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THE CATHOLIC RECORD.

The City of Is.

Deep under the waves of Britiany's shore Lies buried the City of Is so fair, And the sailors hear thro' the still night

air The voice of a bell that is tolling there— bell of the city that is no more, insing a dirse for the days that are o'er, And calling its dead to prayer.

And county the waves of our hurried lives Lies many a City of Is so fair, And we offen hear thro' the still night air The sob of the past with its deep despair, An echo of days when our lives were giad The rings in our hearts, in a voice so sad, A dirge for the dead hopes there. — Roland King, in the American Magazine

SAINT TERESA.

The Fairest Flowers of Carmel and the Wisest of Women.-The Eventfal Period that Witnessed Her Birth.

EARLY TRIALS AND EARLY SANCTITY-GRAND BESULTS OF HER WONDROUS ZEAL AND ABILITY-THE EXALTED MERITS OF HER

Saturday, October 15th, was the feast Saturday, October 15th, was the feast of St. Teresa, the following extract from seketch of her life has a special interest. It is from the pen of "J. M.," an occa-sional contributor to the Baltimore Mirror. It is deemed no exaggeration to say that It is deemed no exaggeration to say that St. Terces has impressed her genius upon the world's history in a most striking and lasting manner, and has left behind her a record of spleudid deeds that have never been surpassed. It was at the beginning of the sixteenth century, and its proof the sixteenth century, and us pro-cession of civil and religious movements. Francis I. was on the throne of France; Charles V. was twining together the erown of Spsin and the diadem of a Boman emperor; Americu was just open-ing wide to the conquests of the Church which Luther was shortly to trouble so or profoundly, when there came into the world at Avila, a city of Castile the child whom God destined to succor his Church, when God destined to succor his Church, to immortalize Spain and protect France. The same day she was born into the life of grace and received in baptism the name of Tereza, which, in the language of holy cripture; signifies "beautifut beyond all." Scripture; signifies "beautiful beyond all," or pie-eminently beautiful. Like all the great saints of the Church, Teresa was bleased with Christian parents who loved virtue and led exemplary lives. Alonzo Sanchez de Cepeda and Dona Beatrix de Ahumaha were models of exalted piety. They took every possible care to instil into the minds and hearts of their children the salutary lessons which their piety and love for virtue dictated; and their efforts were abundantly rewarded, especially in the case of the young Teresa, who ad vanced rapidly in virtue, as we learn from her biographer. At an early sge she gave proof of solid virtue, and her desire for martyrdom and plans for its accomplish-ment manifested the presence of that wonderful heroism which afterwards became so prominent a trait in her character. There is, however, a martyrdom which mplies greater sacrifice and demands implies greater sachine and demands greater courage than even that of laying down one's life for a cause. It is the patient endurance of great trials and the heroic submission to

LONG CONTINUED SUFFERINGS which daily sttest our fidehty and prove our devotedness in the service of God. our devotedness in the service of God. To these the saint was rigorously subjec-ted, as we shall see. At the age of 12 she was deprived of the care of a loving mother. Possessed of an ardent and affectionate nature, her heart was over-wheimed with fillction. She mourned over the death of her mother, whom she hard traderic and fail as though her

LOST MUCH OF ITS FERVOR in the general decline of morals then pre valent. There was a necessity for restor-ing it to its former discipline and strict rule of government. This work Teresa was inspired to begin. Scarcely had she made known her purpose then she was met with stere onequine and denoursed met with stera opportion and denounced in bitter terms as a meddlesome woman and a disturber of the peace of the com mity. If reform were needed, and many doubted it, whilst others entirely denied that it was demanded, it was considered the height of folly for a weak woman to undertake so important a work. Yet it was quite apparent to Teress, who was led by the spirit of God, that such a work was of paramount necessity. She saw with the deepest possible regret and slarm that ancient discipline had been relaxed and fervor had grown cold; fastings and vigils were deemed burdensome, if not wholly work atement ourdensolic, if not wholy unnecessary; communities were satisfied from St Paul's Second Epistle to to live upon the fame of the past, appar-ently unmindful of the fact that inherited glory can only be maintained and perpet works of the world have blinded down of the god of this world and the uated by the continued achievements of

