THE OLD MAN'S STORY.

By ALBERT PIKE. The spring has less of brightness
Every year.
And the snow a ghastlier whiteness
Every year:
Nor do summer forward whiteness

Of the loves and sorrows blended Of the charms of friendship ended Of the ties that still might bind me Until time to death resigned me, My infirmities remind me Every year.

Ah! how sad to look before us
Every year,
While the clouds grow darker o'er us Every year:
When we see the b'ossems faded,
That to bloom we might have aided,
and in immortal garlands braided
Every year.

To the past go more dead faces
Every year.
As the loved leave vacant places
Every year;
Every where the sad eyes meet us,
In the evening's dusk they greet us,
And to come to them entreat us
Every year.

"You are growing old," they tell us,
"Every year;"
"You are more alone," they tell us,
"Every year;"
"You can win no more affection,
You have only recollection,
Desper corrow and dejection
Every year."

Yes ! the shores of life are shifting
Every year,
And we are seaward drifting
Every year;
Old places, changing, fret us;
The living move, forget us,
There are fewer to regret us
Every year.

But the truer life draws nigher Every year,
And its merning star climbs higher
Every year.
Exerty year.
Earth's hold on us grows slighter,
And the heavy burdens lighter,
And the dawn immortal brighter
Every year.

THE ENGLISH MARTYRS-BLESSED BALPH SHERWIN, PRIEST.

London Tablet.

An illustrious convert once said that if we would be glorified with Christ, whose fellow heirs we sre, we must also suffer with Him; and what St. Paul learnt by with Him; and what is, raul learns by his own painful experience many other converts from his days to ours have in greater or lesser measure experienced also. Such of our Martyrs as were called from heresy to Catholic unity amply verified the dictum of the apostle; nor does the case of the next on our list in anywise contradict the general rule.

case of the next on our list in anywise contradict the general rule.

Blessed Ralph Sherwin, born in Derbyshire, "at Rodesley, near Langford," became a Fellow of Exeter College, Oxford, in 1568, and six years later took his M. A. degree. The Catholic influences of the University told on him as on many another, and in 1575 he forsook Oxford and Protestantism, and followed the stream of distinguished men who had thrown in their lot with Dr. Allen in the rising seminary at Doual. There he prethrown in their lot with Dr. Allen in the rising seminary at Doual. There he prepared for holy orders, and in company with a large band of fellow-students, one of them being Blessed Lawrence Johnson, or Richardson, afterwards martyred, was priested on March 23d, 1577. A Grecian and Hebraist of repute, before he left Oxford, and no unapt scholar in the higher studies of his new university, Ralph Sherwin was not deemed fitted for the English mission till he had spent three years in further training in the centre of the Christian world. It certainly could not be said of him, as it was said of the late Anglican Bishop of Manchester, in last week's Athenœum, that "he showed little or no interest in the philosophical or theological problems which engrossed the attention of his colleagues," nor that "he had no tastes for scientific theology, doctrinal differences, ritual obdoctrical differences, ritual ob-or even for ecclesiastical hisservances, or even for ecclesistical his-tory;" such a temper of mind, though power upon earth. To fight that terri-admirably fitted as a preparation for the amplican episcopate, was not exactly suited to one who was called to be a priest and teacher of truth to a people that had been robbed of its faith. Prepared by five years of hard study, and filled with a holy zeal to emulate the labors and chare the sufferings of the missionaries who out towards England in 1580 in company with the venerable Dr. Goldwell, Bishop with the venerable Dr. Goldwell, Bishop of St. Asaph, who was then contemplating a visit to this country for the purpose of administering Confirmation to the sorely tried faithful who were in such need of the strength which that Sacrament alone can give. The Bishop being unable to proceed further than Rheims, Blessed Ralph went forward on his way alone, and began his labors, and ended them in London. For before very long he was arrested in Mr. Roscarrock's chamber in London, and lay for a month in the Marshalses prison with a great pair of shackles on his legs night and day. One or two anecdotes of this part of his imprisonment have been preserved. There was with him in captivity a young gentleman of Essex, John Paschall by name, a former scholar of our martyr's at Orford, who, being of a sanguine com-Oxford, who, being of a sanguine com-plexion and fervent in his religion, would often times break forth into zealous speeches, after the manner of St. Peter before his denial of his Master, whereat "Mr. Sherwin would always reprove him, saying, 'O John, John, little knowest thou what thou shalt do before thou comest to what most enact do better thou collects with a little grief to the martyr," who was no sooner removed to the Tower than his old scholar and companion fell away through "frailty and upon fear of torments that were threatened unto Him." Another story is told us by Luis de Grenada. Though the preacher was a prisoner, the Word of God which he delivered was not bound, and by the exhortations of the holy man many Catholics were animated to suffer everything for their religion. And it happened also that two men in an adj inling cell who for some strange doctrines deemed hersetical even by the Church of England—"below the lowest depths a deeper still" had been cast into prison, hearing the joyful exclamations of the man of God at the prospect of his approaching death, took him to be a madman; but their amusement was turned to amazement when being once in his company they raw him, when t.' And so it fell out with no little grief to

