

Horrors of Dyspepsia

Sour Stomach, Heart Palpitation, Nervous, Sleepless

Now Able to Do All the Housework - What Cured Her.

The excellent qualities of Hood's Sarsaparilla as a stomach tonic and appetizer enable it to relieve and cure dyspepsia even when cure seems hopeless.

C. I. Hood & Co., Lowell, Mass.: "Gentlemen:—I have been sick for about six years with dyspepsia with all its horrible nightmares, such as sour stomach, flatulency, palpitation of the heart, insomnia, etc., and all that time I have tried almost every known remedy and the best doctors in the state, but nothing did me any good. I was very

Weak and Nervous.

About five months ago I commenced taking Hood's Sarsaparilla, and after using five bottles I am able to do all my housework and feel better than I have in several years. Also, my husband had pneumonia last winter and his blood got very bad; he had rheumatism and could scarcely walk. He commenced to take Hood's Sarsaparilla and in a short time he was better in every way, his rheumatism has left him and is in better health than for a long time." Mrs. W. J. WILLET, Mt. Holly, N. C.

Still Praising Hood's.

"Dear Sirs:—I am still praising Hood's Sarsaparilla for the great benefit both myself and husband derived from its use and I do not hesitate to say it is the best medicine we have ever used in our family."

Mrs. W. J. WILLET, Mt. Holly, N. C.

Hood's Sarsaparilla is the One True Blood Purifier. Sold by all druggists. \$1.50 per bottle.

Hood's Pills cure all Liver ills and Sick Headache. 25c.

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ALCOHOLISM—THE LIQUOR HABIT.

A new home treatment, known as the "Dyke Cure" by which every victim of the liquor habit can be permanently cured of all craving or desire for intoxicants.

This is a purely vegetable medicine taken by the mouth, and can be taken without the knowledge of any other person.

We can speak from personal knowledge of the good work done in this city by the Dyke Cure for Intemperance, and the consulting physician, Dr. A. McTear, guarantees that the remedy will do all that is claimed for it.

In proof of this, he is willing that we become the custodians of each free bottle, until the end of the treatment, when, in the event of its failure to cure, we are authorized to return the same to the party who sent it.

Many cases in this city have been cured since August last, and only such families can truly appreciate the great happiness now enjoyed.

Thos. Coffey, Publisher CATHOLIC RECORD.

A WOMAN OF FORTUNE

By CHRISTIAN REID, Author of "Armine," "Philip's Restitution," "The Child of Mary," "Heart of Steel," "The Land of the Sun," etc., etc., etc.

CHAPTER XXVII. "WHAT SHALL MY MESSAGE BE?"

It was the day following the one on which Tyronnel left that Cecil and Kathleen met by accident in one of the churches to which they were both much in the habit of going.

It often happens that small embarrassments are almost as hard to deal with as more serious ones. Cecil had found this to be the case when he had the question of how she was to meet Miss Tyronnel, or whether she should make any effort to meet her at all, presented itself to her mind.

How little one ever knows one's self and one's own weakness! she thought, in deep humility. "How little could I have conceived the possibility of losing self-control as I did! I deserve all that Jack and Nelly ever thought of me. No wonder they are in terror of my committing some great imprudence—giving away half my fortune, or bartering the whole of it for a coronet, as they fear I may sometime do. I despise myself! It shall be a lesson to me. But—how can I extricate myself now from this dreadfully awkward position?"

She was passing slowly along the nave on her way out of the church as these thoughts filled her mind; and, as if in reply to the question she had asked herself, her gaze was magnetically attracted. Looking up, she encountered the gentle regard of Kathleen Tyronnel's soft dark eyes.

What was there in Kathleen's glance, what in her own, that immediately dissolved the sense of constraint which, so long as they did not meet, each felt toward the other? Probably neither could have defined in words how it was that soul spoke to soul so plainly; but their hands were extended as by a single impulse almost as their eyes met, and if there was the faintest shadow of restraint now it was not on Kathleen's side.

"I am so glad to have met you!" she said, when they were without the door of the church. "You will have the charity to come and stay with me to-day, will you not? Mamma's cold is still so bad that she can only lie on the sofa with a book; and," she added, with a pathetic tone of entreaty in her voice, "I am feeling so lonely!"

"I would come," answered Cecil, "but I am very anxious to get my mail this morning. I was disappointed yesterday in hearing from home, and I am hoping for letters to-day."

"Ah? Then I cannot expect it," said Kathleen; who, however, looked so very much disappointed that Cecil paused and said:

"I cannot stay with you long, but if you will give me some breakfast—"

"You have not breakfasted?" cried Kathleen, hastily. "Come at once, then."

