

ceeded in covering the
England and Rome.
the shortcomings of some
the days when the Cath-
the religion of the
or them a certain prop-
ers, but there can be no
England lost the Faith
any national revolt
but in consequence of
tion of Henry VIII. and
their power should not
by religious restraints.
their object was attained
ministers who held their
pendently of the Roman
stale to the resumption
with Rome lest they should
of their posts, and accord-
ed a strong anti-Roman
and bigotry from which
re to suffer so severely.
ous change has come
the past twenty or thirty
ry is being written in a
more candid spirit, the
es and, the actions of such
Newman and Manning
many false ideas with-
ome; and, above all, the
nts in the national life
commemorated last week
appeal to the hearts of
of non-Catholics to return
of their fathers.—Liver-
Times.

HOLY WATER.

Why The Church Makes
Use of It.

ng a church all Catholics
abit of dipping their hands
water font and blessing
While the sources of
regarding this practice
us and of easy access it
is how few have ever taken
o enlighten themselves on
er is one of the sacramen-
Church. It does not wash
sin or infuse grace, but
of the power given to the
the blessing being attached
e soul in the formation of
es. For this reason it is
the door of the temple so
y by its use properly pre-
minds for their devout
house of God.

of it in religious rites is
the Christian Church. It
to the ceremonies of the
Book of Numbers (chapter
17) we find the following:
"Thou shalt take holy water in a
vessel; and he shall cast a
n of the pavement of the
into it." The Law of Moses
her of a water of expiation
or of jealousy.

the Church began its use
e. It is a very ancient prac-
ce believe that it must have
all with the establishment
y. Pope Alexander I., who
mon 109 to 119, speaks of it as
hed custom.

ere three kinds of holy water:

water, which is blessed on
ay before Easter, Pontifical
used by a Bishop and used in
g churches, and the ordin-
water, which a priest may
e authorities on the question
a to indicate that the habit
essed water is not of divine
easational origin. It is one
orms which the Church has
or the aid and edification of
al, the power to do which was
when Christ presented to
e keys of the kingdom of
ad earth.

Legend of St. Gregory.

early years St. Gregory the
s a monk in St. Andrew's
a Rome; though afterward
e Pope, and sent St. Augus-
ach to the Saxons at Canter-
then he was at St. Andrew's
came one day to the gate,
elieved; but he came again
all the monk's means
usted. At last Gregory
e silver porringer which his
ylvia had given him to be
the mendicant.

Gregory became Pope he used
ain daily at supper twelve
e. Once he was surprised to
at there were thirteen seated
e. He called to the steward
had given orders that there
twelve only. The steward
counted them over, and
Holy Father, there are surely
e thirteen and an odden
"Who art thou?" The reply
am the poor man whom thou
erly relieve, and my name is
derful. Through me thou
in whatever thou shalt ask
of God." Then Gregory knew
ad entertained an angel, or,
ay, Our Lord Himself.

Legend is often represented in
— Christ sitting as a pilgrim
other guests.—Ave Maria.

ly permanent cure for chronic
to thoroughly expel the
om the system by the faithful
istent use of Ayer's Sarsapa-
his wonderful remedy proves
all when all other treatment
d to relieve the sufferer.

and Best for Table and Dairy
ulteration. Never cakes.

LEAGUE OF THE SACRED HEART.

General Intention for November.

(Named by the Cardinal Protector and blessed
by the Pope for all Associates.)
HELP FOR SOULS IN THEIR LAST
AGONY.

Messenger of the Sacred Heart.

To pray for souls in their last agony,
is to procure the greatest glory for
Jesus our Redeemer, the greatest good
for our fellow-men, and unspeakable
advantages for ourselves.

To pray for souls in their last
agony, is to afford the Heart of Jesus
the sweetest and fullest consolation, by
rescuing souls whose loss was the chief
cause of Christ's long agony.

