

THE POPE ON AMERICANISM

Baltimore, Feb. 14 -Cardinal Gib bons has given out for publication the following translation of the Pope's pronouncement on "Americanism

letter from the Pope was re warded by Cardinal Rampolla, the Papal Secretary of State, his letter be ing as follows:

Most Eminent and Reverend Lord Cardinal: In a former letter of last October I had the honor to make known to your Eminence that the Holy Father intended to address in due course of time a Pontifical letter con-"Americanism," so called. It now devolves upon me to remit to you a copy of the promised letter, advising you at the same time that other will be forwarded to you through Monsignor the Apostolic Dele-

I profit by the present opportunity to renew the expression of my pro-Kissing veneration. found veneration. Rissing you hands, I am your humble servant,

M. Cardinal Rampolla.

Rome, January 31, 1899.

THE POPE'S LETTER. Pope Leo's letter is as follows: To Our Beloved Son, James Cardinal Gibbons, Cardinal Priest of the Title Sancta Maria, Beyond the Tiber, Archbishop of Baltimore :

Leo XIII., Pope — Beloved Son, Health and Apostolic Blessing: We send to you by this letter a renewed expression of that good-will which we have not failed during the course of our pontificate to manifest frequently to you and to your colleagues in episcopate and to the whole American people, availing ourselves of every opportunity offered us by the progress of your Church or whatever you have done for safeguarding and promoting Catholic interests. Moreover, we have often considered and admired the noble gifts of your nation, which enable the American people to be alive to every good which promotes the good of humanity and the splendor of civil Although this letter be not intended, as preceding ones, to repeat the words of praise so often spoken, but rather to call attention to some things to be avoided and corrected because it is conceived in tha same spirit of apostolic charity which has inspired all our letters, we shall expect that you will take it as another proof of our love; the more so because it is intended to suppress certain contentions which have arisen lately among you to the detriment of the many souls.

It is known to you, beloved son, that the life of Isaac Thomas Hecker, es pecially as interpreted and translated in a foreign language, has excited not a little controversy because therein have been voiced certain opinions concerning the way of leading Christian

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We, therefore, on account of our apostolic office, having to guard the integrity of the faith and the security of the faithful, are desirous writing to you more at length concern

ing the whole matter. THE UNDERLYING PRINCIPLE. The underlying principle of these asily attract those who differ from her the Church should shape her teachings more in accord with the spirit of the age, and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith. They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teachings which are of lesser importance and to tone down the meaning which the Church has always attached to them. It does not need many words, beloved son, to prove the falsity of these ideas if the nature and origin of the doctrine which the Church proposes are recalled to mind. The Vatican Council says concerning this point: "For the doc-trine of faith which God has revealed has not been proposed, like a philosophical invention, but has been delivered as a divine deposit to the Spouse of Christ to be faithfully kept and infalthe sacred dogmas is perpetually to be retained which our Holy Mother the Church has once declared, nor is that meaning ever to be departed from un-under the pretense or pretext of a deep er comprehension of them." (Constitutio de Fide Catholica, chapter iv.)

We cannot consider as altogether blameless the silence which purposely leads to the omission or neglect of some of the principles of Christian doctrine, for all the principles come from the same. Author and Master, "the Only same, Author and Master, "the Only Begotten Son, Who is in the bosom of the Father." (John i., 18) They are adapted to all times and all nations, as is clearly seen from the words of our Lord to His Apostles: "Going therefore, teach all nations; teaching them to observe all things whatsoever I have

which the Church, either by a solemn judgment or by her ordinary and universal magisterium, proposes for belief as having been divinely revealed. (Const. de fide, chapter iii.)

Let it be far from any one's mind to suppress for any reason any doctrine that has been handed down. Such a policy would tend rather to separate Catholics from the Church than to bring in those who differ. There is nothing ser to our heart than to have those who are separated from the fold of Christ return to it, but in no other way

than the way pointed out by Christ. The rule of life laid down for Catholies is not of such a nature that it can not accommodate itself to the exigenc ies of various times and places. Church has, guided by her Divine Mas ter, a kind and merciful spirit, for which reason from the very beginning she has been what St. Paul said of himself "I became all things to all men that I might save all.

TEACHING AND GOVERNING. History proves clearly that the Apos tolic See, to which has been intrusted the mission not only of teaching, but of governing the whole Church, has continued. "In one and the same continued. "In one and the same doctrine, one and the same sense and one and the same judgment." (Const. de fide, chapter IV.

But in regard to ways of living she has been accustomed to so yield that, the divine principle of morals being kept intact, she has never neglected to accommodate herself to the character and genius of the nations which she embraces.

