

JULY 22, 1898.

reverend gentleman would deliver a series of addresses against the American Protective Association, universal interest was aroused. In these lectures, which have been very fully reported by the press, Father Sherman laid bare in remarkably bold and vigorous terms the vile character of the anti-Catholic organization. He impeached it as an illegal combination, the object of which was to deprive Catholics of their means of livelihood and to breed disastrous strife between members of the same community. "They declare," said he in one of his addresses, "that Catholics cannot be loyal Americans." How about General Sherman (tremendous applause), Thomas Ewing, Captain Washington, off Company A at Vicksburg, Luke Clark and thousands of men in blue that fought for the flag we all love so well? It was a Catholic that planted the stars and stripes on the parapet at Vicksburg after three other Union soldiers had fallen in the attempt. It was a Catholic who led the most dashing charge on that occasion falling just outside the trenches of the enemy. George Washington instructed his soldiers not to speak against the Catholic religion; and had it not been for the assistance of Catholics we would not now be a nation. The first principle of America is liberty, especially religious liberty, and these products of secret organizations who seek to stir up religious strife in this country, are anti-American in sentiment and principle." Father Sherman has given its death blow to the conspiracy. The sentences reproduced in the newspapers have brought home to our fellow-countrymen the wickedness of this attempted persecution of Catholics, and the authors of the plot are now so much afraid of public scorn that they are anxious to repudiate the schemes they had set on foot. The result of the spirited action of Father Sherman is suggestive to us on this side of the Atlantic, who are sometimes called upon to deal with bigots of a temperment similar to that of the American Protective Association. Whilst it may be well, as a general rule, not to attach a great deal of importance to the attacks of inveterate enemies, occasions may arise when the soundest policy would be to vindicate our rights as Catholics and citizens in the most public manner, and to denounce those who assail us as disturbers of the peace and enemies of the State. —*Liverpool Catholic Times.*

#### For the CATHOLIC RECORD. A Welsh Mountain Song.

It's time we were down in the valley again.  
The harvest is yellow, the heather-bell blooms.  
The summer is over and bold mountain men  
Shout leave to their women the making of  
brooms.

A kiss to the colleen, a sigh for the bride  
And a prayer that heaven may keep her.  
With scythe on his shoulder and hook by his  
side.  
Hurrah! for the Welsh mountain reaper.

Oh! gloriously golden the corn-fields show.  
From Slieve-na-moon's foot to the slopes of  
Slieve-rudra.  
And the river that winds all those miles there  
below.  
Is just so much silver for me and for you.

Then, a cheer for the scythe and the hook at  
your side.  
And the love that for ever grows deeper.  
The swath will be wide that we cut in our  
pride.  
Hurrah! for the Welsh mountain reaper.

As we come thro' Kilnaskee like pikemen at  
drill.  
With the stride of free men and the front of a  
rock.  
The "peeters" will see that there's fight in us  
still.  
And in no way afraid of a new Corrigshock.

No, a kiss to the colleen, a sigh for the bride,  
And a day-break arouse every sleeper.  
The swath will be wide that we cut in our  
pride.  
Hurrah! for the Welsh mountain reaper.

Thy poor be our cabins, our hearts they are  
high.  
And rich in the strength that those mountains  
bestow.  
To the lord and the shoonen we give the go-by.  
Our blessings are all for the farmers below.

So a kiss to the colleen, a sigh for the bride,  
Then up every burler and leaper!  
The swath must be wide that we cut in our  
pride.  
When the leader's a Welsh mountain reaper.

A "cud millo faillthe," and comfort galore,  
When the fields are all bare and we're home  
once again.  
Makes up for the loss, and the heart-haunting  
sore.  
We feed while away from our own highland  
glen.

Now, a cheer for old Ireland, whatever betide,  
For the men who would guard her and keep  
her.  
The swath would be wide we could cut side  
by side.  
Hurrah! for the Welsh mountain reaper.

—*Carriek.*

A large track of mountainous country in  
South Kilkenny. Before the introduction of  
machines the men of this district every year  
descended by scores into the rich farming  
lands along the Suir to reap the harvest. They  
were known as an exceptionally strong, agile  
and gentle-mannered people.