And entering the carriage, which was now waiting, they drove to Mrs. Tyronnel's apartment. Not a word was said of the subject which engrossed the thoughts of both until, breakfast over, they went into the salon. Then, as Cecil's eyes sought and involuntarily rested upon the spot where Tyronnel stood the last time she had entered that room, Kathleen's arm stole around her, and her gentle voice said:

"You have forgiven him, Cecil?"

"It is I who need forgiveness, I think," Cecil replied, a flush of bright color dyeing her staid face. "I am very conscious now how unreasonable I was."

"Then I may show you this," said Kathleen, putting an envelope into her hand.

As she walked to the window to examine it, she saw that it was addressed by Tyronnel—but to his sister, not herself; and on taking out the enclosure it proved to be only a few words written on the back of a card, which he had sent from the station when about to start:

"I did not see her. Find out if I may write, and telegraph me one word—'Yes' or 'No.'"

She stood gazing at the clear, decided characters for several minutes before returning to Kathleen, who had

sunk into a deep chair, and now lifted her eyes with questioning glance.

"You understand?" she said, as Cecil sat down near her in silence. "What shall my message be? 'Yes' or 'No?'"

"Yes," answered Cecil, looking bravely into those questioning eyes. Several hours later she was sitting in her own room, reading the letters she had spoken of, among which she found one from Madame de Verac urging her to come to Paris for the spring.

It was the second time that this invitation had been pressed upon her, the Vicomtesse having written before, announcing the marriage of her nephew, and reminding her young relative of the latter's promise to return to her. Cecil had then waived the question with a general promise that later in the season she would try to return to her. Verac's entreaties that she would come soon being now very earnest, she was considering what excuses she could make for postponing her visit longer, and at last decided that, as there really was no reason why she should not go at once, she would write the next day and set a definite time for her journey.

She felt less hesitation at leaving her two companions than she would other wise have done from the fact that, as their apartment had been engaged for six months, the curtailment of her own stay would not in the least degree render necessary their leaving Rome sooner than they had all along intended. And having settled this point with them her mind was at ease. She disliked leaving Kathleen Tyronnel; but already she had conceived the idea of endeavoring to prevail on Mrs. Tyronnel to try the air of Paris for her daughter's health as the spring advanced, feeling sure that Kathleen would second her wishes and arguments.

These details of her future movements being thus decided upon, her spirits rose from the depression under which she had been laboring ever since her misunderstanding with Tyronnel; and she looked so radiantly lovely as she entered the salon before dinner that Craven, who chanced to be one of the guests that day, fixed on her a glance in which admiration and a sort of disapproval were equally perceptible—perceptible at least to Grace Marriott. It was an unusual blending of expression, she thought, and wondered what mingling of sentiment it reflected. "It seems impossible," she said to herself, "that he could pass her by to admire me. Can he have been her lover in Paris?"

Though the farthest in the world from what could be called a jealous nature, and though more than ready always to acknowledge excellence in another—especially in Cecil, for whom she entertained not only the greatest admiration, but also the warmest friendship—the conjecture thus suggested to Grace was not agreeable. She had been considering Craven's parting adjuration of the day before, and there was beginning to dawn on her mind—or it might be her heart—a thought that, after all, Art would be rather a cold atmosphere to dwell in permanently—alone. She was, moreover, both touched and flattered by the regard of such a man, and had gone so far as to think of a favorable reply to his suit. And now the idea that it might perhaps be Cecil's rejected admirer to whom she was on the point of giving her heart caused a strong revulsion of feeling, with a sense of something like pain which astonished her.

During dinner she found herself regarding her friend and her lover with very curious observation, Craven meanwhile being intent on the problem of what seemed to him the strange inconsistencies of Cecil's conduct; and the explanation which finally presented itself to him quite startled Grace when he suddenly said, as he leaned over the back of her chair after they returned to the salon:

"I am beginning to suspect that instead of the fine nature with which my imagination had invested Miss Lorimer she is very commonplace in her faults of character."

her manner was a little forced. But there is no mistaking the genuineness of that—as Cecil's low but unrestrained laughter came to their ears. Grace made no immediate reply. She was almost as much puzzled by the seeming inconsistencies he pointed out as was Craven himself, who presently resumed:

"It is not alone her attitude toward Tyronnel that has suggested my change of opinion about her. Not that taken alone, I mean, but in connection with what went before it. Did she ever tell you that the Comte de Verac was very much in love with her?"