Who can doubt that she will act in this same spirit again if the salvation of souls requires it? In this matter the Church must be the judge, not private men, who are often deceived by the appearance of right. In this, all who wish to escape the blame of our predec-essor, Pius VI., must concur. He condemned as injurious to the Church and the spirit of God who guides her the doctrine contained in proposition lxxxviii. of the Synod of Pistola, "that made and approved the discipline by the Church should be submitted to examination, as if the Church could frame a code of laws useless or heavier than human liberty can bear."

DIFFERENCE POINTED OUT. But, beloved son, in this present matter of which we are speaking there is even a greater danger and a more manifest opposition to Catholic doctrine and discipline in that opinion of the lovers of novelty, according to which they hold such liberty should be allowed in the Church, that her supervision and watchfulness being in som lessened, allowance be granted sense the faithful each one to follow out more freely the leading of his own mind and the trend of his own proper ac They are of opinion that such tivity. liberty has its counterpart in the new ly given civil freedom which is now the right and the foundation of almost every secular state.

In the Apostolic letters concerning the constitution of States addressed by us to the Bishops of the whole Church we discussed this point at length, and there set forth the difference existing between the Church, which is a divine society, and all other social human organizations which depend simply on

the free will and choice of men. It is well, then, to particularly direct attention to the opinion which serves as the argument in behalf of this great liberty sought for and recommended to

Catholics. LIBERTY NOT LICENSE It is alleged that now the Vatican decree concerning the infallible teaching authority of the Roman Pontiff having been proclaimed that nothing further sateguarded and put beyond question of the holy spirit, so greatly extolled by innovators. To practice virtue there is absolute need of the assistance of the holy spirit vet we find these since, if we are to come to any condi-The underlying principle of these on that score can give any solicitude, new opinions is that, in order to more on that score can give any solicitude, new opinions at these who differ from her, and accordingly, since that has been since, if we are to come to any conclusion from infallible teaching authority of the Church, it should rather be that no one should wish to depart from it, and moreover that the minds of all being leavened and directed thereby, greater security from private error would be enjoyed by all. And, further, those who avail themselves of such a way of reasoning seem to depart seri-ously from the overruling wisdom of the Most High—which by most solemn decision the authority and supreme teaching rights of this Apotolic See willed that decision precisely in order to safeguard the minds of the Church's children from the dangers of these

present times. These dangers, viz., the confounding of licence with liberty, the passion for discussing and pouring contempt upon any possible subject, the assumed libly declared. Hence that meaning of right to hold whatever opinions one there is now a greater need of the Church's teaching office than ever be-

> jecting everything that modern indus-try and study has produced; so far from it that we welcome to the patrimony of truth and to an ever widening scope of public well-being whatsoever helps towards the progress of learning and virtue. Yet all this, to be of any solid benefit, nay, to have a real existence and growth, can only be on the condition of recognizing the wisdom and authority of the Church.

'NO THOUGHT OF WRONG OR GUILE."
Coming now to speak of the conclu commaded you, and behold, I am with you all days, even to the end of the world." (Matt. xxviii., 19.) Concerning this point the Vatican Council says: "All those things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed down, and

fection as being superfluous, or, indeed, not useful in any sense—the contention being that the Holy Spirit pours richer nse-the contention and more abundant graces than form-erly upon the souls of the faithful, so that without human intervention He teaches and guides them by some hidden instinct of His own. Yet it is the sign of no small over-confidence desire to measure and determine the mode of the Divine communication to mankind, since it wholly depends upon His own good pleasure, and most generous dispenser of His own " The Spirit breatheth where so He listeth." (John iii., 8.)

"And to each one of us grace given according to the measure of the giving of Christ." (Eph. iv , 7 ) LAW OF GOD'S PROVIDENCE

And shall any one who recalls the history of the Apostles, the faith of the nascent Church, the trials and deaths of the martyrs, and, above all, those den times so fruitful in saints, dare to measure our age with these or affirm that they received less of the divine outpouring from the Spirit of Holiness Not to dwell upon this point, there is no one who calls in question the truth that the Holy Spirit does work by a secret descent into the souls of the just and that He stirs them alike by warnings and impulses, since unless this were the case all outward defense and authority would be unavailing. if any persuades himself that he can give assent to saving, that is to Gospel truth when proclaimed without any illumination of the Holy Spirit, who gives unto all sweetness both to assent and to hold, such an one is deceived by a heretical spirit." (From the Second Council of Orange, Canon 7)

Moreover, as experience shows hese monitions and impulses of the Holy Spirit are for the most part felt through the medium of the aid and light of an external teaching author ity. To quote St. Augustine: "He (the Holy Spirit) co-operates to the fruit, gathered from the good trees, since He externally waters and cultivates them by the outward ministry of men, and yet of Himself bestows the inward increase," ("De Gratia Christi," chapter xix.) This, indeed, belongs to the ordinary law of Gcd's loving providence that as He has de creed that men for the most part shall be saved by the ministry also of men, so has He wished that those whom He calls to the higher planes of holiness should be led thereto by men ; hence St. Chrysostom declares we are taught of God through the instrumentality (Homily I in Inscrib Altar.) men. this a striking example is given us in

the very first days of the Church. For though Saul, intent upon blood our Lord Himself and had asked:—
"What dost Thou wish me to do" yet he was bidden to enter Damascus and search for Ananias. (Acts ix.) "Enter the city, and it shall be there told to thee what thou must do."

