

After coughs and colds the germs of consumption often gain a foothold. Scott's Emulsion of Cod-liver Oil with Hypophosphites will not cure every case; but, if taken in time, it will cure many.

Even when the disease is farther advanced, some remarkable cures are effected. In the most advanced stages it prolongs life, and makes the days far more comfortable. Everyone suffering from consumption needs this food tonic.

50c and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Toronto.

LONG AGO.

I once knew all the birds that came And nested in our orchard trees. For every flower I had a name— My friends were woodchucks, toads and bees; I knew what thrived in yonder glen, What plants would soothe a stone-bruised toe— Oh, I was very learned then— But that was very long ago.

And plain for the joys of youth, To tread the old familiar spot, Only to learn this solemn truth: I have forgotten, am forgot. Yet here's the youngster at my knee Knows all the things I used to know; To think I once was wise as he— But that was very long ago.

I know 'tis folly to complain Of what's over the false decree, Yet, were not wishes all in vain, I tell you that my wish would be: I'd wish to be a boy again.

Back with the friends I used to know, For I was, oh, so happy then— But that was very long ago.

—Eugene Field.

NEWS FROM PORT HOPE.

Word has been received from Port Hope, Ont. that Mr. W. A. Carson, the well-known grocer, has been cured of Shortness of Breath, Nervousness, Dizziness and Debility by Milburn's Heart and Nerve Pills. Mr. Carson recommends this remedy to all troubled with heart or nerve weakness.

Religion in Ceylon.

The English preachers who go out to the East to convert the "poor heathen" would be better employed if they directed their efforts towards the reformation of their own countrymen. These Englishmen have corrupted the natives of Ceylon, as appears from the following letter written by Cardinal Moran, of Sydney, in reply to an Australian preacher. The Cardinal writes as follows:—"A kind Protestant friend from Gordon, who tells me that he went on his knees and prayed to God to show me the error of my ways, has forwarded to me the letter of the Rev. D'Arcy Irvine. This estimable clergyman, who writes from Bowral, appears to have interpreted some words of a discourse delivered by me at Kensington on the 6th of December last, as if they were intended to convey an accusation of immortality against the Anglican clergy of Colombo. I may be permitted to state, and in the fullest manner, to disavow any such intention. In this connection I must refer to the phrase "European brethren," which I used, the fault is not mine, for I merely adopted it from the synodal address of the Protestant bishop of Colombo.

"What, then, did I say? In my discourse, whilst contrasting the results of Catholic and Protestant missions, I remarked that the immortality of the European brethren was one of the difficulties that the Protestant missionary had to contend against in India and other countries of the East. I stated that such a condition of things appeared to exist in Ceylon, if statements made during the past few months could be relied upon, and I added, 'It is not I that make the accusation; the accusation comes to us in the emphatic words of Dr. Copleston, the Protestant bishop of Colombo, whose diocese embraces all Ceylon, and whose career of twenty-two years spent in that beautiful island entitles him to speak with authority on such a matter. I did not cite the precise words of Dr. Copleston, but I consider that my statement faithfully expressed the message which the Protestant bishop intended to convey."

"Rev. Mr. Irvine gives the following words of his Lordship: 'Public opinion, I am afraid it must be owned, among an important section of our European brethren, (i.e. clerics, if it does not sanction, a mode of life which is plainly contrary to the law of God and ruinous to the true happiness of man. To such a mode of life the temptations are great, the way is made easy; there are not wanting older men to point young men to it.' These words are pretty strong, but it may be said