them over that they both begged to be made members of the Catholic Church, so that it came to pass that the two prisoners who had been hitherto punished for heresy were henceforth sufferers for their Catholicity. Ever ready to forward the cause of truth, blessed Ralph Sherwin accepted a challenge which certain ministers of the Establishment had thrown down, but before the disputation could take place the zealous champion of the faith was removed to the Tower. There he remained in close confinement for a twelvemonth, the monotony of his life being broken only by his being "sundry and several times examined and racked," After his first racking he was laid out "in a great snow;" Mr. Roscarrock that "layman, braver than many priests," in whose house he had been arrested, being kept close by to hear his groans. A second time he was stretched upon the rack, after which he lay in a swoon for five days and nights. After these preliminaries he was considered to be in a fit state for an interview which the Archbishop of Canterbury and the Bishop of London inflicted upon TAKE FOR EXAMPLE THE DEEP-SEATED,

which he lay in a swoon for five days and nights. After these preliminaries he was considered to be in a fit state for an interview which the Archbishop of Canterbury and the Bishop of London inflicted upon him, in which those worthies, with an assurance comparable only to Satan's when he promised "all the kingdoms of the world and the glory of them," assured their poor mangled victim that the second bishopric in England should be his if he would but go once to St. Paul'a. This tempting offer being refused, for what would it have profited Ralph Sherwin if he had gained the whole world and lost his own soul? an attempt was made to shake by arguments that noble faith of his which was proof against the allurements of a mitre under Queen Elizabeth; and Clarke, Fa'ke, Whitaker and other ministers were admitted to the Tower to hold a conference on debated matters of religion with the half-starved and rack-torn confessors, Campion and Sherwin. Blessed Sherwin's akill in debate was well known, and "never was a man so held up to the wall in his life" as the unfortunate man who was bold enough to enter the lists with the reholar of three famous universities.

In 1581, on St. John Baptist's Day, Blessed Ralph was sent for to be examined; and on refusing to attend the new-fangled service called the Common Prayer, he receiving notice of a forthcoming indictment on that account in accordance with a statue recently devised. The order of his life for the remainder of his days showed him to be a true servant of God; "his spare diet, his continual prayer and meditation, his long watching, with frequent and sharp discipline used upon his body, caused great admiration to his keeper, who would always call him a man of God, and the best and devoutest priest that ever he saw in his life."

Brought to the bar with Father Campion, and with him condemned, he was also to be a sharer in his last agony and martyrdom. Dragged through the streets of the metropolis to the gallows at Tyburn, December 1st, 1581, he was a witness of the brave de mariyadom; a martyrdom of faith, for refusing to barter away his soul for novel and pernicious doctrines; a martyrdom of charity, for preferring torture and death itself to the betrayal of those fellow Catholics and fellow priests whose lives were in his hands.

CATHOLICS AND NON-CATROLICS.

SIR:—The non-Catholics are accustomed to look at the church of Rome as the most daugerous and treacherous of which extend all over the world. If at any time, whether in Russia, Germany, Ireland, etc. members of that terrible adversary, who are ground down to poverty and abjection on account of their faith, are making any efforts to raise their, heads from the dust, at once their heads from the dust, at once clusters of pastors hasten to work up and stimulate the passions of the societies above mentioned in order to prevent the emancipation of a long persecuted people. Fiery speeches are made to excite the vilest creatures among the mobs, taverns get filled with these noble defenders of their creeds, which are represented to them as in danger, orgies become the order of the day, in which the most blasphemous language is used against God's Holy Church and His Saints, and finally the deeds follow, as we have witnessed alas, too often: such as in Toronto and Kingston lately.