**The Best Advertisement.**  
Many thousands of unsolicited letters have  
reached the manufacturers of Scott's Emulsion  
from those cured through its use, of Consumption  
and Scrofulous diseases! None can  
speak so confidently of its merits as those  
who have tested it.

**Local Option.**  
This term should be applied to the choice  
every intelligent person has between Burdock  
Blood Bitters, the natural and certain  
remedy for dyspepsia, biliousness, constipa-  
tion, headache, and bad blood, and the vari-  
ous imitations offered by unscrupulous parties  
as being "just as good." There is  
nothing else as good as B. B. It is an  
honest medicine.

**A Child Saved.**  
My little boy was taken very bad with  
diarrhoea; he was very delicate and got so low  
we had no hope of his life, but a lady friend  
recommended Dr. Fowler's Extract of Wild  
Strawberry, and although he could only keep  
a few drops at a time he got well. It saved  
my child.

Mrs. Wm. Stewart, Campbellville, Ont.  
Worms derange the whole system. Mother  
Graves' Worms Extirpator deranges  
Graves' Worms Extirpator deranges the  
system, and gives rest to the sufferer. It  
only costs 25 cents to try it and be con-  
vinced.

**Have You Headache?**  
Headache, which is usually a symptom of  
stomach trouble, constipation or liver com-  
plaint, can be entirely cured by B. B. B.  
(Burdock Blood Bitters) because this medi-  
cine acts upon and regulates the stomach,  
liver, bowels and blood.

**Minard's Liniment cures Colds, etc.**

#### UNCLEAN LITERATURE.

Dangers to Which the Young Are  
Constantly Exposed.

It is very much the fashion to day,  
as it has been in all ages of the world,  
and as it will, in all probability, con-  
tinue to be in an indefinite future, for  
people to read whatever kind of litera-  
ture is most calculated to please the  
senses. Like those heedless ones  
who partake too freely of dainties but  
unwholesome food and have to suffer  
the evil consequences, the unthinking  
readers of dangerous and doubtful  
newspapers, magazines and books  
never bestow a serious thought upon  
what the after effect on their minds  
and hearts may be.

It may be reasonably assumed that  
all manner of reading, study and in-  
tellectual effort is undertaken for the  
purpose of increasing our stock of use-  
ful knowledge. If that is a true de-  
finition of the aims and purposes of  
our intellectual acquisitions, it must  
necessarily be a matter of the highest  
importance to us that we examine with  
keen discernment whether the sources  
from which we draw our information  
be clean and pure, or whether they  
contain the poisonous seeds of licen-  
tious immorality that will be apt to  
taint and blight all the actions of our  
future life. Considerations of this  
nature must come home with force and  
directness to the minds of parents,  
upon whose shoulders are placed the  
responsibility of supplying to their  
children and dependents the right kind  
of books, periodicals and newspapers.

The youthful and active mind, in its  
inquisitive search after knowledge,  
must be gratified; and all experience  
teaches that youthful impetuosity  
would sooner grasp at the wrong kind  
than at the right kind in the matter of  
reading materials, unless the guiding  
hand of a judicious parent points out  
the difference in the two ways. This  
is surely a case in which the firm hand  
of parental authority should indicate  
which road their children should  
travel.

#### THE NEWSPAPER.

Perhaps it may be truthfully said  
that of all the factors in the formation of  
opinions, ideas and every-day knowl-  
edge, the popular newspaper is by far  
the most powerful, because it circulates  
everywhere, and the information it  
contains, whether good or bad, is  
diffused in every direction. Every  
member of a family has access to it.  
It passes from hand to hand. It pene-  
trates into the Prince's palace as well  
as into the hut of the peasant. Its  
columns are scrutinized by the grave  
statesman and by the hardy sons of  
toil with equal avidity. Merchants  
and professional men could not do  
without its powerful help in the propa-  
gation of their trades and business  
interests. Politicians know the value  
of the press and its availability in  
their intercourse with political sup-  
porters.