they have no special reference to immortality. Why, however, does Rev. Mr. Irvine stop there? Why does he omit the far more emphatic words to which I specially referred? For Dr. Copleston goes on to say: 'In this city of Colombo there is a hideous trade continually going on, I am assured on evidence too indisputable, by which unhappy young women are brought in from the villages to serve the lust of men, sometimes of professing Christians, to sink with awful rapidity into what is known, I am told, as the lowest grade of their terrible calling, and then to perish, one after another, despoised or unthought of, in a condition of disease and misery of which it is appalling to think, impossible to speak. Not hideous like this, but no less ruinous, I believe, to souls—vice loses none of its power to ruin souls by losing its grossness—are the conditions under which, I fear, a large proportion of my English brethren in this country live! Surely these words more than justify the statement which I made. A London paper of October 30th, 1897, when citing these passages of Dr. Copleston's synodal address, adds: 'We fear these words apply not only to Ceylon, but far and wide in the East. We have frequently heard experienced missionaries declare that the bad, immoral lives of Europeans were obstacles to the spread of the faith in heathen lands.'

"Whilst writing these lines I happened to see in the London Church Missionary Society Intelligence of 1892 a letter of the Protestant missionary, Harford Battersby, of the Niger Mission, who gives an account of a conversation with a native prince in the great city of Bida. As I spoke to him of the sin of adultery and like sins, he was very much astonished that we considered them to be sins; such is the impression which our countrymen have given to the people of this country. Shame upon us that it should be so. Other things he said about the English which I will not repeat, but it should make one blush that such things should be said by a Moslem of those who bear a Christian name.

As regards the relative success of the mission in Ceylon, the tale may be told in a few words. In the year 1800, the native Catholics who, under the Dutch rule, had embraced and still adhered to Protestantism, were 130,000. Toleration was granted to the Catholic Church in 1806, but no further recognition was extended to it. On the other hand, the Anglican and Presbyterian Churches were officially established and richly endowed by the British government. It was only in 1887 that the disestablishment of these churches was decreed. Haeckel, writing in 1883, gives the Protestant population of Ceylon as 60,000, being chiefly Europeans or of European descent, the native Protestants having almost all relapsed into paganism. The 'Historical Church Atlas,' published in 1897 by Edmund McClure, for the London Tract Committee, gives the number of Roman Catholics as 260,000, whilst the Anglicans are reckoned at about 25,000, of whom 8,000 are represented as communicants. The school statistics are no less interesting. The schools are carried on by the various religious denominations, a 'grant-in-aid' being allowed by the government according to the results in secular subjects. The number of Christian children in those schools, according to the report of the government inspector in 1894, is as follows: Roman Catholics, 25,027; Church of England, 4,664; Wesleyans, 3,485; Presbyterians, 397; other Christian denominations, 1,378; S. H. Revenue.

Catholic Cuba.

The island of Cuba, whose people are practically all Catholics, has an ecclesiastical history which goes back to the days of the earliest European settlement on this side of the Atlantic. Originally the whole island was included in a single diocese, the Bishop of which exercised jurisdiction over the Spanish settlements of Florida and other places along the Gulf coast. It was from Cuba that the first missionaries to evangelize many a place along that coast came. It was Cuba which gave New Orleans its first Bishop, Mgr. Perrier y Cardenas, who, by the way, was also mentioned for the Havana See when it was first erected. The records of the Cathedral parish of St. Augustine, Fla., which was organized in 1565, from that date on for a number of years, are now in the archives of the Havana Cathedral, whilst they were taken in 1763, when Florida passed from Spanish control. Half a mile north of Bishop Moore's episcopal city, where the chapel of Our Lady of Milk stands, Father Rodriguez, O. S. F., was in 1597 slain by the Indians; in the same year Father De Annon met a similar fate near the present Fernandina; earlier still the Dominican Father Cancer won a martyr's crown near Tampa. Santiago de Cuba was the first Cuban diocese, whose limits were gradually contracted until it embraced only the island itself. Its first Bishop was a Dominican, Bernardino de Mesa, who was appointed in 1516, but who, for some reason or other, never took possession of the see. Neither did his immediate successor, who was named in 1522, and it was not until 1526

that Cuba received its first resident prelate, Rt. Rev. Michael Ramirez, O. S. D. In 1798 the island was divided into two dioceses, east and west, and the See of Havana was erected, and six years later the older diocese, Santiago de Cuba, was made an archbishopric, and its suffragans were Havana and San Juan de Puerto Rico.

