted persecution. They knew that from time to time the Salvationists had suffered imtime the Salvationists had suffered im-prisonment, insult and reproach for the work they were doing, and that which they believed to be true. Catholics could not help admiring them in that. It was impossible to withhold their hearty praise from the energetic, persevering work they were delige at the present day, and they were doing at the present day, and they were doing all that by means of an organ. ization which was certainly very perfect of its kind. They had officers and soldiers, and, as far as one could judge, THE SPIRIT AMONG THEM WAS NOT ONE OF

or compulsory, or forced obedience, but a cheerful, willing, joyous spirit, by means of which there was a discipline among them that Catholics could not fail to admire, and which, to a great extent, gave them the power of winning over others, which they certainly possessed. These were a few of the points in which he thought Catholics would do well to recognize in that organization which existed smong them - an element of good which they hoped and trusted, through God's

MIGHT CO OPERABATE IN THE REGENERA-

In that city, and in the great cities of paganism and misery and vice which threatened gradually to undermine their civil'zation, and in time to bring ruin upon their country. They knew as well as he the amount of paperism, and starvation, and semi starvation, and semi starvation, and foul vice,

CATHOLICS AND THE SAL- and crime which existed around them, clusion? Were they to approve of the

CO-OPERATION IN THE REGENETATION OF ENGLAND

London Universe, November 15.
Sinday, bing within the octave of the Feast of St. Charles, was observed with great solemnity at St. Charles, was observed with great solemnity at St. Charles, was observed with great solemnity at St. Charles, Church, Ogle street. At the High Mass the Rev. Father R gan was the celebrant, and the Rev. Father R gan was the celebrant, and the Rev. Father R gan was the celebrant, and the Rev. Father R gan was preached by the Rev. Father Keane deacon and sub-deacon respectively. The sermon was preached by the Rev. Father Clarke, S. J., from the text, "The Son of Man has come to seek and to save that which was lost." He said:

WITHIN THE LAST QUARTER OF A CENTURY THERE HAS RISEN UP IN ENGLAND an organization which had filled all with

FROM THE TEACHING OF THE

deal they must regret and condemn.
IN THE FIRST PLACE THE SALVATION ARMY

IN THE FIRST PLACE THE SALVATION ARMY
WAS A RELIGION WITHOUT THEOLOGY
It was not based upon any dogmatic
teaching. It rested, he would not merely
say on feeling, but on sentiment, and
therefore, although for a time, in its early
fervor, it might flourish and prosper, still
it would be unable in the long run to
stand the attacks of those who did not
believe in Christianity. It would not be
able to hold its own against scepticism,
and as every false religion necessarily falls
when it was a tacked by those who desired and as every false religion necessarily falls when it was a tacked by those who desired to undermine all religion, so it must in the end certainly fall. Every false religion did, and one religion, and one only, could resist and endure to the end, and that was the Catholic Church of Jesus Christ, which taught the perfect truth. NO MAN COULD ASSAIL THAT CHURCH WITH

ANY SUCCESS, because it was founded upon the rock, Christ Jesus, and because it taught that which satisfied the human reason as well as the human heart. Although it required the submission of man's will, it never con tradicted that which reason taught was tradicted that which reason taught was true. There was a second objection they must take to the Salvation Army. It was the religion of the poor, but its weak point was that it was exclusively the religion of the poor. What power had it over a man of education? SUCH MEN TURNED FROM IT WITH DISGUST, regulated by the value of the programs.

revolted by its vulgarity. There was something about it that created at once in all those who had any cultivation and edu all those who had any cultivation and edu-cation a feeling of disgnet and dislike for it. It was not that those who taught it belonged to the lower classes. It was in the first place, that they had not that necessary training—they were not quali-fied to teach religion to others; but, above all, they had not that spirit which God alone could give, which, raised by His divine power, even those who were un-educated, to speak His word, and carry His Gospel to others, for so it was in the days of the Aposties. The Aposiles were poor and uneducated men. The Pharisees and ancients, after our Lord's resurrection, noted that they were ignorant, poor, unnoted that they were ignorant, poor, un-cultivated men, and yet somehow they spoke with a power and wisdom that went straight to the heart. There was no bad taste in their teaching, and ro vulgarity,

but she appealed also to those who were cultivated and educated. She embraced all in her world-wide power, because she was full of the Holy Spirit of God, and therefore knew no distinction between the rich and the poor, but spoke alike to all. THE SALVATION ARMY WAS DEFICIENT IN

