

ation now, both here and in England, should be enough to make them realize that there is no Catholicity whatever in their Church.—N. Y. Catholic News.

THE REST A HUMBLE RULER LONGS FOR.

Cardinal Wiseman, after nine years of the Cardinalate, wrote to a dear friend: "To me Rome is rest as it can be to no one else in England—priest or bishop. I look forward with delight to the repose of sinking or dropping into a lower position, that of my equals. At meetings, in Synods, in taking any general measures, I am placed. I cannot avoid it, as the head, the top, what you like to call it. I hate it, I feel as the apex of a pinnacle might be supposed to do, cold and bare in the open air, with nothing round it to sustain or warm it. I long to be one in the midst of many, all equal, myself the eighth or tenth, if at all looked up to, not on account of casual position, but from kind and friendly respect; speaking my mind freely with those who do the same. That is the rest which I fancy a man has who gets down from the stilts on which he has been exhibiting, or Blondin when he has jumped off the rope."

MONTH OF THE SACRED HEARTH.

The Sisters of St. Joseph of Nazareth observe the pious custom of offering up to the Sacred Heart of Jesus all their prayers, mortifications, good works, special Masses, etc., during the entire month of June for the spiritual and temporal welfare of all persons who may seek their aid in this way. Their suffrages are presented in particular for the benefit of their friends, enemies and benefactors; for the conversion of sinners, the spread of Christ's kingdom on earth, and for the release of the Poor Souls suffering untold agonies in Purgatory, who have no one to pray for them. Those persons who desire prayers, either for themselves or their friends, whether living or dead, including Catholics, Protestants, Jews and Atheists, are invited to write their request, sign the same with full name and address, and forward before June 1st to Rev. Mother Superior, Nazareth Academy, Mount Saint John, Concordia, Kansas. During the past year thousands of letters were received from all parts of the world expressing the gratitude of the recipients for favors obtained through the fervent supplications of God's devoted servants. The sick claim to have been healed in a miraculous manner; unhappy marriages have been blessed; wayward children have been reformed; the unemployed have procured lucrative positions; persons addicted to drink have become total abstainers; extraordinary vocations to the religious life have been obtained by numerous pious young girls; sin has been overcome and virtue acquired. May the Sacred Heart of Jesus be everywhere loved!

SAYS A CRANKY BACHELOR

Trying to quell a woman's wrath is a good deal like sitting down on a bunch of lighted fire-crackers to prevent their going off.

MISPLACED KINDNESS.

Spending five dollars on flowers for a friend's coffin and not one cent for masses for his soul is like smiling at a man caught in a burning building and not rushing to his rescue.

The Pangs of Sciatica

MRS. PALMER, OF FENLON FALLS, TELLS HOW SHE SUFFERED.

Confined to Her Bed for Weeks—Her Limbs Became so Numb That a Red Hot Iron Could be Placed Upon it Without Her Knowledge.

Only those who have felt the agonizing pains of sciatica can form any conception of the torture which the victim undergoes. The case of Mrs. Job. Palmer, of Fenlon Falls, was one of unusual obstinacy and severity, and she makes the following affidavit in reference to her cure, for the good of humanity. "I am 29 years of age and have lived in this vicinity all my life. I had always enjoyed the best of health until November 1897, when I took a stinging pain in my right hip which seemed to be in my very marrow as it affected every muscle and joint.

I kept up for several weeks although suffering the most intense pain, freely using liniments and many other internal and external preparations that sympathizing friends would suggest. I was then compelled to stay in bed as I got so weak and run down that I could sit up no longer. I received several courses of medical treatment such as electric batteries, poulticing, etc., but got no ease from the excruciating pains which would shoot down through my leg into my very heel where it caused a bursting feeling. Often I prayed that my heel would burst thinking this might give relief. The limb at last became so numb that a hot iron could be placed upon it without my having any knowledge of it. The closing or opening of a door or anyone entering or moving about in my room, seemed to increase the pain. For weeks I could not move any part of my body and had to lie in one position all the time. My brother was cured of rheumatism after every other remedy had failed, by taking Dr. Williams' Pink Pills, so I thought as a last resort I would try them. As the directions said that in severe cases three pills could be safely taken at a dose, I took this number three times a day for about a week although I got the relief I so long had prayed for in three days after taking the first dose. Then I kept on taking the pills two at a dose. In a week after commencing the pills I was able to get out of bed and dress myself and a few weeks later when I had gained strength enough, I was able to attend to all my household duties and I have ever since enjoyed the best of health. Friends and neighbors who were conversant with my case can also tell you of my terrible suffering and the remarkable cure effected by Dr. Williams' Pink Pills." **MRS. SUSIE PALMER.**

Taken and declared before me, at Fenlon Falls, in the County of Victoria, this 11th day of May, A. D. 1898.

JAMES DICKSON, J. P.

IF IT HADN'T BEEN SUNDAY.

"Had it not been the Sabbath day," said a Perthshire preacher to an elder "between the preaching's," "I would just have asked ye how the hay was selling in Perth on Friday."