uated by the continued achievements of the living. At such a time and under such circumstances, it is not surprising that her motives should be assailed, her judgment severely criticised, and her con-duct unsparingly condenned. It was an age of laxity, when everything seemed to be on the downward tendence. The be on the downward tendency. The deadly seeds of error sown by Luther and his followers had ripened, and a full growth of corruption and demo:alization growth of corruption and term, and was was everywhere apparent. The world had subsided into that indulgent repose which was the foreboding of decay and which was the foreboding of decay and speedy dissolution of its moral forces and physical energies if not distbrbed from its sickly slumber. Who would wield the magic wand whose touch would awaken

ADMINISTER THE RESTORATIVE

which would arouse the world to the con-sciousness of its sad condition and the realization of its approaching ruin? Teress of Jesus was at hand. What! a Teress of Jesus was at hand. What! a woman to become the teacher of the world and prescribe a remedy for its evils at such a juncture! Precisely. And why i Listen to the snswer: The world, instigated by pride, had rebeiled against God and cast aside the wholesome restraint imposed by His laws. Humility is the antidote of pride, so God chose the weak and humble to confound the pride and folly of those to confound the pride and folly of those to confound the pride and folly of those who impiously dared to wage war against the sanctity of His laws, as He is ever wont to do. Soon, under the guidance and inspiration of her saintly influence and and inepiration of hereantly influence and geniue, the humble homes of the Discalced Carmelites arose to bless the soil which had given her birth, spread the odors of their virtues among the people, and extend their blessed example and influence into other lands. Teresa herself was instru-mental in establishing no less than thirty-ing here of her order and during her mental in establishing no less toki unrep-two houses of her order, and during her life had the happiness of witnessing the flourishing condition of both the male and female branches of her foundations. Be-sides the vest labors incidental to these foundations and the numerous duties she may chlinged to perform, to say nothing of was obliged to perform, to say nothing of the sufferings she endured on account of bodily infirmities and other causes, she yet

found time for a prodigious amount of mental work, all of a high order of merit. Any one of her many works would serve Any one of her many works would serve as an enduring monument to her name. Scholars and religious writers have praised her literary productions in unmeasured terms. Even those outside of the Ghurch and strangers to the faith which she pro-fessed and taught have not withheld their loved tenderly, and fielt as though her heast would break under the weight of her bereavement. In this disconsolate condition she had recourse to one who is justly styled "Consoler of the stiffliete". It is while receiving her education under the Augustifian nuns that the founds tion of her religious vocation was laid. Having arrived at an age when it was permissible and proper to make choice of a state of life, she selected the order of Mount Carmel, and after the loving best of Tereas was put to a severe test. She hereif tell us that the experiment the feelings of mattyrdom. Like anajestic river unimpeded in its course, to on her religious vocation was laid. Having arrived at an age when it was best of Tereas was put to a severe test. She hereif tell us that the experiment riving great benefit from them." Assured of the truth of this statement, a learned member of the Society of Jesus (Father Coleridge) has translated her life ito English, thus meriting the gratitude of the Christian world. Her life has also been published by a member of her own order, and her other works have likewise appeared in English, so that all may now be had. After a long and eventful life, fruitful in merits and doeds of beneficence, this great saint was called to her reward on the 4th of October, 1582, and in the 68th year of her age. Wonderful signs, we are told, had preceded her death: "Just a little before it occurred, Annc of St. Bartholomew, her friend and favorite daughter in religion, saw our Redeemer, eurounded by the angels and saints, descend from heaven to take her thence. Her happy death was likewise followed by many apparitions—be was seen in beaven, times among the scraphim, some-times among the doctors of the Church."