"No," replied Grace, with a certain severity of tone which amused him, "she never did. On the contrary, she told me that negotiations were already in progress when she arrived in Paris for the marriage which has now taken place; and that she liked the young Count exceedingly, not only because he was charming in himself, but also because she felt perfectly safe from annoyance either from or about him."

Craven shrugged his shoulders. "She was not quite candid," he remarked. "She escaped the annoyance of a proposal of marriage only by carefully concealing the fact that she is an heiress. De Verac was openly, distractingly in love with her."

"You speak as if she were to blame for it," said Grace. "I am not surprised at her reticence. But I had inferred something of the kind from her leaving France so suddenly—and," she added, "because most men who come in contact with her also fall in love with her."

"I never did, I assure you," he said, with a smile. "I have never been anything in sentiment any more than in fact but her friend."

Grace looked up with an answering smile. "I wonder," she said, "that since you seem to resent Mr. Tyronnel's supposed wrongs so much, you do not exercise the privileges of a friend, and call Cecil to account about it."

"That I could not venture," he replied. "She is not a person with whom any one, even her nearest friends, can take a liberty."

But he remembered that he had taken the liberty of speaking to her very freely about De Verac, and the instinct which warned him to leave Tyronnel's name unmentioned now suddenly caused him to say to himself:

"This is a different affair. After all, she may intend to marry him."

TO BE CONTINUED.

THE MONTH OF MARY.

"The merry May hath pleasant hours, and dreamily glide, As if they floated like the leaves upon a silver tide;

The trees are full of crimson buds, the woods are full of birds, And the waters flow to music like a tune with pleasant words."

The month of May—the beautiful month of flowers, comes once more to greet us with its genial sun, its balmy breezes and floral gifts. Under its benign influence all nature assumes the fairest and loveliest aspect. The tall trees put on their richest foliage; the fields are clad in their gayest attire; the placid waters reflect a thousand glories on their mirrored surface; the woods resound with ceaseless songs of praise; the butterfly with its beautiful wings of varied colors, tells us that this is the month of May; the busy bee wings its rapid flight from flower to flower; sweet fragrance scents the air; all nature weaves a floral wreath to crown this lovely month. Yes, to all and every one, this seems the most delightful season of the year; but to the pious Christian it seems immeasurably more beautiful than to all others—for it is likewise the month of Mary. Beautiful in the order of nature, the Church has rendered this month beautiful in the order of Grace—it has consecrated its loveliness to her, who is, par excellence, the mother of beautiful love—the immaculate—the undefiled—the sweet Virgin Mary! The month of May is the harbinger of fruitful Summer, and of golden Autumn. Mary is the lovely herald of Grace and Salvation to the world. During the month of May the trees put forth their blossoms, which are to be subsequently laden with rich and luscious fruits. Mary is the beautiful flower which promises to man rich golden fruits of holy love. If lovingly May did not come to rejoice the world, golden Autumn would never shed its glories. If immaculate Mary had not brought forth the flower of Jesse, the expected of the nations, men would yet pine under the manacles of sin—would yet hunger after the bread of life. May brings hope and joy to the world. Mary offers crowns of glory to those who choose to wear them. How meet, then, is it to consecrate this lovely month to the Queen of Heaven! Be zealous Virgins—be zealous Christian youths, during this lovely month, in the service of Mary. Gather bright flowers to deck her altar; and offer her your hearts—the fairest flower she loves to accept. Ask her to bless you, and shield you from sin. She is the "mother of beautiful love, of fear, and of holy hope." All graces to men come through Mary; she is the mediatrix between man and her divine Son, as He is the mediator between the world and His Heavenly Father.

When fevers and other epidemics are around, safety lies in fortifying the system with Ayer's Sarsaparilla. A person having thin and impure blood, is in the most favorable condition to "catch" whatever disease may be floating in the air. Be wise in time.

TEMPERANCE NOTES.

Sacred Heart Review. The natural, temperate, and necessary beverage for the thirsty is water.—St. Clement.

Heart trouble caused by the selfishness of others, in indulging to excess in alcoholic stimulants, is the most deadly grief that can attack the human soul.

"I will tell you," said a gentleman not long since, when conversing with a friend on temperance, "how much it cost me to open my eyes on this subject. I commenced housekeeping with a beautiful supply of liquors; I continued this way till my eye became a drunkard. Then my boys were opened."