It is, however, of the venerable  
hierarchy of the Catholic Church in the  
United States and Canada, together with  
the devoted priesthood of both nations,  
that the tone and teachings of the  
press are viewed with the deepest  
interest and concern. They know and  
admit the power and influence of the  
press in all its branches, and they  
shudder at the thought of the vast num-  
ber of able but irreligious writers who  
use their gifted pens for no other purpose  
than the weaving together of fascinat-  
ing tales and stories of fiction and  
romance—empty, but full of imagin-  
ative creations of unreal things, which  
serve to sap the foundations of  
pure innocence in the plastic minds of  
the rising generation.

#### NOVELS AND MAGAZINES.

Even adult or mature judgment can  
hardly discover the poisonous ingredi-  
ent that insinuates itself into every  
page of the most cunningly and artfully  
constructed and the serial stories and  
other fictitious productions in the great  
monthly and weekly newspapers  
issued by the secular and irreligious  
press of Canada and the United States.

The ever watchful and zealous  
Bishops and pastors of the Catholic  
Church know by bitter experience the  
terrible risks involved to the younger  
members of their flocks by a too close  
familiarity with much of the vicious  
and depraved literature of the present  
day. The sacred mission of the  
divinely appointed shepherd con-  
strains him to guard with zealous and  
conscientious care the temporal and  
eternal well-being of his flock. His  
chief care, then, is to preserve the  
well springs of virtue and morality  
from contamination at its source.

Must it not, then, be as an in-  
jection of gall and wormwood to the  
heart of the good pastor to see some  
of his wayward children heedful of  
the pastoral warning or fatherly ad-  
vice? The sin here alluded to is that  
of juvenile, perchance of adult or  
mature, obstinacy in refusing to cast  
out forever the trashy and dangerous  
novel, magazine or newspaper, not  
withstanding the pastor's condemna-  
tion.

#### THE CATHOLIC JOURNAL.

The most painful feature in the  
above reflections is the blindness that  
leads men and women to choose an  
unprofitable thing while rejecting  
something of real merit. The evil  
referred to is the lamentable prac-  
tice of many Catholics, who, by their  
passive indifference, either starve out  
or keep in a lingering existence many  
sound and able Catholic journals, estab-  
lished under the sanction of the Church  
for the express purpose of defending  
Catholic rights, while advocating the  
sacred cause of virtue and morality,  
and conducted at the same time, in a  
spirit of perfect fairness, combining

breadth of view with a degree of edi-  
torial ability that should satisfy the  
most critical minds in the nation.

It may be alleged that in this rapid  
and progressive age a live daily paper  
is an absolute necessity. Let this  
contention be admitted, and what fol-  
lows? Nothing but the inevitable  
conclusion that it is the bounden duty  
of the Catholic reading public to supply  
such support and material encourage-  
ment as will enable weekly publica-  
tions to develop into first-class dailies.  
An abundance of editorial manage-  
ment and ability will be forthcoming  
to undertake the task, and staffs of  
able writers are yearning for more  
work to do.

#### MISSIONS TO NON-CATHOLICS.

This is to be the work which will  
make a noise in the world. It will be  
the trumpet sound of the advance  
guard of the hosts of the Lord coming  
to take captive and bind with the  
sweet yoke of Christ the sinner and the  
unbeliever. Let us, with the appro-  
bation of the Bishop and at the request  
of the pastors, go into the smaller  
towns and there, in halls hired for the  
purpose, speak to unbelievers all the  
words of Christ. To meet their diffi-  
culties, their needs and wants, God must  
raise up men fit for the work. These  
we shall see coming forth, even as St.  
John the Baptist, St. Francis and St.  
Dominic did it of old days, bringing  
the good tidings of peace. These  
people we must meet also in private  
and talk with them kindly, and bear  
with their ignorance or prejudices  
concerning the truth, distributing  
missionary literature everywhere.

This is the work which is about to  
begin in the coming autumn. We hope  
at some future day to chronicle the  
success which shall meet its first ad-  
vances.

#### PRAYER.

"Whatsoever you shall ask the  
Father in My name He will give it  
you."

That is to say, whatsoever we ask  
concerning salvation will be ours.  
Let every Catholic, then, who de-  
sires the conversion of his country  
pray daily for that end. Prayer can  
avail when naught else is of any use.  
St. Monica prayed seventeen years,  
and the world and the Church gained  
a St. Augustine. Let a million of  
faithful souls put their prayers up to  
God daily, and what shall we not be  
able to do? It is time now to arise  
from sleep; the night is far spent; the  
day is at hand; let us cast off the  
works of darkness, and put on the  
armor of light; let us go forth, then,  
in our might of truth, with the  
strength and courage of our convic-  
tions, and by example, teaching,  
preaching and prayer convert to the  
faith the greatest country in the world.