PAPACY. Rome Pagan and Rome Christian.

THE RENAISSANCE AND THE REFORMATION THE ABSURDITIES OF MODERN AGNOS-TICISM -- IRELAND AND THE CATHOLIC CHURCH.

London Universe. At the Pro-Cathedral, Kensington, on

Sunday morning the Cardinal Archbishop of Westminster began a course of sermons to extend over the Sundays of Advent. The church was filled to repletion. His Eminence took for bis text the following THAT PROPHECY HAS BEEN FULFILLED CON. clearly to apprehend what that "blindness" meant. And this was what he purposed to speak of during this Advent-in one word, worldliness. In writing to the Corin-tians, continued His Eminence, St Paul was writing to the people of a city which EAD ALL THE CHARACTERISTICS OF THE

CITY IN WRICH WE LIVE — in culture, in philosophy, in the habits of life; in the elegancies of life, in com-merce, in wealth, in art and science, as far as the world then knew, it was the foremost city in Greece. The city in which we live is much the same, only ex-The city in ceeding and surpassing it in an im-measurable degree in all that made Cor-inth famous. We too, then, are in danger of having that spirit of worldliness, of having that blindness which comes from the god of this world; and that blindness the goa of this world and that blindness may be so great that the light of the gospel of the glory of Jesus Ohrist, who is the image of God, shall not shine in our hearts. St Paul in shall not shine in our hearts St Pall in the same Epistle says that "God, who commanded the light to shine out of the darkness, hath shined in our hearts to give us the light of the knowledge of the us the as the light of the knowledge of the glory of God in the face of Jesus Christ." And yet "the god of the world' may blind the mind. In the book of the Prophet Daniel, which was writen some six hundred years before the coming of Christ, there is a vision of Nabuchadon osor of a great statue, which had a bead of gold, and a body of silver, and legs of brass, and feet of iron. And

brass, and feet of iron. And THERE WAS SEEN IN THAT VISION a stone cut out of a mountain without hands-that is, by some Divine and in-visible action-which became a great mountein, filling the whole earth. And it struck the fact of the status, and the it struck the feet of the statue, and the statue fell and crumbled, and the dust of it was carried away as the dust of the

the hands blied ther pice, and rola take bour to this successors of St. Peter, the Vicar of our Lord, have reigned over the whole Oatbolic world. And we are of that kingdom; we are members of it. And Leo XI'I, is only the forty sixth of the Pontiffs who have either never set their foot in Rome or have been driven out of will put enmities between thee and the woman and she shall bruise thy head, and thou shalt lie in wait for her heel."

the minds of unbelievers, that the light of the Gospel and the glory of Christ, who is the image of God, should shike unto them." Answeing the question, Who "the god of this world" referred to in the text, His Eminence said it was Satav, whom our Drvine Lord Himself in three places styles "the prince of this world." In Baptism they renounced him; they re nounced bis personal authority, his works and his gomps-they renounced the world and the god of this world. It was surely, then, important for them to understand what that renurciation meant, and also clearly to spprehend what that "blindness" the rock and the assult of the striving egainst is, as the waves of the sea are always braing on the rock. The sta-bility of the rock and the assult of the waves go together. In the beginning the world strove to destroy the Church altoworld strove to distroy the Church alto-gether-to slay it, to trample it out, to stifle it in its own blood. When that failed, it altered its policy, and it endea-voured to pervert the intellect of the world by heresy. When that in its turn failed, it tried to corrupt the heart of the world by materialism, by socialism, by worldliness. When that again was cast out

