The love of my heart is Thy Heart, O Saviour

What was Thine of sorrow and pain, O Thou who in Heaven cost reign, O King both good and great. It comes not into my mind the amount to find, nor, if found, could my tongue re-late.

late, The bitter anguish and smart of Thy Sacred Heart, and the spear-cleft in Thy side. That moved with a holy awe of Thy Sacred Law, even kings on their thrones of pride.

 Law, etc. Amy some in the interest of prices
 O Father ! O Jesus, mine ! who by Thy Death Divine, with life our souls dost warm,
 Thou in creation? is hour, whose plastic power made Men to Thine own blessed form,
 Is it not, O Christ ! O King ! a cruel, cruel thing, that nought has been loved by me,
 Save sins that the soul defle, save all things base and vile that are loathsome unto Thee? base and Thee?

What Moses taught of Thy lore, Thy laws that Moses bore down to the hosts that

that Moses fore down to the noise that stood in awe apart, A little effect had they by night or day to meit my obdurate heart, But furrowing their fearful path, swept envy and my vengeful wrath, and success and all deeds unclean, And the Holy Laws Thou hast made I dis-obeyed, and more, if more could have been.

But

been. t now with anguish spent, sad, sad and penitent, confessing my misdeeds I will

go Through Ailbhe's fertile land, where the meadows green expand, through Owen where the pleasant waters flow, With bitterness of soul lamenting in my dole, the wickedness and waste of my lost roos:

years, I will openly proclaim my sorrow and my shame, and mine eyes will tell the same

And when returning home, at length 1 come, O flower of all the Orders' through thy prayers, Once more to be enrolled Christ's child, and in His fold protected for the future from

In His fold protected for the future from sin's soarces.
The prickly furze and heath, the rock's sharp jagged teeth that stung me and that tor-tured me before.
Shall seem smooth silken plains, made soft by summer rains, and satin lawns the swift seythe hath gone o'er.
Wandering though Thou wast, at such a fear-ful cost, beloved Lord and King from Heaven's High throne.
And for our simple state, made sad and deso-late, in a way that human sense hath never known.

never known, Yet it was not till the spear, O Christ my Saviour dear, a rent through Thy side its

rough way tore. And a home of shelter there to a ruined world laid bare—a Home in Thy Heart

A GRAND DAY IN DUNDEE.

packed. The Rev. Augustine Macdermott presided, and was supported on the right and left by the Rev. Fathers Clap-Perton, Phelan, Cremin, Van de Rydt, Crumley, Turner, Thompson, Beurms, Linder, Butti and Dogherty, Dundee;

with great applause, said that this day re-called to his mind the joy of the great day of his hfe, when the bishop imposed hands words: upon him, and raised him to the dignity of the priesthood. Between that day and rashly contravene these our decisions, deof the priesthood. Between that day and this there was this difference, that to-day he was surrounded by his brother priest, he might say all those who had at any time worked along with him in his parish, and for whom he had been most happy to labour (applause). It gave him great pleasure to see them all around him, and to feel that they respected him in that character which Almighty God had been pleased to give him—the character of the priest—for there was nothing to be valued more than the esteem of his people and the love of his brother priest. In the at-dress which they had presented they conthe love of his brother priests. In the ad-dress which they had presented they con-gratulated him on what he had done for all that was not due to him, but to those who had worked with him and to the good Gatholics of the town. And without the people wHAT ON EARTH COULD THE PRIESTS DO? How could they adorn the house of God? How could they erect schools and main-tain them? They could not do so were it not for the people, their goodwill, and the more for all that was not due to him, but to the seven to the people with him and to the good Gatholics of the spirit of union is required by the fatherly charity which Bishops ought to show tain them? They could not do so were it not for the people, their goodwill, and generosity. It was to them they owed the credit of possessing schools second to none in Dundee (applause). The debt upon the Overgate Schools at present was within a very few shillings of being ex-actly the price that was paid for the ground upon which the schools were built— (ap-plause)—and how had all this money been raised? There had been no large subscrip-tions with the exception of the Govern-ment grant; the money had lbeen raised that they may be of one mind, having the schools at present was a start the mark whereby the true disciples of Christ are distinguished from those who falsely then with St. Paul to fulfill Our joy, ment grant; the money had all been raised from the sixpences and pennies given each week by the poor Catholics of the congre-gation of St. Andrew's (applause). And Mr. Blackadder was the architect of these schools, and he took this opportunity of complimenting him upon the talent he complimenting him upon had shown and the success he had achieved planning the Overgate Schools (ap-ause). And he might always say that lause). many good ideas as to the building of the s and the decoration of the church were obtained from THE WORKMEN EMPLOYED AT THESE WORKS (applause). Father M'Ginnes, he then said, had predicted a storm ahead, but (applause). whether he should be spared to have a golden jubilee or not, he expected to sur-vive the threatened ordeal (laughter). He wished to say it would be a good thing for them if Catholicity were better known, and if Catholic men and women were stud-ied and better known; and if the priests were the better understood, there would be nothing like the ill-will there was to