To pray for souls in their last long
agony, is to exercise the most far-
reaching apostleship, and the only
kind which, strictly speaking, may be
said to be universal, since no man is
exempt from death. It is the most
necessary of all apostleships since its
aim is to insure the grace of a happy
death. It is one that admits of no de-
lay, since for those who await its help
there is but one moment left upon
which their eternity depends. This
very day more than eighty thousand
souls will be summoned to appear be-
fore God's judgment seat. Alas! how
many thousands of that great total are
taken unawares by death's premoni-
tion, while in a state of mortal sin.

How many others are dismayed by the
outlaughts of the devil, or appalled
through fear of the Sovereign Judge! Pray
for them this very day, and with-
out loss of time—to-morrow it will be
too late. You pray for the souls in
purgatory,—and what charitable plans
have you not already formed for this
present month of November—and yet
their happiness is assured though it be
deferred for a time: but you are un-
mindful of those who are in their last
agony and whose salvation is uncer-
tain! You pray for the conversion of
sinners and of unbelievers, though
you are aware that as long as they are
in health the evil of delay is not neces-
sarily irreparable: and you would
neglect those who are at the point of
death, and who are already on the
threshold of eternity! In a day, in
an hour, in a minute, it will be heaven
or hell for them, and that for ever and
ever!

Can we not hear our dear Lord Him-
self pleading their cause, and whisper-
ing to our own souls:—"I have par-
taken of the bitterness of all the
agonies of men. For all those in
agony I have a special care, and their
very abandonment appeals most for-
mally to My Heart. I know full well
that it is to be abandoned. During
My agony on the cross, I gave vent to
My anguish at being abandoned by
My Father, though at the foot of the
cross stood Mary My Mother, and John
My beloved disciple. In my agony in
the Garden, it was with poignant grief
that I beheld the indifference and
drowsiness of My apostles. It was to
you, as well as to them, that I spoke,
when I bade them watch and pray that
they might not enter into temptation.
But watch and pray also for those in
their last agony, for those who are suf-
fering and dying this day and every
day, and at this very moment while I
am whispering to your heart."

It was a wholesome thought to have
placed all those who are dying under
the protection of the Agonizing Heart
of Jesus. Who could feel for them in
all their anguish better than He?
Who would come to their relief more
speedily and more effectually? And
all He is waiting for is an earnest
supplication from us. A few drops of
that life-giving stream, which flowed
so abundantly in the Garden and on
the rock of Calvary, will, in answer to
our prayer, fall like a gentle dew from
heaven, laden with mercy, upon the
souls of sinners who are to die this day.
To have recourse to the Agonizing
Heart of our Lord with unbounded con-
fidence in behalf of sinners who are at
the point of death, that He may snatch
them from the yawning abyss and
open up heaven to them, is to render
a most fitting homage to the agony of
Jesus Himself. It is to acknowledge
His divine strength, it is to give proof
of unflinching faith in Him, just when
He would seem most helpless in His
dejection and powerlessness to help others.

This trust in the sovereign
efficacy of His passion and abandonment
is a most grateful tribute to His Sacred
Heart, athirst for the salvation of souls.
How little so ever we may have thought
of this in the past, let us at least now,
and in the future, yield to Jesus this
acceptable tribute of our love. Let us
lay before His Agonizing Heart the
dying of every day—place them in
His Sacred Heart, as in a sure refuge,
and beseech Him to save them, blend-
ing our own supplications with those of
thousands of others who are praying
for their eternal salvation.

Other practices of Christian piety
may admit of postponement or delay;
but there is no time to lose if we would
help the dying. They have no longer
a year, nor a month, nor a week, nor
even an entire day wherein to repent
and seek forgiveness. Before the sun
goes down, before the young day has
grown old, time shall have ceased
for them, their doom shall have been
sealed for eternity. For them, it will
be heaven for ever thereafter,
or hell; the joys of endless
bliss, or the everlasting, avenging
pool of fire. The eternal conflagration
has all but reached them! It is not
the dwelling of my neighbor, or of my
friend, that is threatened by the flames,
but it is his body, his soul, his very
being. To the rescue, then! Open
upon him the flood-gates of prayer,
stretch forth a pitying hand and he
shall escape from the devouring ele-
ment which rages around him. The
little that is asked of you in his behalf,

will bring redemption home to his soul:
for it will render applicable for him,
and efficacious, all the sorrows of the
Heart of Jesus, all the miracles of
Jesus, all the teaching of Jesus, all
His Blood, His very life and His death
itself.