IT STROVE TO SUCCEED MY SCHISM, by separation, and by a separation assall ing even the unity of the Holy See itself. And when that failed it changed its hand, and it endeavored to corrupt the will of the Church. There were three great efforts of this kind. The first was what the world in its pride called "the new birth" of the intellect, the Benaussancethat is to say, an outbreak of intellectual pride undermining the very basis of per sonal and domestic morals, and restoring sonat and domestic morals, and reacoring paganism. It is very wonderful that Hypolytus, an early Christian writer, leaves this, which seems to be a prophecy, "In the last days paganism shall be restored." The empires, he adds, shall be broken up into ten democracies, and the Holy Sacrifice shall be taken away. Well, that outbreak was the forerunner of that great movement of intellectual insubordination which men glouify by the name of the Reforma-And that intellectual outbreak in the matter of religion has now for the last

century and more entered into the sphere of politics-has become a rebellion, an atheistical revolution. I will not enumatheistical revolution. I will not estum-erate or dwell upon the forms of philo-sophical unbelief with which the minds of men who are willing to open their ears to be tormented are tormented—I meen the philosophy that tells us that we cannot know God, that He is neither a fact nor a homemore, they we are scientific and phenomenon, that we are scientific and living in the period of science, and that consequently what cannot be touched, or it was carried away as the dust of the summer threshing-floor. That vision was interpreted. The head of gold was the great Chaldean empire. The body of silver was the great Persian empire, which the period of science, and that consequently what cannot be touched, or weighed, or tested by sight, is not to be believed or, at least, cannot be known.

world had ever seen. All the idolatries. all the immoralities, all the warfarce, all the seditions, all the abominations of men were summed up in that empire. ALL THAT MAN COULD DO WITHOUT GOD WAS THERE. Then earm the Insernation in absolute there is no God, there is no law giver; and if there be no law giver, there can be no law; and if there were a thousand laws with a law giver, they would not be bind-ing on any man's conscience. And so man becomes a law unto himself in accordance with the prophecy of St. Paul that "there shall come a time and One who shall be called the Lawles One." We are entering into the tarelod and its surrounds us even into that period, and it surrounds us even into that period, and it surrounds us even now, so that the god of this world is blind ing the minds of multitudes. In the Quir-inal Palace-where I first had the happi-ness of receiving the blessing of Pius IX. —in the palace which is now the abode of the King of Italy—for Italy has usurped it—in that palace is a wonderful picture which represents that scene in our Divine Master's fife when the men of Nasareth desired to cast him down from the moun-Master's fife when the men of Nasareth desired to cast him down from the moun-tain on which the city was built. The words of the Holy Scripture are, "And He passed from the midst of them and went His way." It was a Divine power whereby He passed; no man dared lay his hands upon Him, and He went from them with the calmness of a ray of light. In this pic-ture we see the multitude of men upon the brink of a precipice, and our Lord upon a cloud passing away. The kingdom of this world can do nothing against the kingdom of the Incarnation. Fifteen or sixteen years ago a German, in the pride

eign, it hondon were occupied by a for-eign power, would you regard the Sover-eign who reigns over us as dethroned ? Not at all. How much less then the Vienr of the Soi of Ged ! As med aval Chris-tendom gre., it filled the whole earth. The outbreak of Makommedanism in the Best and of Latherminn in the Wet foot in Rome or have been driven out of it, or who have been imprisoned. The Incarnation has dethroned the god of this world; but nevertheless never since the beginning has it ceased to strive to de-throne the Incarnation in fulfilment of the prophery made in the beginning, "I will put enmities between these and the Italy and Spain fell into Arlandsm; in eighty years both were again united to the Holy See.