FROM THE IRISH. By Denis Florence MacOurthy. M. R. I. A. This poem was written by Timothy O'Sul-livan, an Irish poet who was horn in the county of Cork, in the early part of the last century. The translation, which aims at pre-serving something of the form, as well as the simple phraseology of theoriginal, is founded upon a literal prose version kindly made for versity.] The love of my heart is T

(applause). Father Clappertown then proceeded to express his great gratification at the formation of the temperance sothe love of my heart is in the formation of the temperance so-dear, My treasure untold is to hold Thy Heart in my fond heart here: For ah! it is known that Thine Own over-flows with true love for me, meart's inmost core, let Thy Heart ever guarded be. to express his thanks for their kindness. to express his thanks for their kindness. They knew it had been his employment to ask subscriptions again and again for this thing and the next and they knew what he had done with it. He had no re-gard for money, and he would be glad to receive large donations and spread them right and left for the glory of God and their good (applause). But what he ap-preciated most of all was their love for him, and though it should be double what him, and though it should be double what it was, it would not exceed his love for

ENGLISH BISHOPS AND REGULARS.

them (great applause).

Though it is a question not immediately affecting the Catholics of this country, it is just possible that some of our readers, who have read conflicting and thoroughly unreliable statements concerning the ques-tion at issue between the Catholic English Bishops and Regulars, in the cabled dis-datches to the secular papers, may feel sufficient interest in the matter to care know the real attitude of the Church. The Roman papers publish the full Latin text, with an Italian translation of the "Constitution of Our Most Holy Lord Leo XIII. by Divine Providence Pope, in which sunby points of controversy between the Bis-nops and Regular Missionaries of England and Scotland are defined," which will be henceforth known as the Bull Romand Pontifices, its initial words.

The so-called society papers of London, like the World, Truth, and Society, had been for months circulating all sorts of ridiculous reports as to the points at issue be-tween the Bishops and regulars. Perhaps the most absurd statement was that the Jesuits had quarteled with Cardinal Man-ning. Those who know the loyal sons of the most absurd statement was that the Jesuits had quareled with Cardinal Man-ning. Those who know the loyal sons of Loyola best, could never credit such a cau-ard for a moment. The Jesuits are ever foremost in their obedience to recognized ecclesiastical authority all over the world; lesiastical authority all over the world; unhesitating submission to the powers that be might also be called the distinctive principle of that great order. The Pope's Bull shows very clearly that

the questions to be settled involved no matters of Faith or Morals, but points of the que The Free Church and "Popery." The silver jubilee of the Rev. Robert Clapperton, of St. Andrew's, Dundee, has just been celebrated by a demonstration in the Young Men's Hall, Tay street. There was a very large attendance, the hall being jurisdiction and discipline only. A rather

issued with evidence of full and firm au-thority, is yet so gentle and free from all arbitrariness, as to be another proof of the Divine origin of Holy Church. Where, in Linder, Butti and Dogherty, Dundee; M'Ginness, Alloa; Carmichael, Broxburn; Goldie, West Calder; Fay, Kirkcaldy; Car-rol, Bathgate; Mr. George O'Farrel and Dr. Letters, &c. Mr. Laws WGuyeny read the address

THE CATHOLIC RECORD.

sale of a farm or of a fee. Such a thing is scarcely known in the whole country." He mentioned two baronies in the county