On the other hand the "perfidious church of Rome" which suffers with patience and charity the iniquitous and criminal deeds at the hands of those un-Christian as well as demoralized institutions, never ceases

as the angles of those un-Caristian as well as demoralized institutions, never ceases from praying to Our Merciful Father, imploring Him on behalf of the flock which was intrusted to the feeding care

which was intrusted to the feeding care
of St. Peter, by our Divine Lord. Daily
prayers are made for her enemies and
persecutors, heretics and infidels.

I will now ask our separated brethren
to calmly draw their conclusions from
the above facts, and ask them which side
is more in harmony with Christian
Revelation and will be more favorably
heard before the Throne of our just heard before the Throne of our just Heavenly Father? LUDGER BLANCHET.

Ottawa, June 1st, 1887.

Horsford's Acid Phosphate IN NERVOUS IRRITABILITY.

Dr. B. B. GROVER, Rushford, N. Y., says. "I have prescribed it for nervous irritability, with marked results."

THE PROTESTANT IDEA OF DEVOTION TO OUR LADY.

London Universe.

At SS. Mary and Joseph's Poplar, a course of lectures was commenced on Sunday evening by the Rev. James Lawles, M. R., the subject being "The Protest At SS. Mary and Joseph's Poplar, a course of lectures was commenced on Sunday evening by the Rev. James Law les. M. R., the subject being "The Protestant Idea of Devotion to the Blessed Virgin Mary, this ished Church, and above all according to the particular feeling of parties in the Established course, and to give strength to be to a certain extent controversial, I am anxious above all things to avoid wounding feelings, whether they be Protestant to Catholic. And should any word escape me which should grate upon the religious feelings or sensitiveness of any of my audience, let that word be softened in its sound, at the same time maintaining the truth. I must now humbly beg our good God, through the intercession of her whose cause I wish to defend, to bless my undertaking, and to give strength to my words and docility to your minds and hearts, that whilst I speak you may give quick and ready ear, that we may both profit for our instruction here and our eternal happiness hereafter. The solid mass of religious bigotry and opposition on the part of Protestants is not so much primarily from an innate dislike to our creed and profession as to an absolute want of knowledge of what we really do profess and believe. And where I blame Protestants is this: that two often, instead of inquiring what the Catholic Church is a few of the profession as to an absolute want of knowledge of what we really do profess and believe. And where I blame Protestants is not so much primarily from an innate dislike to our creed and profession as to an absolute want of knowledge of what we really do profess and believe. And where I blame Protestants is this: that two often, instead of inquiring what the Catholic Church is a few of the profession as to an absolute want of knowledge of what we really do profession as to an absolute want of knowledge of what we really do profession as to an absolute want of knowledge of what we really do profession as to an absolute want of knowledge of what we really do profession as to an absolute want of

principle, morality, and all social independence.

TAKE FOR EXAMPLE THE DEEP-SEATED, that have for ages cankered the Protestant mind with regard to convents, the confessional, indulgences, and the like. And it needs but to put one question to each one's individual self. Would not public opinion, the press and our well-loved and well-educated law-courts have crushed and stamped out long age all the abuses and irregularities of the Catholic liturgy and discipline should such have excisted? If it is worth while examining what we, Catholics, protess and the Church teaches, who is our guide in all things, let that examination be fair, unprejudiced, and entirely with a view to find out the truth, and to profit by the discovery. This I would particularly recommend in the consideration of that much assailed, because entirely misunderstood tenet of our Catholic worship, which I am now about to submit to you may find it in your hearts to re-ceole in the Blessed Virgin, The heading of this my first lecture, "The Protestant Idea of Devotion to the Blessed Virgin, The heading of this my first lecture, "The Protestant Idea of Devotion to the Blessed Virgin, The heading of this my first lecture, "The heading of this my first lecture, "The protestant Idea of Devotion to the Blessed Virgin, The heading of this my first lecture, "The heading of this my first lecture, "The protestant Idea of Devotion to the Blessed Virgin, The heading of this my first lecture, "The protestant in the work in the protestant that the can consideration to the Blessed Virgin, The heading of this my first lecture, "The protestant in the condition of that which is really due to the Blessed Virgin, or, as a fair and presty correct answer to these the would be a protess of the protess and the condition of the work in the protess and the condition of the many that the protessant and the p blish what they call an age of Mary, in which she was to be the sole centre of worship and the source of all good to mankind. Again,