Holy See. IN IRELAND THE BISHOPS WERE SLAIN, the priests were exiled or imprisoned, the people were bunted down, and the Cathol-it flocks were only a bandful. What do we see now? A Catholic people filling not only Ireland but America and Aus-tralis. To the uttermest parts of the earth the sons of St. Patrick have earried the cross of Faith, and founded churches without number, on the thrones of which reign the successors of the Apostles. Patting back only makes more vigorous growth, and the Catholic Church reigns at this day over the intellects and the world; for the word must be faifilled. "Of His kingdom there shall be no end, and He must reign until He has put all enemits under His feet." How is ft, then, that men do not believe? The Catholic Church is a city seated on s hill, and there eyes must see it, but the god of this world binded their minds. And who are they who are affleted with this blindness They are of all kinds and classes, but I can only touch on one or two. There are those, first, who leve for the enjoyment of the church makes upon men. Au institution IN IRELAND THE BISHOPS WERE SLAIN, They are of all kinds and classes, but I can only touch on one or two. There are those, first, who lead a purely material life, who live for the enjoyment of the world, who have become of the earth, earthly, of the world, worldly. Then there are those whom I have spoken of before, who say they cannot know God and if they cannot know God, they cannot know Hite kingdom. Then there are and if they cannot know too, only they cannot know the kingdom. Then there are know His kingdom. Then there are those who are reckless, frivolous, light, who can never be constrained to look who can never be constrained to look And there are seriously at any truth. And there are some who will not believe, and none are so bind. And it is the interest of a great many not to believe in a Divine Government, for the Divine law would condemn their life, and in the judg-ment to come they will be condemned

unless they repent. NO MAN IS SO BLIND AS A BAD CHRISTIAN,

EXCEPT ONLY A BAD CATHOLIC. I would put it to any reasonable man : Take the Catholic and Roman Church out of the world, and where is Christendom ? Put it back, and tell me what there is that bas an unbroken lineal life, a universal and absolute unity of faith coming down from the beginning, and speaking to day with the same voice with which it spoke on the Day of Pentecost, except the one Catholic and Roman Church. It is hard for the god of this world to blind the mind when the history of the world is in-terpreted by the facts of the present. People may dispute the history which is written and is dumb and speechless, but the visible fact of the universality—the luminous universality—of the Catholic and absolute unity of faith coming down the visible fact of the universality—the luminous universality—of the Catholic Church cannot be doubted. Men may strive to explain it away; but there it is. And shall I tell you who are they who never fail to see and distinguish between And shall I tell you who are they who never fail to see and distinguish between the god of this world and the kingdom of the Incarnation ? They are toose of whom our Lord spoke in the beginning as the "little ones" of God, to whom His bidden from the wise and prudent. "The little ones," that is, those who have faith, humility, docility and alove of the truth. Done more, our Lord said "Blesed are the clean of heart, for they shall see God." The sight of the intellect and the purity of the soul go together. In conclusion, His Eminence exhorted his hearers to pray to be delivered from that worldlinces which is the spirit of the kingdom of God, to pray to be eaved from the blindness which accompanies it, to pray to be endowed and to know his kingdom.

A PROTESTANT PASTOR

3

ACCORDS SOME EXCELLENCIES TO THE BOMAN CATEOLIC CHURCH.

The Congregation church In Birmingham held a large audience Sunday even ing, who kstened with great interest to the sermon on the Catbolic Church Rev. Mr. Park took for his text the words of Paul in Romane, 14 h chapter, 19 h verse: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." The leading thought of the introduction

was that a knowledge of the excellencies of other churches would increase our re-spect and love for them and thus tend to peace, while we should also learn lessons from those excellencies, and thus be edi-

Announcing then as the topic of the evening the "Excellencies of the Roman Catholic Church," Mr. Park said: The

The second point of excellence was closely connected with the first—that was the result of it. It is the impression of permanence and authority the Roman Church makes upon men. An institution that has lasted eighteen centuries comes to have an immense influence. When Rome speaks she speaks with power. The idea of the Church clothed with Divine author-ity is one present to have an members and ity is ever present to her members, and the Church itself takes measures to guard

speaker noticed the fact that Rome teaches reverence for sacred things. The church edifice, the altar, the act of worship, and all are held in solemn awe by the devout Catholics, a point which many Protestants