He mentioned two baronies in the county of Wexford, and he said that the owner of an estate had ided, that he left daughters only. In the case of daughters the law of primogeniture does not apply, and the consequence was that it was thought advantageous to the daughters that the castes that baptism. Now, the creed of the Eighth-day Bap-tist teaches that baptism, in order to be should be offered to the tenants, ad should be offered to the tenants, ad should be offered to the tenants, ad was terrible coll or device. I would have sent the famas. I afterwards went down to the affairs, and we visited those two partic-ular baronies. We enlisted the service of an inteligent priest, who wen with us to call on several of the tenants, ad wery comfortable arm-chair, in a very comfortable room, in a very solid and comfortable room, in a very solid and well-built house. In conversation we asked Mr. Stafford how he, living on that farm, had so much better a house over his head than we had seen in connection with any farm since we had left Dublin. He said the estate was sold, the farm was fixed by him and he benefit it, he then offered to him and he bought it; he then, not being liable to be disturbed and not in any danger of having his rent raised, their rent raised, and were owners of the farms, what would be the result ?" He almost sprang out of his chair. Although an old man, he was struck with a momen-tary enthusiasm; and lifting his arm he said, "Sir, we would take hunger out of Ireland." (Cheers.) I think that anecdote contains very much the whole story of Irish poverly and Irish suffering. What we want to do by this bill is to

drive famine, and poverty, and suffering, and discontent from Ireland, and believe that that can only be done by measures such as this, which will give to the tenantry of Ireland that which Mr. Stafford preserved-the security of their holdings and security from unjust inholdings creases of rent.

A WOMAN PREACHER.

The Doleful Story of a Methodist Girl who became a Baptist Minister.

It is some years since the attempt of women to force themselves into the pul-pit in this country began. The attempt has not been wholly unsuccessful, and, singularly enough, the very sects which have admitted women to the pulpit are

THE IRISH LAND QUESTION. John Bright puts the Whole Matter in a Nutshell-A Telling Incident. In a recent speech on the Irish land bill, John Bright said : I may relate an incident which occurred in 1849, when I was in Ireland, to illustrate how this law (primogeniture) acts in that country. I was speaking to a gentleman whose acquaintance I made in Dublin-a man of great information on all matters con-gently built a new house. He said, "Behold the land? He could not havin buought it. It belongs to Lord somebody, who has property in Ireland, any life, and I know as much, perhaps about land there as anybody, and I have known in the whole country. He continued, "I have not known of the sale of a farm or of a fee. Such a thing is sarcely known in the whole country."

put up in gilt-edged boxes labeled "For my pastor." What was still better, sevreal converts were made, so that when the first Sunday in April arrived three young men and one colored woman were

Miss Smith found that the water was made none the warmer by her water-proof garments, and she was nearly frozen by the time the colored woman reached her side. Moreover, she was badly frightened, for the current was so strong that it threatened to sweep her away. Still, all might have been well had not the colored onvert shown a great unwillingness to be lipped. In fact, that backsliding person water, and in so doing

water, and in so doing LOST HER FOOTING and disappeared with a dismal shriek. She was rescued in a half-drowned con-dition by a Methodist spectator, and the following week resigned her pulpit, and, marrying her Methodist rescuer, departed for Minnesota. She is now convinced that woman cannot be efficient Baptist ministers, and has jumped to the extreme conclusion that immersion is a practice conclusion that immersion is a practice unsuited to ladies, and of doubtful utility even in warm weather and in the case of strong men.—New York Times.

CARDINAL MANNING ON THE AGED POOR.

His eminence the Cardinal-Archbishop of Westminister preached a sermon re-cently at the Pro-Cathedral at Kensing-ton in aid of the funds of the Aged Poor Society, of 31, Queen Square, W. C. We take the following extract from his singularly touching and beautiful dis-