Consider also among the eighty
thousand who are passing out of this
life to day how many are idolaters, how
many are forlorn sinners, how many
are forsaken and destitute of all spiri-
tual help. No other succor will reach
them but what you will be pleased to
give. Mete out this succor in
proportion to their needs, their
number, their abandonment.

See that the succor you do give be
generous enough in its measure to
close hell beneath their feet, and to
open out heaven above them. Object
that it is not too scant, lest they be
not strong enough to cope with the
temptations with which they are
assailed, or the crowd of evil
spirits who seek them as their
prey. Take pattern on the
Sacred Heart of Jesus, who has
lavished blessings on you without
measure. There were no restrictions,
no limitations in His liberality to you.
Let there be no parsimony in the re-
lief which you extend to Him in the
persons of those in their last agony.

Generous souls are not waiting
who make over all their spiritual
treasures to those who have departed
this life and who are yet detained in
the cleansing fires of Purgatory. O
others there are who exert themselves
to bring back sinners to their duty.
See what our missionaries have dared
and are doing for the conver-
sion of the heathen. But, as we
have already remarked, the
soul that has reached purgatory
is assured of its eternal happiness. Its
sufferings, no doubt, are intense, its
temporary separation from God whom
it loves beyond what it is given to us
to conceive, must far exceed all earthly
trials. All this, however, will have
an end, and it is conscious that every
 pang brings it nearer to the Object of
its love. While for the sinners and
unbelievers here on earth, who are
won back to God to day, they may
again relapse to-morrow. Far differ-
ent is the case of dying sinners when
they succeed in rescuing them from
their sin and from hell which is open
before them. They cannot fall from
grace, final perseverance is within
their grasp, for they are about to die.

Thus, without going abroad you can
become a missionary—one who con-
verts and saves souls. The wide world
is open to your apostolate, for in every
clime of the habitable globe multitudes
are dying every day, and the prayers
you offer for them are their salvation.
By prayer we can reach shores our
feet have never spied, lands our sol-
diers have never trodden, and to which
our missionaries have never made
their way. The ubiquity of the Gospel
tidings are to assist every human be-
ing in the throes of death. But as no
wayfarer in the flesh is beyond the
reach and influence of the Sacred
Heart of Jesus, the prayers you send
up to Him for those who are dying
every day will make their comforting
and saving influence felt wherever
they are most needed.

Pray not only with the lips and
heart, but offer up your meritorious
actions, and make atonement through
your sufferings patiently undergone.
Offer to God for the dying your trials,
your afflictions, your days well spent,
and there will be nothing in the life of
the active missionary that may excite
your pious envy, save perhaps his fa-
tigues and his toils. You will have, as
he has, whole nations to evangelize;
you will labor in spirit by his side in
Japan, in China, in India, in in-
hospitable shores of Africa or the Is-
lands of the Pacific. You will follow
him in his wanderings among the
restless tribes of our own great contin-
ent.

Finally, if God's glory, and the sal-
vation of souls are not motives suffi-
ciently strong to determine us to join
in this work of mercy, let us consult our
own interests. *Dante debitor vobis*:
give and it shall be given to you;
"good measure and pressed down and
shaken together and running over
shall they give into your bosom. For
with the same measure that you shall
metre, it shall be measured to you
again" (St. Luke vi, 38). "Take
heed what you hear. In what measure
you shall mete, it shall be measured to
you again, and more shall be given to
you" (St. Mark iv, 24). These are our
Lord's own promises, which He has con-
firmed elsewhere in other words:
"Blessed are the merciful for they
shall obtain mercy" (St. Matth. v, 7).