Catholics, a point which many Protestants would do well to imitate their fellow-Christians at Rome. The fourth point of excellence which the speaker merely mentioned without developing, is the obedience and self-denial inculcated by the Roman Church, and the fifth point, which he also touched very briefly, is its thorough and efficient organization, by means of which the authority emanating from the head of the Church is at once and efficiently brought

authority emanating from the head of the Church is at once and efficiently brought to bear upon any object at any place. The last point of excellence mentioned was that Rome sought to realize the unity of Christendom within her own commun-ion, which is accomplished by the efficiency of her organization, and she carries this idea of unity so far as to embrace within the Church the saint in heaven and also theas Church the saints in heaven and also those who are suffering in purgatory. This is also a Protestant idea, at least so far as the saints are concerned. Only the Catholics express it by offering prayers for the dead in purgatory and to the saints in beaven, not, indeed, as an act of worship, but simply for the sake of getting their assist-

burge-hanks-burch, D, is ed the s "The of this nmentre said loss of press, or and e utter epend-which beart. public attack an say ch here beat us peaker to-day rs were Church. If he

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Mount Carmel, and after due preparation entered upon her noviliate in that order. In separating from her father the loving heart of Teresa was put to a severe test. She herielf tell us that she experienced the feelings of manyrdom. But grace triumphed over nature, and enabled her to achteve a victory which otherwise would be impossible. Nor did she find much consolation within the cloister for a con-siderable time. It pleased God to permit her to endure many trials and privations. Still, she remained firm, sustained by His grace and carried onward by the impel-ling force of His love. He was preparing her for a great mission, of which, however, she was not aware, and so had allowed her beart to be tried in the furnace of affliction that she might grow in grace and increase in strength and develop mighty energy for the accomplishment of high purposee and holy ends. It was not until THE CLOSE OF HER NOVITIATE that she began to experience those conso-lations which brought peace and joy to her troubled soul. They were but the pressge or pledge of the still more pred ous gifts to be conferred upon her at a later period when God revealed to her His wonders and made known more plainly His designs in her regard. But even these were not to be unsattended with

later period when God revealed to her His wonders and made known more plainly His designs in her regard. But even these were not to be unaitended with anxiety. Teresa, mindful of her un-worthiness of such great favors, and, in her humility, distrustful of the source whence the favors emanated, found in their possession cause for the gravest apprehensions. She feared that she might be deceived by the enemy of her soul. Hence her revelations occasioned her pro-found anxiety. At length she had re-course to holy men, with whom she con-ferred regarding her doubts. From the has of that marvel of sanctity St. Peter of Alcantara, she heard the consoling assurance that God was the author and source of her inspiration. Father Bal-taras wiedom and holiness of life, also con-firmed the judgment of St. Peter of Alcantara. Thus the soul of Teress was of short duration. Still other and right soon was she called upon to endure them. This time the trials did not come from herself or from God, though He doubles, permitted them for the good of His faithful and devoted servant. The order of Carmel, whose welfare and pro-perity were dear to the heart of Teress, hed

THE CANNY SCOTS WITH THEM.

of the Incarnation; nevertheless, it was "the stone cut out of a moutain" without hands, and it has grown and filled the whole earth. It smote that empire of the world, which fell before it, and it has filled its place, and it stands now, in ac-cordance with the prophecy—a kingdom set up by God which shall never be de-stroyed. In the Book of the Apocalypse there is a prophecy, written about the year 70, of the utter wreck and destruc-tion of the empire of Rome, which came to pass four or five hundred years after-wards. There is a picture of magnificence, of majesty, of splendour, of huxury, of world wide sway by conquest and by cruelty. The Kings of the carih and the merchants of the earth looked to it as the centre of all their pride and of all their wealth. There is delineated all that we know of that imperial city—the greatest that the world ever saw, and perhaps the most beautiful, spreading from the sea to the Appenines, covering an immense ex-tent of that which is now desolate, with a population fabulous in uumber. IT WOULD SEEM AS IF THE CITY WERE PLANTED FOR EVER, and that no now explanation of the sea to used that who of were of using could ever pre-

and to know his kingdom.