"wHEN THOU WAST YOUNEGR didst guard thyself and thou didst guard t whither thou wouldst" -those words are Most Blessed true of all these. They are now in old age, and some in most advanced old age. By the will and providence of God a By the will and providence of God a prolonged life is a great blessing. Length of days is among the blessings of which we read in Holy Scripture, but length of days brings with it unspeakable burdens. The first thing is that men outgrow the powers of the body; next, the powers of the mind; next, they outlive all that are dear to them-their children are buried before their eyes, their contemporaries are gone long ago, and their contemporaries are gone for ago, and their homes have been long desolate. There is not so much as the hearth-stone where they were brought up. An old man is solitary and desolate in the world. solate. walk. man is solitary and desolate in the world. None of the hands which ministered to him in early life are there-none of the kind hearts that beat round about him are there to cheer him any more. His strength has passed from him, but his memory is vivid, and memory is vivid, and HE LOOKS BACK UPON THE OLD DAYS. He recollects his home, and his friends, and his happiness, and all that has passed like a vision, and there is nothing that more keenly enters into the soul of man than the memory of past happiness when it has gone for ever. That is the first appeal I make for these people, but there is another—they are poor, and poor by the ordinance of God. It is not that their will to earn their bread has ceased, but their break house before a blas and they their hands have become feeble, and they cannot toil; and their eyes have become the adoption of any one of water have entitled her to the delights of moral marryrdom, but she finally decided to re-ject them all and to content herself by becoming a Baptist. Accordingly she gravely announced to her father that her conscience would be quieted only by immersion, and was painfully surprised when that intelligent old gentleman told a she might desire. She had expected that s. she would be persecuted, but as that com-fort was witheld from her, she bore up h, bravely, hoping for better things. r who have been in a higher estate, who have had happy homes, who have possessed sufficient incomes, but who have been brought down either by the vicissist tudes of life or through no fault of their own, or if by fault of their own, I still a plead for them, for who is there among us without fault? If there is any man who are if will drive these who have the set of the ber," The Explicit minister tried to per-suade her that she could be useful else-where than in the pulpit. He hinted that a certain amount of scholarship was necessary to a minister who wished to ex-pound the Scriptures intelligently or to discuss questions of ecclesiastical history or white. She confronted him with the it. It stimulates the secretions, regulates or polity. She confronted him with the the bowels, acts upon the Liver, aids fact that she had read the encyclop α dia bread in this world than to be hardthem (hear, herr, and applause). In the the bowels, acts upon the Liver, aids same manner, if they studied the poorest digestion, and tones up the entire system. Without are not one amongst. That Buttles 10 cents, Large Buttles \$1,00. She rather guessed, quite as good a scholar pable in coming to poverty, if in their old palatable.

BETTER THOUGHTS. If thou wouldst find much favor and

peace with God and man, be very low in thine own eyes. Forgive thyself little, and others much. The same authority which tells us that

we shall always have the poor amongst us, is the same that commands us to do all that we can that there may cease to be any .- Ozanam.

It is only a new form of an old truth to say that every Christian life becomes Christ-like, noble in itself, and powerful or other in promotion so it becomes say for others, in proportion as it becomes life of self-sacrifice, suffering and humili ation.

Women cannot intermingle in the sterner affirirs of life without losing something on the side of delicacy and softness These are the great ornaments of her cha The Favor Received by an Australian Prelate at Lourdes. she at the same time relinquishes her right for consideration and respect.

The mind of the greatest man in the has sent to the Annals of Our Lady of Lourdes an account of his wonderful cure at the grotto made famous by the appari-least jumble that is made around him; it at the grotto made famous by the appari-tions of the Blessed Virgin to the child

TRALIA. During the preceding year I had suffered from a very grave internal malady. The doctors attributed it to an excess of mental and physical work, and told me that rest "During the voyage I again felt less disagreeable effects of my sickness; but the internal symptons were lively, and became more and more sharp.

dipped. In fact, that backsliding person begged to be released, and to have her baptism postponed until warm weather. Indignant at such conduct, Miss Smith attempted to force her convert under the with a stroke of the same internal suffer-internal sufferand during several weeks, I was taken with a stroke of the same internal suffer-ings, the same prostration. I was obliged to drop all kinds of work it was thought, so much was I exhausted by suffering, that I was becoming consumptive. During the months of August and September I conformed myself to the ordinances of the doctors, who had declared that cessation from work and rest at the seaside were my

Anecdote of the Cure of Ars.