The present metropolitan of the province of Santiago de Cuba is Most Rev. Francisco Saez de Utrari y Crespo, who has been the Archbishop of Santiago since May 23, 1894. His jurisdiction is acknowledged by 83 priests and 300,000 faithful, who constitute 55 parishes and worship in 91 churches and chapels. The Havana diocese is by far the more important on the island. Its present head is Mgr. Sabandery Frutos, who has had charge since March 27, 1887. In his jurisdiction are 228 priests, 147 parishes, wherein there are 236 churches and chapels and a Catholic population of 1,300,000, or about half a million more souls than are in our largest American diocese, New York. The Havana Cathedral was begun in 1654, and it was not finished until 1724. It is a typical Spanish church, rich in interior ornamentation and, notwithstanding a similar claim is made by the San Domingo Cathedral, this Havana one boasts that the great discoverer's ashes lie in its vaults; and a splendid memorial to his memory has been recently erected in the church. The Cathedral is not the oldest Havana Church. San Augustin antedates it by nearly fifty years, and Santa Clara by a dozen. One of the handsomest churches in the episcopal city, which has a very large number of them, is La Merced, which dates from 1740 and possesses some superb paintings. This is the church where the fashionable folk worship. The Church of San Catalina, which stands on O'Reilly street, possesses relics of two of the early Roman martyrs, enthroned in life size images of marble; and the Convent of Santa Clara and the Monastery of Belen are two religious establishments which always attract the attention of visitors. The Havana churches have no pews; the people kneel on the floor where they chance to be, but sometimes small stools or cushions are brought by the wealthier worshippers.

Santiago de Cuba, the metropolitan city, lies on the southeastern shore of the island, and its churches, if less numerous than those of Havana, have the same general Spanish characteristics and beauty. Other prominent places in the island are Cardenas, which shows a good statue of Columbus in its main square; Matanzas, Batabano, Puerto Principe, Trinidad, Cienfuegos, Oncha, Baracoa, Pazo Real, and San Diego de los Baños, famous for its mineral springs and baths. The valley of the Yumuri, near Matanzas, is one of the chief sights of the island, and on one of the highest hills surrounding it stands the Church of Our Lady of Montserrat, named after Spain's famous shrine, which is a favorite place of pilgrimage. Within its venerable walls are said to have been wrought many wonderful cures, and there are glass cases filled with the quaint offerings laid at Our Lady's feet by the afflicted, who sought and secured relief through her intercession at this shrine. The church is of stone, surmounted by a cross, and in front of it, under some trees that shade the entrance, stand four statues bearing the inscriptions of Gerona, Barcelona, Ledida and Tarragona, meaning perhaps that they were presented to this Cuban church by the cities whose names they show. Hundreds of feet below stretches this beautiful valley of the Yumuri, through which a river of the same name flows, seeming but a brook in the distance, while off to the east lies Matanzas, with the bay beyond it and the caves of Bella Mar. The loyal character of the Cuban faith will save the Catholic churches of the island from being put to other uses than the ones for which they were erected, though, after revolutions, there is ever danger of spoliation and confiscation to be feared.—Catholic Standard and Times.

Leprosy in Burmah.