WE ARE CALLED WORSHIPPERS OF IDOLS in this that we bow down before images of the Virgin in our churches, and that if we burn a candle before these images if we ourn a candle before these images and put some money in a box and count so many "Hail Mary's" on beads we will get our sins forgiven. Further, that we look upon these beads as a sort of charm look upon these beads as a sort of charm to drive away the devil, and that as such we wear them about our persons as cer-tain superstitious people wear a piece of sealing wax to keep away the fairies, or write their names around the ring, worm to dispel the disease. This, as I have described it, is the Low Church and Dis-serting notion of Cathelia descriper to senting notion of Catholic devotion to the Blessed Virgin. The High Church body in the Church of England in their estimin the Church of England in their estimate of our Catholic devotion are not quite so erroneous. They are quite will ing to concede that many falsehoods have been circulated about Catholics and their devotion to the Virgin, but at once drift into the conclusion that there are two opposing streams of thought in the Catholic Church; one party wishing to use respectful devotion to Mary as the Mother of Jesus Carist, and to ask her prayers; the other making her practically Mother of Jesus Carist, and to ask her prayers; the other making her practically a goddess, and breaking away from all moderate veneration of her as the Mother of the Saviour, and giving her fanciful and extravagant titles which sooner or later is bound to

THE POPULATION INTO GROSS IDGLA-

Not, they continue, that we think this latter phase of devotion to the Blessed Virgin is to be regarded as a part of the real religion of the Catholic Church, but as an excresence developed mainly in southern countries like Italy, Spain and

olics were animated to suffer everything says. "I have prescribed it for nervous for their religion. And it happened also that two men in an adjoining cell who for some strange doctrines deemed heratical even by the Church of England—"below the lowest depths a deeper still" had been cast into prison, hearing the joyful exclamations of the man of God at the prospect of his approaching death, took him to be a madman; but their amusement was turned to amazement when being once in his company they saw him, when the time had come for the recital of his Office, break off his conversation, and after prostrating on the floor, give himself to his devotious with extraordinary piety and reverence. In a few days he so won

dainty stanzas from "Reverie" :

"At eve, as the sun sinks low in the west, And its streamlets are kissing each hill, 'Ils sweet to recline 'neath a bright Autum tree That is brooding in silence so still;

To watch the dark mantle of night fall down And wrap the cold shoulders of day,—
O golden hour in the Autumn of life,
Stay, linger with hope's bright ray.

Mr. O'Hagan is particularly happy in

Look back through vistas of the past, And view the forms of olden days— The waves have ebb'd, our thoughts tak Old hight—Old hearts are singing boyhoods' lays; Hear in the hails that classic step That tells of @ssar's march through Gaul, and how the Greek in Virgil's Verse Spua out a tale for Ilium's fall.

But hark! from out the belfry tower A chiming summons greets each class, And E man, Greek and sons of Gaul, With baseballs storm the narrow pass; In centre field 'tis *Hector's catch, With Achilles behind the bat; "The pitcher oft goes to the well" But never is broken up for that.

And out upon the velvet green
The battle rages fierce and long,
The Rugby rules are all the go,
The bail pitched round like some old song
Beside the flag great Cae as falls,
For Brutus kicked him in the shin—
The victor runs, the varquished cries,
"The goal! the goal! tu quoque Quinn!"

The little volume we have criticize

humorous in verse :

THE SANCTUARY

OF THE BLESSED VIRGIN IN THE HILLS OF

GALILEE.
Mr. Kinglake in 'Eothen.'

I crossed the plains of Eschreion and entered amongst the hills of beautiful Galilee. It was at sunset that my path brought me sharply round into the gorge of a little valley, and close upon a grey mass of dwelling that lay happily nestled in the lap of the mountain. There was only one shining point still touched with the light of the sun, who had set for all besides; a brave sign this to the holy Shereef, and the rest of my Moslem men, for the one glittering summit was the head of a Minaret, and the rest of the seeming village that had veiled itself so meekly under the shades of evening was Christian Nazaret!

Within the precincts of the Latin convent there stands the great Catholic Church which incloses the sanctuary—the dwelling of the Blessed Virgin. This is a grotto of about ten feet either way, forming a little channel or recess, to which you descend by steps. It is decorated with splendor; on the left hand a column of granite hangs from the top of the grotto to within a few feet of the ground; immediately beneath is another column of the same size, which rises from the ground as if to meet the one above; but between this and the suspended pillar there is an interval of more than a foot; these fragments once formed a single column, against which the angel leant when he spoke and told Mary the mystery of her awful blessedness. Hard by, near the altar, the Holy Virgin was kneeling.