"Well, sir," said the elder, "had it no been the day it is I wad jest hae tell't ye it was gaun at a shillin the stane."

"Indeed! Well, hed it been Monday instead of the Sabbath I would have told ye I have some to sell."

"Umph, aye, ou aye, sir! And had it been Monday, as ye say, then I wad jest tell't ye I wad gie ye the market price for it."

The elder's carts were at the manse early on Monday morning, and the preacher's haystack vanished like a highland mist.

WAGHORN'S GUIDE TO TRAVEL and BUSINESS 50c YIV

FR. DRUMMOND'S REPLY.

Continued from page 1

tion is such that he still finds harshness in that law; and it is one of the chief reasons for the revolt of the greater part of Europe from the Church. How unjust and unreasonable is man's heart to find it hard to be obliged to do in regard to one man what it would be just in some way to do in regard to all men! For is it just that we should deceive them?" (Pensées, I, art, 5, p. 55. Paris, 1860.)

THE ARCHDEACON'S LATIN.

Before examining the long Latin quotations which Archdeacon Fortin makes, and which, as I will prove, he very imperfectly understands, I will give a specimen of the way he blunders over three simple Latin words. These words, which he unnecessarily introduces into one of his own English sentences with a show of learning that is ludicrously disastrous, ought to read: "Sacro digna silentio," and meant of course "things worthy of sacred silence," that is to say, things about which a religious silence should be observed." In his text they appear as "sacrad digna silentio." However, I am willing to grant that "sacrad" may be a mere oversight in proof-reading; barbarous though the word is to any Latin scholar. What I wish specially to point out is the way he inserts them into his own clause, which reads thus: "things which should be hedged around by a "sacrad digna silentio." Translate into English the last three words, and you have this downright nonsense: "Things which should be hedged around by a things worthy of sacred silence." Evidently he ought to have left out the word "digna," the meaning of which is already expressed by his previous words, "hedged around by," and then "sacro silentio" being quite intelligible, this final clause would have read in English, "things which should be hedged around by a sacred silence." But, valuing this imperfectly understood quotation so highly that he could not make up his mind to drop one of the three precious words, he makes a sad mess of them all.

MISREPRESENTATIONS.

The Archdeacon in his sermon on the confessional gave what he called a quotation from Liguori's Moral Theology, but he added no reference. As the verifying of quotations is a matter of fundamental importance in all controversy, I very naturally said: "The Archdeacon professes to quote from Liguori's Moral Theology. Has he ever seen it? I have my doubts, or he would surely have given some explicit reference. I have searched in vain through the six volumes of Liguori for this passage." This drove the Archdeacon wild. After brooding over it for fifteen weeks he lets out his pent up ire in a tirade of half a column, of which only a few passages are worth noticing. "Well, my knowledge of Liguori's Theology, fragmentary though it be, is sufficient to teach a little of it to Father Drummond. My search of the six volumes has been more successful than his." Here, Mr. Editor, I beg you to pause and observe that the Archdeacon had to search the six volumes; therefore, he did not find his quotation himself; he picked it up at second or third or tenth hand. But there is something else, which you, sir, could not possibly suspect. In the first place he most unwittingly reveals the fact that he does not even know the name of that work of Liguori to which I alluded and from which I supposed he was quoting. Secondly, he substitutes another work in three volumes for the work in six volumes to which I was alluding. Thirdly, he substitutes a new quotation in lieu of the one he first gave. When I shall have developed these three

points you will see why it was impossible for me to find a quotation which the Archdeacon himself has not been able to place. But just here let me say that is not at all difficult to obtain Liguori's works; any bookseller in Winnipeg will order them for any customer; I myself would have been happy to lend the Archdeacon the six volumes in the college library. The Archdeacon gives me credit for a deep laid scheme of which I really never dreamt. I wanted, as every scholar wants, an explicit reference. That was all. The only advantage I foresaw on my side is that he knows so little of either theology or Latin. But that is his own lookout. "Que diable allait-il faire dans cette galère?"

I. In his sermon on the confessional the Archdeacon professed to quote from Liguori's moral theology. Now Liguori's principal treatise on this subject bears precisely the very title "Moral Theology" (Theologia Moralis). The edition I have, in six volumes, was published in Paris by Mellier Frères, in 1845. I naturally supposed that the Archdeacon was quoting from this work. But I now find, from his reply, that he points triumphantly to the "Homo Apostolicus," from which he has, after 15 weeks' diligent search, secured a quotation, though it seems, from internal evidence, highly probable that he has not seen that work either.

2. The "Homo Apostolicus," which he unwittingly supposes to be the same as the "Theologia Moralis," is a very different work, and is less commonly consulted than the latter. I had to inquire of several priests before finding a copy of it in Archbishop Langevin's library. And the curious thing about it is that "Homo Apostolicus," being a compendium, is all comprised in three volumes, whereas "Theologia Moralis" is spread over six volumes. Yet, strange to say, the Archdeacon, who refers explicitly to the "Homo Apostolicus" only, solemnly avers: "My search of the six volumes has been more successful than his." Now, Mr. Editor, when a man writes about a work as if it were in six volumes when it is only in three volumes, I am forced to conclude that he never saw the work and that his "search of the six volumes" is—to put it mildly—a figure of speech based on the confidence he felt in some learned friend who found the quotation for him and forgot to warn him that there are only three volumes in this work.