Burmah swarms with lepers, the lowest estimate giving their number at 18,000, while the highest puts it at 30,000. In Mandalay especially they are very much in evidence, their only way of picking up their wretched living being to exhibit their ulcers and festering sores in the streets and bazars, at the gates of temples and the sides of bridges. The freedom with which they have been permitted to move about amongst the general community, while utterly uncared for and uncontrolled, is very probably answerable for the prevalence of the disease. Fortunately the perusal of the 'Life of Father Damien,' a few years since, inspired Rev. Father Johann Wehinger with an ardent desire to walk in his footsteps and devote his life to the tending and succor of the lepers in the Upper Burmah. He had never seen a leper until he arrived at Mandalay in the cold weather of 1890, and here he saw them at every turn. He was struck by the danger to public health, but he was not so much moved by that consideration to efforts for their relief as by 'their desperate misery in poverty, neglect and fearful

hopeless diseases,' which faced him daily in the streets. He resolved to do his utmost to establish at Mandalay an asylum for their maintenance and the alleviation of their sufferings. Bishop Simon had for some time desired to effect something of the kind and had addressed the authorities on the subject, offering to provide a staff, free of cost, and undertake the management of such an institution. All that the government could do was to grant the six acres of well situated land for a site, but there were no funds to turn it to account. Father Wehinger set to work to raise the funds, appealing to all classes, European and native. Burmah, for her part, and at the end of 1891 there was sufficient to make a beginning on a small scale. The first building gave accommodation for twenty lepers; two were admitted, and in four days the ward was full. Two other structures gave room for sixty inmates. Lepers daily sought admission, and eventually accommodation was provided for 150 inmates, by means of steam baths and carefully regulated diet and the system seems calculated to cure patients in the earlier stages, when the digestion and the skin functions are capable of restoration and the vital powers are still capable of some exertion. Dr. Stanton, who studied medicine in Sweden with a view to the application of Pasteur's method of dealing with diseases caused by microbes, has undertaken to visit the St. John's Leprosy Asylum—for that is the name by which the Burmah institution is known—and to apply the system there. Want of funds has seriously crippled the asylum, the resources being very inconsiderable in relation to the work to be done. A debt of 5000 was incurred in building the simplest structures, and it was necessary to make an appeal to the public in India and in Europe. For this purpose Father Wehinger was provided with letters of commendation from Sir Alexander Mackenzie and many officials in Burmah, who bore the highest testimony of the value of the disinterested work accomplished, and it is to be hoped that the institution in Mo-Nu-Yaman, Royal Garden, Mandalay, may be enabled to minister to the cause of humanity in Upper Burmah on a scale adequate to the need.—Exchange.

Relics of the True Cross.

Those who are foolish enough to believe that all the relics of the true cross could be brought together there would be well advised to build a ship would do well to read what the Rev. James Bellard has to say on this subject in a pamphlet lately published by the Catholic Truth Society. The multitude of relics of the true cross that are found about the world are in reality a multitude of splinters, considerably less in bulk than the original cross of Christ, which, according to the estimate of careful investigators, contained about six and five-eighths feet of timber, or about 1144 cubic inches. The greater relic of the true cross are exceedingly few in number. A grand total for all known existing and lost relics would be only 661 cubic inches. More than 10,737 cubic inches of the original cross, therefore, remain to be accounted for. The marvel is not that there should be so many relics of the true cross existing, but all things considered, that there should be so few.—Ave Maria.

BURDOCK BLOOD BITTERS

Mrs. Thos. McCANN, Mooresville, Ont., writes: 'I was troubled with biliousness, headache, and lost appetite. I could not rest at night, and was very weak, but after using three bottles of B.B.B. my appetite has returned, and I am better than I have been for years. I would not be without Burdock Blood Bitters, if I am such a safe and good remedy, that I am giving it to my children.'

TEETHING TIME

Is hard on the babies. They're apt to have Diarrhea, and mothers know how dangerous that is. Mrs. Chas. Bolt, Hallow, Ont., says: 'I can highly recommend Dr. Fowler's Extract of Wild Strawberry. It cured my baby of Diarrhea after all other means failed.'



Old People's Troubles. Hard for the old folks to move about—constant backaches to bother them in the daytime—urinary weakness to disturb their rest at night.