In your mercy, therefore, be mind-
ful of the dying, and when your last
moments come, you shall not be for-
gotten. What a comfort, if when all
the dread of that final struggle is upon
you, you can truly say to the Master:
For ten, for twenty years, my
Saviour, have I daily besought
your Sacred Heart to have mercy
on the dying. My own hour
has come. Lend a favorable ear, O
Jesus! to the prayers of the thousands
of my fellow-associates who are now in
trecding with you in my behalf. And
should the merciful Saviour then deign
to draw from before your mortal eyes
the veil that shuts out the unseen
world, you will behold thronging round
your death bed the thousands of happy
souls whom you have helped in their
agony and who await your last breath
to greet you as one of their own, and
bear your company to heaven.

We know that the cup of water given
to the parched wayfarer for Christ's
sake will not go unrewarded; and yet
the cup of water slakes but a passing
thirst. What, then, will not be the re-
ward of a prayer for the dying! That

prayer prevents the awful, everlasting
thirst which consumes the reprobate
in hell fire. Remember the drop of
water for which Dives prayed and
longed, and for which he will crave
in vain throughout all eternity.
With this in view, we may
well say that no work of charity can be
compared with the one that forestalls
the endless ills awaiting the unrepent-
ent sinner who dies in enmity with
God. Wherefore the one who prac-
tises it may with confidence count
upon the greeting of the King when
He shall come in His majesty, throne
on the clouds of heaven, and for which
we blessed of My Father, possess you
the kingdom prepared for you from
the foundation of the world. For I
was hungry, and you gave Me to eat:
I was thirsty, and you gave Me to
drink: I was a stranger, and you took
Me in: naked, and you covered Me:
sick, and you visited Me: I was in
prison, and you came to Me. Then
shall the just answer Him, saying:
Lord, when did we see Thee hungry,
and fed Thee, thirsty, and gave Thee
drink? And when did we see Thee
a stranger, and took Thee in? or naked,
and covered Thee? Or, when did we
see Thee sick or in prison, and came
to Thee? And the King, answering,
shall say to them: Amen! I say to you,
as long as you did it to one of these my
least brethren, you did it to Me."
(St. Matth. xxv, 40).

As much as eternal interests exceed
the perishable, just so much more rap-
turous will be the welcome for those
who have assuaged by their prayers
the anguish, the foreboding, the terror
of the dying, and have brought them,
through the commiseration of the Sac-
red Heart, peace, confidence, com-
punction and restful hope. What
other words could the King use in their
regard than: Come, ye blessed of My
Father, for I was in My agony, and
like My angels, you comforted Me?

The power for good of an association
is, as every one knows, far greater
than that of any individual effort.
This is true in the order of nature, and
it holds good in the order of grace.
Several persons banded together often
accomplish what one alone could never
succeed in bringing about. Christ
Himself tells us: "If two of you shall
consent upon earth, concerning any-
thing whatsoever they shall ask, it
shall be done to them by My Father
who is in heaven. For where there
are two or three gathered together in
My name there am I in the midst of
them" (St. Matth. xviii, 19, 20).
This is the secret of the success of all
associations sanctioned and encour-
aged by the Church.

It was in view of rendering greater
assistance to the dying of every day,
that the Confraternity of the Agoniz-
ing Heart of Jesus, with its central
control in Jerusalem, was instituted in
1848. Its main object is the special
worship of the sufferings and agony of
our Divine Saviour, and through this
act of religion the obtaining of a happy
death for all who are actually in their
last agony. Its special practice is to
offer up every day a short prayer for
the Agonizing Heart of Jesus for all,
irrespective of sex, age, country, or
religion, who, to the number of about
eighty thousand, pass in one day from
time to eternity.

On the 23rd of August, 1867, Pope
Pius IX. solemnly extended to this
association the privileges of an Arch-
confraternity, and from that date to
the present it has been enriched, at
different intervals, with numerous in-
dulgences. It has been established in
many dioceses in America, and among
others, on October 16, 1878, in the
Church of the Gesù in the Archdiocese
of Montreal. The special prayer of
this Archconfraternity, which the mem-
bers recite three times a day, as follows:
"Most merciful Jesus, Lover of
souls, I beseech Thee by the Agony of
Thy most Sacred Heart, and by the
Sorrows of Thy Immaculate Mother,
cleansed in Thy Blood the souls of sin-
ners throughout the world who are
now in their agony and who are to die
this day. Amen."