THOSE LIABLE TO STRAY Nor can we leave out of consideration the truth that those who are striv ing after perfection, since by that fact they walk in no beaten or well-known path, are the most liable to stray, and nence have greater need than others of a teacher and guide. Such guidance has ever obtained in the Church it has been the universal teaching of those who throughout the ages have been eminent for wisdom and sanctity -and hence to reject it would be to commit one's self to a belief at once

rash and dangerous.

A thorough consideration of this point in the supposition that no exterior guide is granted such souls, will make us see the difficulty of locating or determining the direction and apof the holy spirit yet we find those who are fond of novelty giving an un-warranted importance to the natural virtues, as though they better responded to the customs and necessities of the times, and that having these as his outfit, man becomes more ready to act and more strenuous in action. It is not easy to understand how persons pos sessed of Christian wisdom can either prefer natural to supernatural virtues or attribute to them a greater efficacy and fruitfulness. Can it be that na-ture, conjoined with grace, is weaker than when left to herself?

VIRTUE, NATURE, AND GRACE. Can it be that those men, illustrious for sanctity, whom the Church distinguishes and openly pays homage to, were deficient, came short in the order of nature, and its endowments, because they excelled in Christian strength And although it be allowed at times to wonder at acts worthy of admiration pleases upon any subject and to set them forth in print to the world have so wrapped minds in darkness that simply with an outfit of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set which are the outcome of natural virginity of the subject and to set the subject and the subjec tue, is there any one at all endowed tue? Is there anyone who is not tried by mental anxiety, and this in no light fore, lest people become unmindful both of conscience and of duty.

We, indeed, have no thought of reof the natural order, requires an assistance from on high. These single notable acts to which we have alluded will frequently upon a closer investigation be found to exhibit the appearance rather than the reality of virtue. Grant that it is virtue, unless we would "run in vain," and be unmindful of that eternal bliss which a good God in His mercy has destined for us, of what avail are natural virtues unless seconded by the gift of divine grace? Hence St. Augustine well says: "Wonderful is the strength and swift the course, but outside the true path." For as the nature of man, owing to the primal fault, is inclined to evil and dishonor, yet by the help of grace is raised up, is borne along with a new greatness and strength, so, too, virtue, which is not the product of nature alone, but of grace also, is

made fruitful unto everlasting life and takes on a more strong and abiding character.

'NO MERELY PASSIVE VIRTUE. This overesteem of natural virtue finds a method of expression in assuming to divide all virtues into active and passive, and it is alleged that whereas passive virtues found better place in past times our age is to be characterized by the active. That such a division and distinction cannot be maintained is patent-for there is not, not can there be, merely passive virtue. "Virtue," says St. Thomas Aquinas, "designates the perfection of some faculty, but the end of such faculty is an act, and an act of virtue is naugh else than the good use of free will, acting, that is to say, under the grace of God if the act be one of supernatural virtue

He alone could wish that some Chris tian virtues be adapted to certain times and different ones for other times who is unmindful of the apostle's words: -"That those whom he foreknew He predestined to be made conformable to the image of His Sen. - (Romans, viii Christ is the teacher and the ax ample of all sanctity, and to His stand rrd must all those conform who wish for eternal life. Nor does Christ know any change as the ages pass, " for He is yesterday and to-day and the same (Hebrews, xiii., 8) men of all ages was the precept given : -"Learn in Me, because I am meek and humble of heart. (Matt. xi., 29.

To every age has He been made manifest to us as obedient even unto death; in every age the Apostle's dictum has its force: "Those who are Christ's have crucified their flesh with its vices and concupiscences." Would to God that more nowadays practiced these virtues in the degree of the saints of past times, who in humility, obedience and self restraint were powerful "in word and in deed"-to the great advantage not only of religion, but of the state and the public welfare.