Never went missionaries to a land  
more easy to convert. Never came  
they before a more fair-minded audi-  
ence. We cannot fail. "God wills  
it," and it shall be done.—*Rev. Arthur  
M. Clark in Catholic World.*

#### What They Should Do.

Now-a-days the best Catholic families  
everywhere take at least one Catholic  
paper. In the cities, however, Catho-  
lic families are met with who have  
been accustomed to take only daily  
papers and have not felt the need of a  
Catholic paper. The daily papers  
present a good deal of Catholic news,  
and such families feel that having  
gotten the news, that is all they need.

But "mere news" is not everything  
to the reading world of to-day. Here  
are points that the Catholic paper  
covers which no daily paper can  
cover. (1) It presents reliable Catho-  
lic news well selected and sifted from  
rumor and conjecture. (2) It discusses  
current events from a Catholic  
standpoint, from their most serious  
side—the moral side. (3) It presents  
reading to the household that is war-  
ranted free from anything which will  
suggest impurity or tend to debase.

(4) It cultivates a Catholic spirit  
among its readers; this means an  
interest in the Church, an interest in  
Catholic books and an interest in  
seeing the cause of Christianity pro-  
moted. (5) Its stories are free from  
the sensational immoralities that make  
up the plots of most of the secular  
romances of the day.—*Catholic City-  
zen.*

#### F. M. T. A.

ELECTION OF OFFICERS. Almonte, July 12, 1898.  
At the last regular meeting of the Father  
Matthew Temperance Association, of Almonte,  
the following were elected as officers for the  
 ensuing term:

Spiritual Director—Very Rev. Canon Foley  
Pres.—John O'Reilly  
First Vice-Pres.—Edward J. Smith  
Second Vice-Pres.—Arch Kane  
Secretary—Jas. O'Connor  
Treas.—P. Daly  
Committee of Management—Ben Bolton, Ed.  
ward Letting, Geo. Smith, E. J. Daly, J. R.  
Johnston, M. Allman, Jas. More, F. Doherty  
and F. Burke.

"X. Y. Z." writes in the *Reading  
Circle Review*: "I received my first  
sweet, holy glimpse of the beauty of  
the Catholic faith from an illiterate but  
noble-minded servant girl. I have  
met many such girls, and my heart  
goes out to them with a longing that  
some one may interest himself in them  
especially and give their minds better  
food than they find in the weekly  
papers, with their sensational contin-  
ued stories."

Harsh Coughs, Heavy Colds, Hoarseness,  
Asthma and Bronchitis cured by Dr. Wood's  
Norway Pine Syrup. The best in the  
world.

Victoria Carbolic Salve cures Cuts, Burns,  
Scalds, Bruises, Wounds, Chapped Hands  
and Cold Sores. Price 25c.

Milburn's Beef, Iron and Wine is recom-  
mended by Physicians as the best.

Dr. Low's Worm Syrup removes worms  
of all kinds in children or adults. Children  
cry for it.

Satisfaction is guaranteed to every con-  
sumer of Hood's Sarsaparilla. One hundred  
doses in every bottle. No other does this.

Minard's Liniment cures Dietsmen.

#### The Reasonableness of the Practices of the Catholic Church.

By REV. J. J. BURKE.

#### Praying for the Dead.

IN.  
"It is therefore a holy and wholesome thought  
to pray for the dead that they may be re-  
leased from their sins." (2 Mach. xii. 46.)

No one will deny that the practice of  
praying for the dead is reasonable, if  
the dead are benefited by our prayers.  
That our prayers are beneficial to the  
departed we will endeavor to show. We  
are taught by revelation that besides  
heaven and hell, a state of everlasting  
pleasure and a state of eternal pain,  
there also exists a middle state of pun-  
ishment for those who die in venial  
sin, or who have not sufficiently satis-  
fied the justice of God for mortal sins  
already forgiven.