"Agonizing Heart of Jesus, have
mercy on the dying."
By a decree of February 2, 1850, an
Indulgence of one hundred days is
granted each time this prayer is re-
cited, and a Plenary Indulgence to
those who during the month recite it
at intervals, three times a day, after
having approached the sacraments and
prayed for the intentions of the Sover-
eign Pontiff. These Indulgences are
applicable to the souls in Purgatory.

If we do not enrol ourselves in this
Archconfraternity, let us at least ad-
d the foregoing short prayer to our other
devotions, so as mercifully to assist the
dying and increase the number of the
elect.

PRAYER.

O Jesus! through the most pure
Heart of Mary, I offer Thee all the
prayers, work, and sufferings of this
day, for all the intentions of Thy
Divine Heart, in union with the Holy
Sacrifice of the Mass in reparation of all
sins, and for all requests presented
through the Apostleship of Prayer: in
particular for the dying of every day.
Amen.

The Most Prominent are Fashionable.
Dyspepsia, or Indigestion, has become a
fashionable disease. There are very few in-
dividuals who have not at various times ex-
perienced the miserable feeling caused by
defective digestion. No pain can describe
the low suffering of the body, and the agony
and anguish of mind endured by the Dys-
peptic. Dr. La Londe, of 236 Pine Ave.,
Montreal, says: "When I ever run across
chronic cases of Dyspepsia I always pre-
scribe Dr. Chase's Kidney-Liver Pills, and
my patients generally have quick relief."
Mother Graves' Worm Expeller has no
equal for destroying worms in children and
adults. See that you get the genuine when
purchasing.

THE SHADOW OF PETER.

Eighteen hundred years ago, the
sick were laid down in the streets of
Jerusalem, that as Peter, the Vicar of
Jesus Christ, passed along, his shadow
might fall upon them, and heal them
of their infirmities. And for eighteen
hundred years the work of that Chief
Apostle of the Divine Revelation has been
directed to healing the woes of suffer-
ing humanity by delivering men from
moral sickness and bringing health
through the efficacy of God's word.
The labors of Peter, and those who
have followed him in his Apostolic See,
have changed the face of the social
world. The old pagan society, with
its crimes and its tyranny, has passed
away. Slavery is banished from civil-
ized lands. Human worth and human
life are valued as they never were be-
fore. It has taken centuries to do it
all, but it has been done, and to day,
as we carry our minds over the ages
that are passed, we can see how much
the world owes to the labors of the
Prince of the Apostles with whose
power the long line of Roman Pontiffs
has ruled the Church after age.
It has been a slow and a long struggle.
Indeed no one could have expected it
should have been otherwise. So hard-
ened is the world, and so determined
to resist good which interferes with its
interests or its pleasures, that it was of
all things most unlikely that it could
yield to the beneficent influence of the
Gospel without determined and there-
fore prolonged opposition. And the
world's opposition is worldly. Some
Popes it murdered, others it impris-
oned, others it cast out of their ances-
tral home and sent as exiles to find re-
fuge abroad.

The lot of so many of his predes-
sors had not failed to fall upon our
Holy Father, now reigning in Peter's
stead. An impious and perfidious
Government, usurping his estates and
keeping him a prisoner in the Vatican
Palace, has thought to cripple his
power and to curtail his work. But it
has failed. It has failed, and though
it pretends to regard him as no longer
a personality possessing weight in the
councils of the world, though it even
pretends to regard him as politically
dead, his shadow still creeps over the
earth and is seen by men. At no time,
perhaps, has the Papacy had greater
influence on the minds and hearts of
men of all classes and of all creeds.
Prisoner though he is, his voice yet
sounds to the ends of the earth, and lis-
tening multitudes find in his words
consolation and hope amid the trials
which afflict them. Unavailingly does
the Government, which has robbed him
of his rights, affect, with ostentatious
simplicity, to see him any longer. He
is still near, and at most unexpected
turns his shadow startles his robbers
and pricks their conscience with a
sense of wrong doing, if not of re-
morse.