The most horrible picture of heathenism is that picture of a woman who carries her sweet babe to the banks of the Ganges and tosses it on its turbulent waters, watching its murmuring lips sink beneath its side; but here in Christian America we watch 200,000 a year, hopeless drunkards, take their wives and children and throw them into the turbulent waters of a drunkard's life.

Every member of the total abstinence cause should display to the world at large his faith in the principles by wearing proudly the insignia of the society. It will help you as well as others, for people seeing the button are incited to find the meaning thereof, and it induces others to wear it. Oftentimes it helps the wearer in many ways, for sometimes it is our lot to be in a strange place, and if we display our button there may be members not wearing the button, but they recognize it at once, and the wearer finds a friend; so you can see it is a benefit to show your colors.

At one place in England, where a large amount of brick-making is carried on and where the amount of each man's work, the number of days lost by sickness, or otherwise, and the deaths were made matters of record, the rules of the service allowed to every man a mug of beer at each meal. But there were among the workmen quite a number who wholly abstained from the use of beer and every other intoxicating drink. An examination of the record showed that the average amount of work done per annum by the beer-drinkers was a large percentage less than that done by those who wholly abstained, while the number of days lost by sickness was greater.

Intoxicants and the Sick. As to the use of alcohol in common colds, plenty of hot water, both internally, is safe and far more effective. If in collapse or the low forms of fever, a stimulant is required, some of the forms of ammonia are far better than alcohol. If you need a tonic, Peruvian bark or some of its alkaloids are more reliable.

In reference to pneumonia and typhoid fever, it is better to use nothing than alcoholics. Their employment here is positively hurtful, and we can not doubt, has cost many a patient his life.

In regard to pneumonia, it is now well established that with alcohol in the blood less oxygen is carried from the pulmonary to the systematic capillaries, or, in other words, the oxygenation of the blood is lessened by it when it ought to be increased. It also lessens the molecular changes in the tissue cells, and thus retards those processes which are essential to the re-establishment of health.

With reference to typhoid fever the administration of spirituous liquors is absolutely dangerous. Any physician can easily demonstrate the superiority of the non-alcoholic plan in these cases by trial, without danger and without absolute benefit to his patients. We have yet to learn of one who has made a fair and faithful trial of the non-alcoholic treatment in typhoid fever who returned to the old plan again. Here is a fact worthy of the attention of our alcoholic friends and the public generally: in a non-alcoholic hospital at Chicago the actual ratio of mortality for the whole number of cases of typhoid fever treated, more than one thousand, was 5 per cent., or one in twenty cases, while in the reports of the principal hospitals of Europe and America in which alcoholic liquors are freely used in the treatment of typhoid fever, the ratio of mortality is from 16 to 25 per cent., or one death in from four to seven cases.

What Beat Linton. James R. Randall, the well-known newspaper man and poet, writes to the Catholic Columbian to say that the successor in Congress of the A. P. A. Linton paused before the Marquette statue recently and said substantially: "But for you, Father, I would not have been victorious"; so Linton was plunged into a pit of his own digging, and the marble arm of Father Marquette, as it were, pushed him into the abyss.

Mr. Randall also states that, as far as he can observe, there has been no mutilation of the Marquette statue, as commonly reported; which, if true, is gratifying intelligence.

"Not Exactly Right." Thousands of people are in this condition They are not sick and yet they are by no means well. A single bottle of Hood's Sarsaparilla would do them a world of good. It would tone the stomach, create an appetite, purify and enrich the blood and give wonderful vigor and vitality. Now is the time to take it.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists. 25c.

PRINCESS AND NUN.

The Devoted Life of a Saintry Indian Girl.

A writer in The Puritan, a new publication for women, classes among the noted women of the age the foundress of the order of American Indian nuns, and says: "The American Indians, with their symbolism and mysticism, are more in sympathy with the Roman Catholic Church than with any other Christian body. The solemnity and the beauty of its services impress them, and many of its beliefs are already theirs in a different form. These, it may be, come from a common source, so far back in the history of the human race that it is lost."

"When Father F. M. Craft, who boasts he has himself a strong trace of aboriginal blood, became a missionary to the red men, he found that the Indian princess, Sacred White Buffalo, daughter of Crow Feather, a famous war chief of the Dakotas, had been set aside as the tribe's sacred virgin. It was not difficult for Father Craft to teach her Christianity, and to make her ready to become a sacred virgin of the Church. Her name was changed to Mary Catherine, and in 1891, at the age of twenty-four, she founded the first order of Indian nuns, for work among her own people. The Congregation of American Sisters, as the order is called, is stationed at Fort Berthold, North Dakota, where it conducts a hospital, giving the Indians, beside spiritual care of the young and sick, the scientific aid of trained nurses."