The people of God in the Old Law  
believed, and Jesus Christ and His  
apostles in the New Law taught, the  
existence of this middle state. In the  
Second Book of Machabees, quoted  
above, we read that the pious general  
Judas Machabees having made a col-  
lection, "sent twelve thousand  
drachmas of silver to Jerusalem for  
sacrifices to be offered for the dead  
(soldiers), thinking well and relig-  
iously concerning the resurrection (for  
if he had not hoped that they who were  
slain should rise again, it would have  
seemed superfluous and vain to pray  
for the dead), and because he consid-  
ered that they who had fallen asleep  
with godliness had great grace laid up  
for them."

It is, therefore, a holy and  
wholesome thought to pray for the  
dead that they may be loosed from  
their sins. If prayers are not benefi-  
cial to the dead, God would not have  
sanctioned them.

This is exactly the practice of the  
Catholic Church. We pray and offer  
sacrifices for the souls in purgatory,  
just as Judas Machabees did. Even if  
the Books of Machabees were not in-  
spired, it is historically true that the  
Jews and almost all nations of antiq-  
uity believed in the existence of pur-  
gatory and the utility of prayers for  
the souls detained there. This uni-  
versal consent is the voice of nature  
and of God. Hence we see that the  
practice of praying for the dead is rea-  
sonable.

This practice is in accordance with  
the teaching of Christ. In the 12th  
chapter, verse, of St. Matthew, he  
says: "He that shall speak against  
the Holy Ghost, it shall not be for-  
given him, neither in this world nor  
in the world to come."

These words teach us that some sins  
will be pardoned in the life to come.  
They cannot be pardoned in heaven,  
since nothing can enter heaven,  
neither can they be pardoned in  
hell, out of which there is no redemp-  
tion; for "their worm shall not die,  
and their fire shall not be quenched."  
Therefore, there must be a state in the  
next world where sins will be forgiven;  
and we call that place or state purga-  
tory. And the existence of purgatory  
implies the necessity of praying for  
those detained there. The belief in  
the existence of purgatory and the  
practice of praying for the faithful de-  
parted have existed in the Church  
from the time of its foundation.

Tertullian, who lived in the second  
century, considered it a solemn duty,  
whose obligation came down from the  
apostles, to offer sacrifices and prayers  
for the faithful departed. St. Augus-  
tine says: "The whole Church re-  
ceived from the tradition of the Fathers  
to pray for those who died in the com-  
munion of the body and blood of  
Christ." The dying request of St.  
Monica, the mother of St. Augustine,  
is well known. "I request you," she  
said, "that wherever you may be,  
you will remember me at the altar of  
the Lord." And he assures us that he  
frequently and fervently prayed for  
her soul.

The teaching of the Church of every  
age confirms the teaching of the Old  
and New Testament regarding purga-  
tory and praying for the dead. To  
one who believes in heaven and hell, a  
place of eternal pleasure and of eter-  
nal punishment, the doctrine of pur-  
gatory must appear as a necessity.  
And the practice of praying for the  
dead reasonable; for it is certain that  
nothing defiled can enter heaven.  
But it is possible that many die guilty  
of but slight sins. Therefore, it must  
be said that these are damned, which is  
impious and absurd; that what is  
defiled can enter heaven, which is un-  
scriptural; or that there is a purga-  
tory, a state in which such souls are  
made as pure as the driven snow, so that  
they can enter into the presence of  
their Maker—for an infinitely just  
God cannot condemn to the same eter-  
nal punishment the child who died  
guilty of a slight fault and the hard-  
ened murderer. No. He will render  
to every one according to his works.

The doctrine of purgatory, then, is  
reasonable as well as scriptural and  
traditional. Reasonable, too, is the  
practice of praying for the dead, for  
they are still members of the Church.  
All the members of the Church—con-  
sisting of the Church Militant on  
earth, the Church triumphant in  
heaven, and the Church suffering in  
purgatory—are one family bound to-  
gether by the bond of charity. The  
members of the Church on earth pray  
to those in heaven, who love us and  
pray for us; and we pray for those in  
purgatory. They are God's friends  
deprived of heaven for a time. As  
those in heaven rejoice when one  
sinner does penance, so those in  
purgatory hear us, see  
us, love us, and are helped by  
our prayers. We love them and never  
cease to pray for them and offer the  
Holy Sacrifice for them. Even the  
unbeliever will stand or kneel by the

remains of his departed friend and  
offer a prayer for him, thus showing  
that praying for the dead is reasonable  
and the natural dictate of the human  
heart.