I had been journeying (cheerfully indeed, for the voices of my followers were ever within my hearing), but yet, as it were, in solitude, for I had no comrade to whet the edge of my reason, or wake me from my noon day dreams. I was left all alone to be swayed by the beautiful circumstances of Palestine traveling, by the clime and the land, with all its mighty import, by the glittering freshness of the sward and the abounding masses of flowers that furnished my sumptuous pathway, by the bracing and fragrant air that seemed abadowy now, and floated before me so dimly, the one overcasting the other, that they left me not one sweet i

ness transcending mortal shapes.

I came to Nazareth, and was led from the convent to the sanctuary. Long fasting will sometimes heat my brain, and draw me away from the world—will and draw me away from the world—will disturb my judgment, confuse my notions of right and wrong, and weaken my power of choosing the right; I had fasted, perhaps, too long, for I was fevered with the zeal of an insane devotion to the Heavenly Queen of Christendom. But I knew the feebleness of this gentle malady and knew how easily my watchful reagon if ever so slightly provided. ful reason, if ever so slightly provoked, would drag me back to life; let there be but one chilling breath of the outer world, and all this loving piety could cower and fly before the sound of my own bitter laugh. And so, as I went, I trod tenderly; not looking to the right nor to the left, but bending my eyes to

the ground.

The attending friar served me well led me down quietly, and all but silently to the Virgin's home. The mystic air was so burnt with the consuming flame of the altar, and so laden with insense, that my chest labored strongly and heaved with luscious pain. There, with beating heart, the Virgin knelt, and listening, I strived to grasp and hold on with riveted eyes some one of the famed Madonnas, but of all the heavenly faces imagined by men. there was none that nietly, and all but silently Madonnas, but of all the heavenly faces imagined by men, there was none that could abide with me in this very sanotuary. Impatient of vacancy, I grew madly strong against Nature, and if by some awful spell—some pious rite I could—oh! most sweet religion, that bids me fear God and be pious, and yet not cease from loving! Religion and gracious custom commanded me that I fall down loyally and kiss the rock that Blessed Mary pressed. With a half consciousness—with the semblance of a thrilling hope that I was plunging deep, deep, into my first knowledge of some holy mystery, or of some new, rapturous and daring sin, I knelt and bowed down my face till I met the smooth rock with my lips. One mo ld pagon demon within me, woke up and fiercely bounded—my bosom was lifted, and swing...st hough Itsuched her warm. Stay, linger a while, oh thy sapphire hues, And paint me a vision so brigat, That the past and the future shall blend into one. Like a day and a star-cheering night. his poems commemorative of school days. "Memory's Urn," full of grateful tenderness, is dedicated to the profes-sors and students of St. Michael's College, Toronto, while "Memor et Fidelis," a poem of much merit and reminding one of the commemorative poems of Dr. Holmes of Boston, is inscribed to the professors and students of Ottawa Uniersity. Here is a nice embalming of the old pagon demon within me, woke up and fiercely bounded—my bosom was lifted, and swung—as though I touched her warm robe. One moment—one more, and then the fever had left me. I rose from my knees. I felt hopelessly sane. The mere world re-sppeared. My good old monk was there, dangling his key with listless patience; as he guided me from the church, and talked of the refectory and the coming repast, I listened to his words with some attention and pleasure.

Consumption Surely Cured.

To THE EDITOR—
Please inform your readers that I have Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully. O. address. Respectfully, Dr. T. A. SLOCUM,

Branch Office, 37 Yonge St., Toronto. Nature Makes No Mistakes.

Nature makes no mistakes.

Nature's own remedy for bowel complaints, cholera morbus, cholic, cramps, vomiting, sea sickness, cholera infantum, diarri ces, dysentery, and all diseases of a like nature belonging to the summer season, is Dr. Fowler's Extract of Wild Strawberry, which can be obtained of all dealers in medicine.

GLIMPSES OF MISSIONARY LIFE.

From Annals of the Holy Childhood.
Rev. Father Frenna, of the Society of Jesus, a missionary in Alabama, lately wrote the following letter, which gives interesting details of missionary life in that part of the great republic: "Selma has a population of 9,000 or 10 000 inhabitants, and the mission which depends on it covers an area of 450 kilometers long by 75 to 100 wide. I am continually travelling; my return to Selms, which is about every two weeks has for its sole object the renewal of my provisions of wine and hosts; since Lent I have not remained in it twenty-four hours in succession. I celebrate Mass wherever I stop, whether Catholics live in the place or not. Very often do I find poor souls that have not seen a priest for twenty-five years; they are Catholics in heart, but entirely devoid of instruction. As to children that are old enough to make their first Communion, to prepare them worthily for that holy action I would be obliged to take them all with me to Selms for about a month; to realize which I would need at least 2,000 francs. It is impossible to ask anything of the Catholics, as the msjority are even un-From Annals of the Holy Childhood which I would need at least 2,000 francs. It is impossible to ask anything of the Catholics, as the misjority are even unable to aid the missionary to meet his expenses. In the four principal localities, towns having a population of from 3,000 to 5,000 inhabitants, we have erected modest chapels wherein I celebrate Mass once a month. In each of them my congregation comprises five or six families, at the utmost thirty Catholics, the majority workingmen, and, with that, it is with difficulty that I gather them together.