M. Vianney, the saintly Cure of Ars

in accord on the Paris three weeks, but under treatment in Paris three weeks, but my strength diminished every day, and, with my strength, my hopes. In the beginning of November, my doctor having told one of my intimate friends that there was no hope of a cure for me, the latter made me understand the impossibility of my supporting a long voyage to Australia. After that I began to think seriously of death."

Drifting.

In Angust when the sun shone o'er wheat. Standing in shocks in the quiet, pleas fields. We, hand in hand, walked through the n-day heat, Along the land to where the pond lay s 'Neath water-lilles floating at its will.

And, while we walked and spoke of o days, In August, too, before my love and I Had been made one, to walk through world's ways As man and wife, until the end shall b When life shall live itself cternally.

Her sister, speaking to her, softly said : "How far," she asked, "my Alice !

Vou solved Life's problem ? Well, I mind me, ere w Camille and you, you often thought it Fearful of darkness on the unseen sho

And, as we skirted the sweet, verdant she And drifted near the lilles, spoke no we My thoughtfai wife, and the unmoved os Caught in the branches of the hang trees. Came from the land the murmuring 1

"Life is no problem," said my wife, at "Tis our own weakness makes us this one; For we can read the future by the past. Has God not kept us? We are anch Floating, yet anchored-lilies in a mer MAURICE F. EG.

THE CHURCH AND THE WOR

THEIR DIFFERENT IDEAS AS TO THE C END AND HAPPINESS OF MAN-GREAT FRANCISCAN REFORMATIC TWO FAMOUS MEDLEVAL SOCIETI THE MENDICANT FRIARS AND THE DER OF CHIVALRY-TRAITORS IN

At the opening of a new church-se under the Franciscan Fathers, rec introduced in his diocese, the Archb of Sydney delivered the following s larly eloquent and instructive addres the spirit of the world and the spirit of Church, as suggested by the reformation headed by St. Francis of Assisi.

PLACES.

LADIES AND GENTLEMEN,-Father raham told me the other day that he going to open this school church, foundation-stone of which was laid b some few months ago, and he asked bless the building and deliver an ad That I should consent to bless the bui in the ordinary forms of the Church surprise nobody; but that I shou easily consent to deliver another ad may possibly be considered by some s what remarkable, inasmuch as I see continually talking and puttin ward my ideas and hammering at the t, when it might be thought keep quiet and hold my to ubject, better and let things take their course, acco as the current happens to carry them. no doubt that would be by far the plan for me, and I should save my world of trouble by letting the bo carried down the stream, instead of p with a steady will in a different dire

But, ladies and gentlemen, it is n calling to sit idle in a boat, and co-myself with watching its movement calling is exactly the reverse of this. a puller. MY VOCATION IS TO WRITE AND TA in the right direction—to take a big each fist, and pull steadily and com as long as there is any pull left in n lause.) The Council of Trent says t oracipuum munus Episcoporum-the cipal duty of bishops-is to preach, am but fulfiling that duty when using my tongue and pen, as it se me, for the good of my fellow Truth is exceedingly powerful, and prevail in the end, if it be the truth.

account to you and to others for my ness to give my services on these occ

of my health.

THERE WAS NO HOPE OF CURE. The physicians of Paris and Lohdon were in accord on this subject. I remained under treatment in Paris three weeks, but "M. le Cure," said a person whose

course:— Well now, dearly beloved brethren, consider for one moment what is the nature of this charity. The words I be-gan with, "WHEN THOU WAST YOUNEGR thou didst guard theself and work" On the anniversary of his First Com-munion the Bishop, during Mass, resolved to visit Lourdes in the hope of relief. The Bishop had some doubts whether, in ask-ing for a complete cure, he was conform-ing to the will of God. Nold of your cassock." "O my friend, take good care not to do that," replied the holy Cure. "The gate the output of the other, "we should both shoulders of the other,—"we should both

from work and rest at the seaside were my ation only remedies. It was in vain. "In October I was quite sick and for the first time I was informed of the true state

that they may be of one mind, having the same charity, being of one accord, agreeing in sentiment."—Catholic Tel-egraph.

The Liver is the grand purifying organ of the system; when inactive or obstructed bad blood and ill health are certain results. Burdock Blood Bitters cure all diseases arising from disordened Liver, Stomach, Bowels or Kidneys, purifying, restoring and strengthening. It regulates the Bowels, cleanses and enriches the Blood, and imparts tone to every organ of the body Trial Bottles 10 cents.