REVERENCE.
He did not think that any one who knew He did not think that any one who knew anything of that organization could say that in its preaching and in its general conduct there was a spirit of reverence. There was something in it which no one could help calling profane, and which was sometimes even biasphemous in the language which was used in the psalms they sang. They bandled that Name, which was above all other things, from ito to lip as they might any other name. They lip as they might any other name. They heard anatches of songs sung here and there by those who had picked them up by listening to them in which that Name

was used with RIBALD PROFANITY VND MOCKERY.
There it was that the Salvation Army showed a decided falling off in its methods. Last of all, the doctrine of being saved, as preached by the Salvation Army, did not preached by the Salvation Army, at the involve that contrition of heart and true humility which was taught by the Catholic Church. He very much doubted whether one Protestant in a thousand or whether one Salvationist realiy knew what an act of contrition was. Catholics true well enough that no one could what an act of contrition was. Catholics knew well enough that no one could reach the kingdom of heaven without having made a true act of contrition for past sins. That notion of having found grace and being saved—
THAT SORT OF PHRASEOLOGY WHICH MERRY COVERRY A PARTIAL CHANGE

MERELY COVERED A PARTIAL CHANGE and did not go to the very root of things
-was one which carried great dangers with it, and often was a most injurious substitute for the true doctrine that the Catholic Church taught, and, as a conse quence of that, he did not think that the general effect of the teaching of the Sal-

Not one in two or three hundred of it? He thought there was no doubt that

Mohammedan missionaries were also active. The missionary went and settled active. The missionary went and settled in the viliage with great devotion and self-satisfice, and taught the colidren and brought them up in the doctrine of Mohammed. In a very short time a great change was created in the village, and multitudes of gods were replaced by a belief in the one true God.

THE HUMAN SACRIFICES OF CANNIBALISM HAD PERSSAFE

HAD PERISHED, and instead of the horrible fetish worship which before prevailed, they saw Moham-median converts kneeling in prayer to God at sunrise and at sunset. Let them see M hammedaniem in the course of centuries, when it possessed its full power, and they would see how it could only go to a certain point, and after that lead to a hideous corruption of morals, and to

A STATE OF SOCIETY WHICH THEY ALL CONDEMNED.
He did not mean to say the same of the Salvation A my. It was not for Catholies to judge, but this he would say, that the Saivation Army was at the present time in its early fervor. I is methods were much the same as those that they knew ordinarily by the name of revivals. It appeared mainly to the love of excitement. It was when they had had one of their meetings with sensational speeches and sensational prayers—to use their own exsensational prayers—to use their own ex-pression, with one or two jolly rollicking choruses—they went round and ought those whom they desired to convert to God. That was a method which could not last. It was not solid. It might go on for years or for centuries, but IT WOULD NOT LEAD MEN AS THE CATH-

'OLIC CHURCH LED THEM, in whatever country she prevailed, from one state to another, until they arrived at the high estate of the saints of God, whose lives were the pattern and copy of the life of Jesus Christ. They could not imagine counsels of perfection in that organization. The time would come waen its power would certainly decline, though not in THE LIFE OF THE MAN WHO HAD ORGAN

nor, perhaps, of his children. They could not look forward to any permanent advantage for England from the Salvation Army. At the same time they might hope, and must hope, that it would, to some extent, prepare for that to which they all looked forward when ENGLAND WOULD ONCE MORE BECOME CATHOLIC

There were many hopeful signs of that, and he thought they might consider the Salvation Army as one. It was a sign that the lower classes in England could not do without a religion. They would turn to that rock from which they were hown, and which once was the prevailing religion of England. Let them see how God had watched over that country, and had sent watched over that country, and had sent into every port of England, from another country which England had long perse cuted, hundreds and thousands to preach the Gospel to her. Let them see how FAITHFUL IRELAND HAD CHERISHED AND

out taste in their teaching, and ro vulgarity, but something that appealed to the educated man as well as to the poor—that reached the heart of the carefully trained Pharlees, if he had the good will, as well as the poor outcast. So it was with the teaching of the Catholic Church. There it was that men saw the contrast.