Of this an amusing incident has been
chronicled within the last few days.
King Umberto intends to meet the Ger-
man Emperor at the end of the month
at Wiesbaden. And Kaiser Wilhelm,
whose artistic sagacity, is arrang-
ing a great feast for his monarchical
brother. There is to be a "festspiel"
at the Wiesbaden Theatre, and the
Emperor himself has taken part in the
suggestions for the tableaux. One of
these pictures portrays a great forest,
in which two female forms, represent-
ing Germania and Italia, clasp hands
in token of everlasting friendship, and
at a word from Italia the forest
disappears and Rome slowly rises
from the earth. But it seems that
Austrian artists had been engaged to
paint the scene, and while displaying
all the famous buildings of the Eternal
City, they impudently placed the sun
just behind the great cross on the
dome of St. Peter's and made the light
from the Vatican Basilica send its
streaming rays over Rome. But here
crept in a danger. It would never do
to let the Italian king see that the light
came over his capital from the summit
of St. Peter's, so the artist has been or-
dered to expunge the sun, lest the Em-
peror's guest should be pained and
take offence. Would it be possible to
record a clearer instance of the fear
and trepidation with which the Italian
Government regards the influence of
the Papacy? Must not the Papal ques-
tion be ever near the king's con-
science when such a scene can be
likely to bring to the thought of the
Pope's power and position to his mind?
All the talk that we hear so frequently
about the difference between the
Papacy and the Italian Government
having been definitely adjusted is
merely so much make believe. The
differences will never be adjusted until
the Holy Father has obtained the
rights of which he has been robbed.
His claims rest on the eternal prin-
ciples of justice, and he cannot, even
if he would, concede the demands
made upon him by those who have
despoiled him of his possessions. For
those possessions are not his to sur-
render. They are but his to
administer. He is steward of the
world, which has as great an inter-
est in their maintenance as the
Pope himself, for the Catholic world
will never consent that the Head of
the Church shall be other than sov-
ereign and free. They can never
allow him to be a subject to any earthly
power, and there is no choice but to be
subject or sovereign. This view of
the position of the Papacy is well
known to the Italian Government,
and hence it is that at every
turn it is fearful of the re-appear-
ance of the Papal question. But it
may be sure that the question will
constantly re-appear until it is finally
solved in accordance with the wishes
of St. Peter's successor, and every

Catholic will pray in hope and con-
fidence that the day may soon dawn
when the sun of liberty shall shine
once again upon the palaces of the
Popes and the Vicar of Jesus Christ be
free to carry on unshackled and un-
trammelled the Divine work which his
Master has appointed for him to do—
Liverpool Catholic Times.

WHY THE CHURCH MAKES CON- VERSIONS.