3. The Archdeacon substitutes a new quotation in lieu of the one he gave in his sermon. There he is reported as quoting from Liguori the following words: "If a man has stolen a valuable thing, then he is guilty of mortal sin; but if he has stolen a small amount at different times, it is only a venial sin; but if all these small thefts in the aggregate amount to a valuable thing, he is bound to restore the last theft, whilst he may retain the former ones." The phraseology and general tone of this passage struck me as being unworthy of St. Alphonsus Liguori and, inferring that the quotation was garbled, I called for the reference. Instead of repeating the doubtful passage and giving me the reference, thereto, the Archdeacon quotes another passage to which—mirabile dictu!—in this instance he prefixes an explicit and satisfactory reference. Having thus brought him to book, I am now enabled to realize how he has blundered in translating the original Latin. Before exposing his blunders I shall first translate the passage correctly, supplying the principal verb at the beginning of the sentence, which he has unaccountably omitted, although it is the hinge upon which the whole sentence turns. Here is the entire passage: "It is to be remarked, fifthly, that, although a theologically mortal sin is a prerequisite for the existence of a grave obligation to make restitution, as we shall say in number 39, nevertheless, (here begins Archdeacon Fortin's quotation) in small thefts, When a person attains to grave matter, he is bound under pain of mortal sin to make restitution, even if, in the last theft which completes the grave matter, he has not perceived the mortal sin; for in that case he is thus bound, no longer because he has unjustly received, but because he unjustly retains another man's goods. This is the common opinion held by Lugo, Cardenas, Viva, Tamburini, La Croix and others, against a few (dissentient theologians). It is to be observed, however, that, in order that such a one may be freed from mortal sin, it will be sufficient to restore only that small matter which completed the grave matter, according to the teaching of Lessius, Sanchez, Bonacina, Vasquez, Elbel and La Croix, against others." In translating this passage I have had to use some technical terms in common use among Catholic theologians when they speak English.

(To be Continued)

I have used Ripans Tablets with so much satisfaction that I can cheerfully recommend them. Have been troubled for about three years with what I called bilious attacks coming on regularly once a week. Was told by different physicians that it was caused by bad teeth, of which I had several. I had the teeth extracted, but the attacks continued. I had seen advertisements of Ripans Tablets in all the papers but had no faith in them, but about six weeks since a friend induced me to try them. Have taken but two of the small 8-cent boxes of the Tablets and have had no recurrence of the attacks. Have never given a testimonial for anything before, but the great amount of good which I believe has been done me by Ripans Tablets induces me to add mine to the many testimonials you doubtless have in your possession now.

A. T. DEWITT.

I have been a great sufferer from constipation for over five years. Nothing gave me any relief. My feet and legs and abdomen were bloated so I could not wear shoes on my feet and only a loose dress. I saw Ripans Tablets advertised in our daily paper, bought some and took them as directed. Have taken them for one week and constipation is such a change! I am not constipated any more and I owe it all to Ripans Tablets. I am thirty-seven years old, have no occupation, only my household duties and nursing my sick husband. He has had the dropsy and I am trying Ripans Tablets for him. He feels some better but it will take some time, he has been so long. You may use my letter and name as you like.

Mrs. MARY GORMAN CLARKE.

I have been suffering from headaches ever since I was a little girl. I could never ride in a car or go into a crowded place without getting a headache and sick at my stomach. I heard about Ripans Tablets from an aunt of mine who was taking them for catarrh of the stomach. She had found such relief from them she advised me to take them too, and I have been doing so since last October, and will say they have completely cured my headaches. I am twenty-nine years old. You are welcome to use this testimonial.

Mrs. J. BROOKHUIS.


My seven-year-old boy suffered with pains in his head, constipation and complained of his stomach. He could not eat like children of his age and what he did eat did not agree with him. He was thin and of a sallow color. Reading some of the testimonials in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but actually cured my youngster, the headaches have disappeared, bowels are in good condition and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change I attribute to Ripans Tablets. I am satisfied that they will benefit any one (from the cradle to old age) if taken according to directions.

J. W. PRATT.

RIPANS

The modern standard Family Medicine: Cures the common every-day ill of humanity.

ONE GIVES RELIEF.



ONE GIVES RELIEF.

A new style packet containing TEN RIPANS TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—see FIVE CENTS. This low-priced set is intended for the poor and the occasional. One dozen of the five-cent cartons (20 tablets) can be had by mail by sending forty-eight cents to the Ripans ORIGINAL COMPANY, No. 16 Spruce Street, New York—or a single carton (TEN TABLETS) will be sent for five cents. Ripans TABLETS may also be had of some grocers, general storekeepers, news agents and at some liquor stores and barber shops. They banish pain, induce sleep and prolong life. One gives relief.