"An Empty Spot in Her Heart."

Many years ago a respectable colored woman of New Haven, Conn., came to Father O'Brien to ask him to instruct her and receive her into the Church. When he questioned her on her motives and rea-rest for deriving the second Catholic 1. and receive her into the Church. When he questioned her on her motives and rea-sons for destring to become a Catholic, she gave this account of her religious experi-ence : She had always had "an empty spot in her heart." She had gone about from one sect to another, and had akked coun-sel of different mini-ters, but could never find anything to fill that empty spot. She was quite discouraged in seeking for relig-ion, when she happened one day to talk with an Irish servant girl shout her inward doubts and troubles. The girl said some things to her which caused her to ask in surprise where she had learned those things. She said that it was in her cate-chism. The good woman found that these Catholic truths filled the empty spot in her heart. She thought it very strange that this poor girl could answer questions which learned ministers could not answer to her satisfaction. She concluded that a religion which could put such wisdom into the simple and ignorant must be the true

to her satisfaction. Such conclusions which could put such wisdom into religion which could put such wisdom into the simple and ignorant must be the true one. Accordingly she applied for instruc-tion, was received, and declared that the empty spot in her heart was completely filled. This good woman, in our opinion, had much more sense than has Lord Robert Montagu, whose reasons for abdur-ing the Catholic religion the American Tract Society has lately published, along with the rest of its miserable trash. His chief reasons seems to be that he dislikes the Irish excessively and does not consider the Catholic religion fit for an English gentleman. Our Blessed Lord thanked His Heavenly Father that He had hidden from the wise and prudent what he had

from the wise and prudent what he had revealed to babes end sucklings. Which Which of the two is right ?

What Is It.

Not a snuff, powder or liquid, but a pre-paration pecniar to itself. Ealy to use, pleasant in effect, Nasal Balm will positively cure Coid in the Head, Catarrh and kindred disorders.

and, in this infinite file(s), descriptions of restore it more happily by the Incarnation of the Word, from the beginning and before ages, chose and ordained a Mother for His only-begotten Son, of whom, made flesh, he should be born in the fulness of the should be born in the fulness of flesh, he should be born in the fulness of time. Wherefore, far above the angelic spirits and all the saints, He so wonderfully endowed her with the abundance of all heavenly glits, drawn from the treasure of the Divinity, that she might be ever free from every stain of sin, and all fair and perfect, and might possess that plenti-tude of innocence and holiness, than which, under God, none is greater, and which, except God, no one can reach even in thought. By a special grace and privilege of God, in virtue of the merits of Jeaus Christ her Son, the Redeemer of man-kind, Mary was from the first moment of her conception, preserved free from the

her conception, preserved free from the stain of original sin. This has been piously professed by the faithful of Christ from the very dawn of Christianity. It is the belief of the Church, and is now defined and promulgated as a dogma of Catholic faith .- Ave Maria.

"I wonder Grimes has any friends-His manner grows so suriy; No matter where we chance to meet, Or whether late or early, Tis just the same : he cannot stay, And barely answers a "good day."

31

Now this is a sad case of misconception. It is not Grimes' disposition which is at fault, but his liver. He can't appear jolly when he feels miserable. If he would take Dr. Pierce's Golden Medicai Discovery, the great liver, stomach and bowel regulator, he would soon be the same happy fellow as of old—agreeable to him-self and the world generally.

Tamarac

Is the discovery of a leading physician, and after years of experimenting it is now offered you in a perfected state as a never-failing cure for Coughs, Colds and Throat and Lung Complaints.

A Frequent Annoyance.

Who is there that is not frequently annoyed by distressing beadaches? Suffer-ers from sick or nervous headache will find a perfect cure in Burdock Blood Bitters. Sold by all dealers in medicine,