How sweet the consolation to the  
dying person who, conscious of his  
many imperfections, knows he will not  
be forgotten by his friends! How  
natural, how reasonable, how consol-  
ing this practice of praying for the  
dead! How beautiful this intercourse  
of prayer between the child and the  
deceased parent—between husband  
and wife—between friend and friend  
—between life and death! What a  
reasonable, what an excellent feature  
of our holy religion to impel the heart  
of man to virtue by the power of love,  
and make him feel that his prayers  
may assist some rescued soul to an  
eternal position at the throne of the  
Most High!

#### Praying to the Saints.

X.  
"And may the angel that delivereth me from  
all evil bless these boys" (Gen. xlviii. 19). "So  
I say to you there shall be joy before the angels  
of God upon one sinner doing penance." St.  
Luke xv. 10. "For in the resurrection they  
(the saints) shall be as the angels of God in  
heaven" (St. Matt. xxii. 30).

The saints are friends of God. They  
are like the angels in heaven. We  
honor them, not as we honor God, but  
on account of the relation they bear to  
God. They are creatures of God, the  
work of His hands. When we honor  
them we honor God, as when we  
praise a beautiful painting we praise  
the artist.

We do not believe that the saints  
can help us of themselves. But we ask  
them to "pray for us." We believe  
that everything comes to us "through  
Our Lord Jesus Christ." With these  
words all our prayers end. It is use-  
ful, salutary and reasonable to pray  
to the saints and ask them to pray for  
us. No doubt all will admit the rea-  
sonableness of this practice if the  
saints can hear and help us.

That they hear and help us is evi-  
dent from many passages of Scripture.  
The patriarch Jacob would not have  
prayed to the angel to bless his grand-  
children, Manasses and Ephraim (as  
we learn he did from Gen. xlviii), un-  
less he knew the angel could do so.

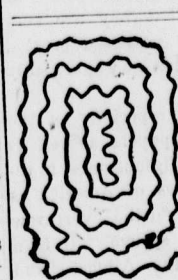
We are informed (Luke xv.) that  
the angels rejoice when one sinner  
does penance. We are also informed  
(Matt. xxii.) that the saints are like  
the angels—i. e., have the same hap-  
piness and knowledge.

Hence the saints, as well as the  
angels, can hear us, can help us, and  
are acquainted with our actions, words  
and thoughts.

It is generally conceded that it is  
reasonable to ask pious persons on  
earth to pray for us. St. Paul, in his  
epistles, frequently asks the Christians  
to pray for him. "Brethren," he says,  
"pray for us." It is well known that  
God was pleased to answer the prayer  
of Abraham in favor of Abimelech.  
"More things are wrought by prayer  
than this world knows of." Now, if  
we poor sinners here on earth do  
not pray in vain for one another,  
will the saints in heaven, the  
friends of God, who rejoice when  
a sinner does penance, pray in  
vain for us? No. We have hosts of  
friends in heaven to speak a good  
word for us. And as a child who has  
disobeyed his parents wisely asks a  
better brother or sister to intercede  
with his parents for mercy, so, too,  
having disobeyed our heavenly Father  
by sin, we have recourse to others  
better than ourselves—to our better  
brothers and sisters, the Blessed Vir-  
gin and saints—to intercede with God  
for us.

Is not this a reasonable practice?  
If your mother or sister crosses the  
sea she will continue to pray for  
you. And if she crosses the sea, the  
death will she forget you? No. The  
love she bore you here will continue in  
heaven. She will pray for you, and  
the "Lord will hear the prayers of the  
just." Ask the saints to pray for you.  
God and their God for you. Honor  
God by honoring His friends and ask-  
ing their intercession. And all your  
friends in heaven will unite in pray-  
ing to the Father of us all that one  
day who love God and His friends,  
the saints, may be admitted with them  
into the company of the Saint of saints  
Our Lord and Saviour Jesus Christ.

TO BE CONTINUED.



**IRREGULARITY.**  
Is that what trou-  
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