IT WAS NOT MERELY AND SIMPLY A DEMO ORATIC RELIGION THAT WAS TAUGHT
BY THE FAITH THROUGH

OUT ENGLAND,
where, perhaps, otherwise it must have died out. There had risen up in Englands
dying out. How differently Catholics were received from even the reception which they met with thirty or forty years ago. The old talk against Catholic during about all that is required.

NO Female Should be without Them.

In Ousands testify to their being the best Family Pill in use. They purify the system, regulate the towels, thereby cleansing the blood. For Females of all ages these pills are invaluable, as a few doses of them which they met with thirty or forty years ago. The old talk against Catholic Should be without Them.

In Ousands testify to their being the best Family Pill in use. They purify the system, regulate the towels, thereby cleansing the blood. Store invaluable, as a few doses of them which they met with thirty or forty years ago. The old talk against Catholic Should be without Them.

In Ousands testify to their being the best Family Pill in use. They purify the system, regulate the towels, thereby cleansing the blood. Store invaluable, as a few doses of them which they met with thirty or forty years ago. The old talk against Catholic Should be without Them.

So the Description of the Catholic Church. Should be without the catholic Church as a desire to improve the catholic Church as a steep portion as the poor outcast. So it was with the teaching of the Catholic Church as a steep portion as the poor outcast. So it was with the catholic Church as a steep portion as the poor outcast. So it was with the prevent and the poor outcast. So it was with the catholic Church. So it was with the prevent a

tage; they were only a handful cast among THE PAGANISM OF LONDON, and so they might hope that the influence of Catholics in E gland would more and more change the face of that country which was now swallowed up by false religions. Catholics should lead better lives and show men that because they were Catholics that were hatter were Catholics they were better men and better women. They knew how hard a task those had who had the care of the various churches in London, those who ministered to the wide parishes in which Catholics were for the most part no which Cathories were for the most part poor and scattered, and they knew that in many cases it was impossible for the parish priest to make both ends meet. The expenses of the schools, the ordinary expense of the Caurch, however careful he might be, were nevertheless in excess of his re-ceipts. It was the case in that parish, and t was a continual anxiety to the pastor. They knew that it was

A GREAT DISADVANTAGE, even in spiritual matters, if an empty purse condemned a priest to abstain from purse condemned a priest to abstain from good works he might long to perform, and to have to turn away from his door those whom he would be only to glad to assist if only he had the means. And therefore he appealed to them on behalf of that mission. He would ask them to do what sion. He would ask them to do what they could to imitate—he did not hesitate to say-the Salvation Army, in their salfto say—the Salvation Army, in their sail-sacrifice, zeal and charity. The rev. preacher an made appeal on behalf of this charity. He asked them to give liberally. He asked them, as children of the Catholic Church, for the love of our Lard and Saviour, to try and do their best to help that mission to provide its necessary resources. If it cost them something, if they denied them selves in order to give more liberally, then they would be doing an act of charity which would bring them a rich reward. Let them give to Him for the love of His holy Mother, for the sake of that Church which He founded in His blood, as He gave Himself for them, without any stint, and as He gave Himself solely and en tirely, so let them at least try and imitate His generosity and give liberally to His cause that day.

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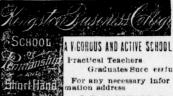
Yours truly,

HANNAH E, DICKSON.

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of time with me. About this poor of your boxes of Morse's PHIs and have taken three boxes of Morse's PHIS and have taken three boxes of them up to the present writing. I can again do my own work and feel twenty years younger.

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DEAR SIR: — Your Dr. Horse's Indian Root Pilis have effected a most remarkable cure. My mother was suffering from kidney difficulties; the disease had got so firm a grip upon her that she could not walk a step. I bought a box of your pilis and commenced giving her two pilis every night; before she had taken all of one box she could walk about the house, To-day she is perfectly well and says that Morse's Pilis saved her life.

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ent cures Burns, etc.

ankville, Ont., says: 'He hronic bronchitis that seventeen years, by the s' Eolectric Oil.'