Aver's Sarsaparilla. Be wise in time. All baneful infections are promptly re-moved by this unequalled alterative. It is the most potent blood purifier, and a fountain of health and strength.

The most miserable man in the world is the dyspeptic and dyspepsia is one of the most troublesome difficulties to remove but Burdock Blood Bitters always conquer

those which profess the most profound reverence for the Scriptures. It is not to be denied that St. Paul expressly forbids women to preach, and the only way in which this prohibition can be set aside is by assuming that St. Paul's directions are to be followed only so far as they may commend themselves to our approval— an assumption which Mr. Bob Ingersoll would be your wordy to make but which would be very ready to make, but which seems somewhat inconsistent with the professed creed of the evangelical sects. Although certain sects have refused to or-dain—after their manner—women preachers, they have, nevertheless, per-mitted women to occupy their pulpits as a sort of volunteer clergy—not to be disregular clerical army. How many women preachers have been in active service during the past winter is not pre-cisely known, but that the number wa

clearly known, but that the humber was diminished by one early in April last is a fact which there is no reason to conceal. THE REV. MISS ANN ELIZA SMITH was born of Methodist parents, and until she reached the age of fourteen was an ardent Methodist. At that period, how-ever, she becan to turn her attention to ardent Methodist. At that period, how-ever, she began to turn her attention to the study of theology and ecclesiastical history, making use of such profound works as "Appleton's Cyclopedia" and two religious newspapers, one of which was Methodist and the other Baptist in the same in a she havered on its views. For some time she hovered of the brink of several fascinating heresies the adoption of any one of which would have entitled her to the delights of moral

determination to become a preacher. She told her father that she had A CALL TO THE MINISTRY

which she dared not disobey, and shrank with horror from him when he said that he "hadn't heered nobody a callin' on ber." The Baptist minister tried to per-

"But during a visit to the altar of the ost Blessed Virgin, I felt myself penetrated by a new light fortified with a new hope," he continues. "Yes, I will visit Loardes, I will ask of our Immaculate Mother my cure, or, if it is not the design of God that I will recover health, a perfect conformity to His divine will, whatever it may be. After all, what are we ? Living or dead, in health or sickness, are we not always in the hands of God ?" Quitting Bordeaux, the venerable Bishop

started for the scene of many miracles. On the Feast of the Presentation he beg an his novena. At this time he could scarcely

On the 24th, while I was celebrating the Holy Sacrifice, I felt myself impressed with a strong desire to plunge into the water. I heard something like a voice to the urging me to do it. The morning was cold, and I felt a certain repugance. Atter Mass, while finishing my devotion at the Grotto, I felt again urged by the sic to same interior voice. At half-past ten I entered the water, invoking Her who is th Health of the Weak, but asking only what should please God.

"Great God? Can I ever forget that memorable morning? Having prayed, I plunged into the water. For some inplunged into the water. For some in-stants, it seemed as if I had plunged into a heap of broken glass. To this first im-pression succeeded an unspeakable sensa-tion. How can it be expressed ? It was as if a limid life a beach of the sensaas if a liquid life entered into my veins, as if a liquid life entered into my veins, as if a current of vivifying heat ran through all my members. GLORY TO GOD AND TO THE IMMACULATE

VIRGIN OF LOURDES ? I WAS CURED. "I continued my novena, not as an act of supplication, but in token of thanks-giving. My strength increased each day. of Lourdes, in favor of the most unworthy, bnt most grateful, of her children." Bishop Reynolds took with him to Aus-

Lourdes. He hopes this year to begin the building of a church dedicated to Our Lady of Lourdes, in Adelaide.

IF YOU are suffering with a cold do not fail to try HAGYARD'S PECTORAL BALSAM; it is daily relieving its hundreds throughout our Dominion. It is pleasant and chitis in one week."

Do not drug the system with nauseous purgatives that only debilitate. Burdock Blood Bitters is nature's own Cathartic, it acts at once upon the Bowels, the Skin, the Liver and the Kidneys; arousing all the secretions to a healthy action. It purifies the Blood and cures all Humors, even the worst form of Scrofula, and tones up the Nervous and Debilitated.