that, it is with difficulty that I gather them together.

"I prefer to ledge in the houses of the directors of the works or mines; they are nearly all Protestants, nevertheless they receive me kindly, and thereby I gain access more easily to my flock. I go into coal mines several hundred feet deep to seek the sheep of my flock, and my pains are often well repaid by the consolations which I experience; I have heard this year, the confessions of more

into coal mines several hundred feet deep to seek the sheep of my flock, and my pains are often well repaid by the consolations which I experience; I have heard, this year, the confessions of more than seventy five persons who had not approached the Sacraments for years ..." What are our sacrifices compared with those of these good missionaries!

Rev. Augustus Brabant, a Belgian missionary, writes from Hesquiat (Vancouver) to His Lordship the rector of the American College at Louvain: "It is with great pleasure that I inform you of the marriage of Miss Clotilda Pattpayaoula, daughter of the Hesquiats' chief, with Mr. Agustus Mamakweg, who belongs to the aristocracy of the same tribe. Let me tell you at once that Clotilda Pattpaya-oula is the sister of Mattahaw, the young Hesquiats' chief who, nine years ago, tried to kill me, but only succeeded in wounding my right hand, my breast, and my back.

"This young lady came, not long ago, to my cabin and asked me to baptize her; a few days later she was bethrothed to a Christian Indian and received the nuptial blessing from the same hand which her brother had maimed and mutilated. Nine years ago the Indians of the tribe were pagans, and it is in this very mission that Mattahaw committed his crime. His sister, Clotilda, lived about eight or nine miles from here. The Indians, incensed at the outprit's act, seized the young girl and carried her to the plot of ground before my cottage; they soon devised means to kill her in order to revenge the evil done by her brother. When the scheme had been well prepared, an old savage rushed wildly into my hut where I laid, awaiting death at every moment (for my wounds were very serious); he desired my approbation, which was simply to allow them to kill the young girl. While the old man spoke, his hair bristled up, his lips frothed, and his limbs shook most horribly. I gave immediate orders to have the young life with Mr. Augustin Mamakwee. Always and everywhere do the Apostles of the true Gospel show heroism."

In our last number mi

of the true Gospel show heroism."

III.

In our last number might have been noticed the new organization which has been lately established in Brazil for the benefit of the Holy Childhood. Bishop Esberard, Director of the Holy Childhood in the above country, and President of the General Council of Rio Janeiro, writes thus: "Gur dear association, through the blessing of God, is being wonderfully developed. It is making rapid strides in all the parishes of this diocese, thanks to the intelligent activity of our zealous people. All exhibit an exceptional devotedness; the series are multiplying day by day, and the names of nearly 10,000 associates already adorn our lists. The association has been firmly established in the diocese of Ceara, owing to the protection of His Lordship, who has named one of his most zealous priests diocesan director; in less than three months the associates numbered nearly 2,000 in the small town alone of Fortaleza, capital of the diocese and of the province of Ceara. Ask our young associates to implore God to show of down his blessings upon my efforts in behalf of the association. The foregoing lines suffice to show our associates, what we may expect from the exceptional zeal and devotedness of our foregoing lines suince to show our associates, what we may expect from the exceptional zeal and devotedness of our Brazilian director; they will hasten, no doubt, to correspond to his desires, and to beg of God, with us, that He may crown this ardent zeal as it deserves."

For constitutional or scrofulous catarth, and for consumption induced by the scrofulous taint, Ayer's Sarsaparilla is the true remedy. It has cured num-berless cases. It stops catarrhal dis-charges, and removes the sickening odor —indications of scrofula.

A Professional Opinion.

Rev. F. Gurner, M. D., of Listowell, Ont., says regarding B. B. B., "I have used your excellent Burdock Compound in practice and in my family since 1884, and hold it No. 1 on my list of sanative remedies. Your three busy B's never sting, weaken or worry."

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.