"Mother Mary Catherine worked so hard among her people, in all sorts of weather, that she contracted consumption. When she felt, in 1893, that her death was close at hand, she had four of the Sisters carry her into the nuns' chapel. It was a most impressive and picturesque sight. She was a princess of the Dakotas, and although she was vowed to poverty and meekness of life, they could not forget it. They draped her couch with embroidery and scarlet cloth, and upon these they laid her wasted figure in the nun's habit. As they put her down before the altar the Sisters sang the 'Te Deum.' Then, lifting herself for a last look at them, she fell back—dead. She was succeeded in her office by Mother Mary Liguori, whose Indian name was 'Sound of the Flying Lance.'"—Catholic Columbian.

The Demon of Discord. The state of insubordination is but too natural to certain souls. There are characters which know not how to give way and to yield, which take and interpret the Gospel after their own manner, and which refuse that which is displeasing to them. There are characters which, in the face of all duties to family, society, or the Church, repeat incessantly: "I will not yield, I will not abuse myself, I will not submit." Detestable characters are these, destined to work their own misery, and that of those around them. With them there is no peace, no patience, no sweetness, and never does a word of kindness pass their lips. If they are in authority, how hardly do they exercise it; how does the smallest infringement irritate them! What perpetual annoyances in their households! Is this, think you, what a Christian interior should be, presided over by the Spirit of Jesus? Perpetual storms, discord, ill humor, discontent! And how about the poor servant, those from whom you demand obedience as a right, how do you treat them when in these angry tempers? Ah! if we could make our way into many a household, and assist at the daily occupations of many a family, what sad exhibitions of pride should we witness, and of this spirit of rebellion which is the offspring of nearly all unhappiness and misfortune! Take warning yourselves and bring up your children in the spirit of obedience and submission, and watch over their characters; for the results of a faulty education, and of pride nourished in the beginning are invariably sorrow and bitterness, in other words, an almost insupportable existence.

As hamed of Their Parents. The boy or girl who is ashamed of his or her parents because of their lack of education, can never expect any of the blessings of God. We pity the parents of such children. There is no sadder sight than that of a father who has set his heart upon his children born in this country, who has sung at his work remembering that they wanted for nothing his labor could purchase; who has said in his heart they will be better than himself, every way nobler than he could be in the land of his birth, and who discovers in his old age that he has spent his life in rearing up a fop, a libertine, a Know-nothing. Then, indeed, we see something more horrible than King Lear driven mad by the ingratitude of his daughters. For Lear only gave his children the crown, but his father gave them everything—his sweat and blood, his nights and days, his purse and heart, and all but life itself, of which, at least, their pericial ingratitude deprives the miserable man. We say this is a tragedy to make angels weep over the false system of social life which makes men monsters. The man who is ashamed of his parents is really bereft of all true manhood.

Nearly all infants are more or less subject to diarrhoea and such complaints while teething, and as this period of their lives is the most critical, mothers should not be without a bottle of Dr. J. D. Kellogg's Dysentery Cordial. This medicine is a specific for such complaints and is highly spoken of by those who have used it. The proprietors claim it will cure any case of cholera or summer complaint.

DELIGHTFUL TO TEACH THE

When the France instructors more philosophy, S. J., in Educational cites the test-censor of Ager, on the "The moment furnaces, to initiate scholastic." The bellows, school for the position: structured cage of fifteen well qualified, prudent men, e found: met geometrical writing and geography, modern history, the French and German again with heraldry, to horseman's ming. All fortunate said, on the tion, second taken a st years."

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Encyclopaedia partist and turn in re system of E was reserved eclectic phil forms and, at his disposal. Studium, had passed a Jesuits in the gress, when the protestis part swim and the wo restore the of secondary It was a high Ratio Studii of the U and Victor C sanctioned Both had method of them had Jesuits: th the results o same time di the occasion the temptat knowledge

The history is briefly to is Aquaviv society, app Fathers, pe countries— Austria, Ge a code of la of study for colleges. I document w and criticis leges of the gestions po were sifted dected or m was issued i reports on t reached Ron considerably In 1569, fit mission was after the Ratio Studii meantime tu revisions, a became the society. Fi was again r fied to answe ments of o 1586 the co reasons that ing the vari is a set of l ment.

The syste studies of t the lower s course. W tion entrel Five gra course, th manity or p The highes poetry and known by freshman, classes, popu lar tas genuousnes are more rized by the ble accomp of grammar class of phil longs to th and with it present.

THE JES