Some people, especially those who
believe that one religion is as good as
another, say they cannot understand
why the Catholic Church is always
ready to receive converts. They
must admit that the Catholic clergy do
not carry on a proselytizing campaign
like that of their own religious bodies
in Catholic countries, but still they
pretend to believe that it isn't "good
taste" for the Catholic Church to wel-
come so many converts from other
denominations. Bishop Mostyn, of
Wales, has explained very well the
attitude of the Church on this matter.
In a recent address in a Catho-
lic Church at Mold he said: "It was
only the other day someone said to me,
'Yes, but you people are accused of
trying to make conversions.' I must
say I felt flattered at the accusation,
not from any imputed or hostile point
of view, certainly, but from motives of
the greatest charity; indeed, I should
be a very poor Catholic, and especially
a poor Bishop, if, believing as I do that
the faith I hold is the one true Catholic
faith, I did not wish others to come and
share with me the spiritual advantage
I believe I have in my Church, in order
they may thereby get more easily into
the Kingdom of Heaven. But some
people seemed to have an idea when
this vicariate was first started that
Rome was going to make a huge at-
tack upon Wales, and that the legions
of Julius Caesar were coming once
more. All I wish to do as Vicar-Apos-
tolic is to look after my own flock in my
own country, and to show the people
who do not belong to my flock what
the Catholic religion really is, and what
we believe, and why we believe it.
As many know, the Catholic religion
has been shamefully misrepresented
from time to time, and many people
think the most terrible things about
it. They have heard we worship
idols, perhaps, and all sorts of wonder-
ful things, and no wonder they keep
away from us. But I believe if they
once get to know the real truth—that
we do not worship idols, and if they
know what we believe and why we
believe, it will not be long before the
people of Wales find out their
mistake, and join the Church of
their forefathers. However, we must
pray to Almighty God, and ask Him
to shower His graces down upon this
country, and bless us and help us to
lead good and holy lives, and show
those outside the Church that our re-
ligion is leading us to Heaven." This
is just the position of the Catholics of
our own land. We have the truth,
and we want others to share it with us.
—Catholic News.

Short Views.

A young girl met with a very seri-
ous accident which necessitated a very
painful surgical operation and many
months' confinement to her bed. When
the physician had finished his work and
was about taking his leave the patient
asked: "Doctor, how long shall I have
to be here helpless?"
"Oh, only a day at a time," was the
cheery answer, and the poor sufferer
was not only comforted for the moment,
but many times through through the
succeeding weary weeks did the
thought, "Only a day at a time,"
come back with its quieting influence.
I think it was Sydney Smith who
recommended taking "short views"
as a good safeguard against needless
worry; and one far wiser than he
said: "Take therefore no thought for
the morrow; for the morrow shall take
thought for the things of itself. Suffi-
cient unto the day is the evil thereof."
—The Messenger.

Had Many Ailments.
For years I have been taking medicines
for liver complaint, rheumatism, heart
trouble and nervous prostration, but three
bottles of Hood's Sarsaparilla have done me
more good than any other medicine I have
ever taken. I heartily recommend it to
others. Mrs. S. A. Judd, Vernon, Mich-
igan.

Hood's Pills are the only pills to take with
Hood's Sarsaparilla. Easy, yet efficient.
Halloway's Corn Cure destroys all kinds of
corns and warts, root and branch. Who then
would endure them with such a cheap and
effective remedy within reach?

"Cures talk" in favor
of Hood's Sarsaparilla,
as for no other medi-
cine. Its great cures recorded in truthful
witness, constitute its most effective ad-
vertising. Many of these cures are mar-
velous. They have won the confidence of
the people; have given Hood's Sarsapa-
rilla the largest sales in the world, and
have made necessary for its manufacture
the greatest laboratory on earth. Hood's
Sarsaparilla is known by the cures it has
made—cures of scrofula, salt rheum and
eczema, cures of rheumatism, neuralgia
and weak nerves, cures of dyspepsia, liver
troubles, catarrh—cures which prove

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier.
cure liver ills; easy to
Hood's Pills take, easy to operate, and

Sarsaparilla Sense.

Any sarsaparilla is sarsapa-
rilla. True. So any tea is tea.
So any flour is flour. But grades
differ. You want the best. It's
so with sarsaparilla. There are
grades. You want the best. If
you understood sarsaparilla as
well as you do tea and flour it
would be easy to determine.
But you don't. How should
you? When you are going to
buy a commodity whose value
you don't know, you pick out
an old established house to
trade with, and trust their ex-
perience and reputation. Do so
when buying sarsaparilla.

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on the market 30 years. Your
grandfather used Ayer's. It is
a reputable medicine. There
are many Sarsaparillas—
but only one Ayer's. It
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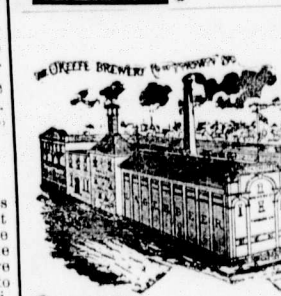
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