Oppression After Eating.

Many persons, after an ordinary meal, feel a sense of weight and discomfort in the region of the stomach, the sure sign of an imperfect digestion, and probably the forerunner of a settled dyspepsia. Noth-ing will relieve this oppression like the PERUVIAN SYNEP, by the stimulus it gives to the digestive powers. Sold by all drug-

When doctors disagree who shall decide? The people often decide by "throwing physic to the dogs," and trying Burdock Blood Bitters, and the result is always satisfactory. Burdock Blood Bitters is the Multum in Parvo of medical science, curing all diseases of the Blood, Liver and Kidneys. A trial bottle only costs 10 cents. A dollar bottle may save you many dollars in doctor's bills

READ THIS TWICE .- Five to thirty drops of Thomas' Eclectric Oil will cure commo Sore Throads' Education of a will cure common Sore Throat. It never fails in Croup. It will cure a cough or cold in twenty-four to forty-cight hours. One bottle has cured Bronchitis of eight years standing ; recent cases are sured in three to six days. It has restored the voice where the person had not spoken above a whisper in five years. As an outward application in all years. As an outward appreciation in an cases of pain or lameness, nothing like it has ever been known. One bothe will cure any case of lame Back or Crick in the Back. For diseases of the Spine and Congiving. My strength increased each day. You recollect, Reverend Father, how you were astonished at my strength on the Feast of the Immaculate Conception and the succeeding days. Three months have passed. I have undergone a rigorous win-ter and heavy labors, but, thanks to God, I am strong, vigorous, and have not felt the slightest symptom of my old sickness. the slightest symptom of my old sickness. I am happy in one sense that I have de-layed writing, because I can now speak at more length and in more precise terms of the special intervention of our very tender and sweet Mother, the Immaculate Virgm of Lourdes in favor of the most unworthy, it to-day (-A. B. DES ROCHERS, assistant postmaster, Arthabaskayille, P. Q., writes : "Thirteen years ago I was seized by a severe attack of Rheumatism in the head, from which I have nearly constantly suffered. After having used 'Thomas' Eclectric Oil for nine days, bathing the forehead, I have been completely cured, and have only used half a bottle. This I can certify under oath if you wish."——Rev J. Mal-lory, of Wyoming, N. Y. writes, "Dr. Thomas' Eclectric Oil cured me o, liton-bitistic science, "

se who may t remarkable that I talk so mucham so ready to speak to the world i only listen to me, and to preach th pel of the Christian Church (ap) o far for prelude and apology. what am I to speak about to day? will be in keeping with the occash at the same time practical for the which we live? I have been think when we are read women, livir interest enth century; here is a scho by the Fathers of St. Francis, wi their spirit from the Uniteenth-I this spot

NINETEENTH CENTURY AND

THE NINETEENTH CENTURY ANT TEENTH MEET, unite and harmonize. I am refe course, to the Christian spirit of th turies, which springs from the sam source. Well, there is another p strikes me, and it is this—that all every age and in the lowest as we bichest conditions of similators. highest conditions of civilization something before them as what or has been called, the *summum* the supreme end of life; and the of the two great currents of huma depends upon what it is men con summum bonum to be. I spea main currents because, from wh draw from a wide view over the of history from the first till now, seems perfectly evident—that the farious ends which men propose selves as worth living for, and t for, can be summarized into t those two ends can be sufficiently by saying that one vast mass of lives for itself, and its own bonum; and another vast mass bound; and another vast mass something not itself—lives for makes Him, not itself, the sound Draw a man out of the crowd the first mass, and compel him t truth, and say what he lives for declare to you, "I live to enjoy Draw a man out of the second semblage of humanity, and isk he lives for—what is the end of he will incontinently reply "I

Joy God." THE ONE CROWD IS ON A MIGH made with hands, and floating stream; the other is in the gr Salvation, tediously and laboro joy God." ing its way against the stread those everlasting hills upon v mits the eternal light of He continuously. I admit, of cou istence of all the cross currents and whirlpools, which create t sions and reactions in the gre of human life; yet still the ma are but two-either with th against, either in the direction against, etther in the direction may call subjective enjoymen: jective worship—either in the earth or of heaven. (Applat we can trace the action of the