DOAN'S KIDNEY PILLS Strengthen the Kidneys and help to make the declining years comfortable. Mr. W. G. Magford, Chestnut Street, Charlottetown, P. E. I., writes: 'For the past two years I have had much trouble with disease of the bladder, and, notwithstanding, was dropped and suffered a great deal. I feel that I have been greatly benefited by the use of Doan's Kidney Pills.'

LAXA-LIVER PILLS Clean Coated Tongue. MISCELLANEOUS. Wayworn Watson—Ever dream of finding money in your pocket? Perry Petticoat—Never had no such luck. All the dough I ever dreamed of was layin' in the road, where I had to take the trouble to pick it up.

MINARD'S LINIMENT CURES COLDS, ETC.

Black—Who did Jones marry? White (absently)—Dunno. Some woman, I believe. LIVER TROUBLES, biliousness, yellow complexion, yellow eyes, jaundice, etc., yield to the curative powers of LAXA-LIVER PILLS. They are sure to cure.

MINARD'S LINIMENT CURES DISTEMPER.

CRICK IN THE BACK. Doan's Kidney Pills will take it out quicker than anything you know of. Mr. George Derand, Hamilton, Ont., says: 'Doan's Kidney Pills have made me stronger, removing the tired feeling and cured my weak kidneys and aching back.'

SEEDS!

CHOICE FLOWER AND VEGETABLE SEEDS. At Low Prices. Our Seeds Grow. Catalogue on application. HAZARD & MOORE. ALL KINDS OF JOB WORK. Performed at short notice at The HERALD Office.

MINARD'S LINIMENT CURES DIPHTHERIA.

WORMS cannot exist either in MILBURN'S STERLING HEAD-ACHE POWDERS are easy to take, harmless in action and sure to cure any headache in from 5 to 20 minutes.

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For internal or external use HAZARD'S YELLOW OIL cannot be excelled as a pain relieving and soothing remedy for all pain.

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A NURSE'S STORY.

Tells how she was cured of Heart and Nerve Troubles.

The onerous duties that fall to the lot of a nurse, the worry, care, loss of sleep, irregularity of meals soon tell on the nervous system and undermine the health.



For the past three years I have suffered from weakness, shortness of breath and palpitation of the heart. The least exertion would make me faint, and as a night I even found it difficult to sleep.

At last I got Milburn's Heart and Nerve Pills. I experienced great relief, and on continuing their use the improvement has been marked until now all the old symptoms are gone and I am completely cured.

Milburn's Heart and Nerve Pills cure Anemia, Nervousness, Weakness, Sleeplessness, Palpitation, Throbbing, Faint Spells, Dizziness or any condition arising from Impoverished Blood, Disordered Nerves or Weak Heart.

LAXA-LIVER PILLS Clean Coated Tongue.

MISCELLANEOUS.

Wayworn Watson—Ever dream of finding money in your pocket? Perry Petticoat—Never had no such luck. All the dough I ever dreamed of was layin' in the road, where I had to take the trouble to pick it up.

EYSIELEAS CURED.

I wish to state that I used Burdock Blood Bitters for Eysieleas in my face and a general run down state of health. The use of a few bottles cured me completely.

MRS. CHAS. COOK, Belleville, Ont.

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New Footwear. Very latest styles opening at Goff Bros. Get your Trunks and Valises at Goff Bros. for the Klondike. GOFF BROTHERS.

Your Front Hall SPRING SUITS, The "Try-on" Kind. Satisfaction lurks in every stitch of our characteristic high-grade tailoring. Every garment that leaves our establishment fits to perfection, and reflects credit on the taste of the wearer and the skill of the maker.

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Boots & Shoes DR. MORRIS, Physician & Surgeon. Mt. Stewart. Formerly Resident Physician and Surgeon in the Howard Hospital and Infirmary of Philadelphia.

Calendar for May. MOON'S CHANGES. Full Moon, 6th 11. Last Quarter, 13th 11. New Moon, 20th 7. First Quarter, 28th 0.

Table with columns: Day of Week, Rise, Set. Rows for days of the month.

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