"CONTEMPT OF RELIGIOUS LIFE." From this disregard of the evangelical virtues, erroneously styled ive," the step was a short one to a contempt of the religious life which has in some degree taken hold of minds. That such a value is generally held by the upholders of new views, we infer from certain statements concerning the vows which religious orders They say vows are alien to the spirit of our times, in that they limit the bounds of human liberty: that they are more suitable to weak than to strong minds: that so far from mak ing for human perfection and the good of human organization, they are hurtful to both, but that this is as false a and slaughter, had heard the voice of possible from the practice and the our Lord Himself and had asked:— doctrine of the Church is clear since she has always given the very high est approval to the religious method of life; nor without good cause, for those who under the divine call have freely embraced that state of life did not content themselves with the observance of precepts, but, going forward to the evangelical counsels, showed themselves ready and valiant soldiers of Christ. Shall we judge this to be a characteristic of weak minds or shall we say it is useless or hurtful to a more perfect state of life?

"A FULLER AND FREER LIBERTY. Those who so bind themselves by the vows of religion, far from having suf-fered a loss of liberty enjoy that fuller and freer kind, that liberty, namely, by which Christ hath made us free. further view of theirs, namely, that the religious life is either entirely useless or of little service to the Church, besides being injurious to from the children of these religious families? to one of whom but very lately — a thing greatly to your praise—you have decreed that a statue be publicly erected. And even at the present time wherever the religious families are found how speedy and yet how fruitful a harvest of good works do they not bring forth! How very many leave home and seek strange lands to impart the truth of the Gospel and to widen the bounds of civilization; and this they do with the greatest cheerfulness amid manifold dangers. Out of their number not less, indeed, than from the rest of the clergy the Christian world finds the preachers of God's word, the directors of consci-ences, the teachers of youth and the Church itself the examples of all sanc

"NO DIFFERENCE OF PRAISE." Nor should any difference of prais be made between those whose who follow the active state of life from thos others who, charmed with solitude, give themselves to prayer and bodily mortification. And how much, indeed of good report these have merited and do merit, is known surely to all who do not forget that the "continual prayer of the just man" avails to placate and to bring down the blessings of heaven when to such prayers bodily mortification is added.

But if there be those who prefer to form one body without the obligation of the vows let them pursue such a course. It is not new in the Church nor in any wise censurable. Let them be careful, however, not to set forth such a state above that of religious orders. But rather, since mankind are more disposed at the present time to indulge themselves in pleasures, let those be held in greater esteem "who having left all things have followed

Christ."
"LET THEM BE SET APART." Finally, not to delay too long, it is stated that the way and method hither to in use among Catholics for bringing back those who have fallen away from the Church should be left aside

and another one chosen, in which mater it will suffice to note that it is not the part of prudence to neglect that which antiquity in its long experience has approved and which is also taught by spostolic authority. The Szrip-tures teach us that it is the duty of all to be solicitious for the salvation of one's neighbor, according to the power and position of each. The faithful do this by religiously dis-charging the duties of their state of by the uprightness of their conduct, by their works of Christian char ity and by earnest and continuous prayer to God. On the other hand, hose who belong to the clergy should do this by an enlightened fulfillment of their preaching ministry, by the pomp and splendor of ceremonies es pecially, by setting forth that sound form of doctrine which Saint Paul in culcated upon Titus and Timothy. ways of But, if, among the different preaching the word of God, that one metimes seems to be preferable which is directed to non-Catholics, not in churches, but in some suitable place, in such wise that controversy is not ought, but friendly conference, such a method is certainly without fauit. But let those who undertake such ministry be set apart by the authority the Bishops and let them be men whose science and virtue have been previous ly ascertained. For we think that there are many in your country who are separated from Catholic truth more by ignorance than by ill-will, who migh perchance more easily be drawn to the one fold of Christ if this truth be set forth to them in a friendly and fam

iliar way.
"THE QUESTION OF AMERICANISM. From the foregoing it is manifest, beloved son, that we are not able to give approval to those views which, in their collective sense, are called by some "Americanism." But if by this name are to be understood certain enlowments of mind which belong to the American people, just as other characteristics belong to various other nations, and if, moreover, by it is de signated your political condition and the laws and customs by which you are governed, there is no reason to take exception to the name. But if this is to be so understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren, the bishops of America, would be the first to repudiate and condemn it as being most in jurious to themselves and to their For it would give rise to the country. su-picion that there are among you some who conceive and would have the Church in America to be different from what it is in the rest of the world.

But the true Church is one, as by unity of doctrine, so by unity of gov ernment, and she is Catholic also. Since God has placed the centre and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church, for "where Peter is, there is the Church." Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart, the self same words which Jerome addressed to Pope Da-masus:—"I, acknowledging no other leader than Christ, am bound in fellow shiy with Your Holiness; that is, with with the chair of Peter. I know that the Church was built upon Him as its rock, and that whosoever gathereth not with you, scattereth.

We have thought it fitting, beloved son, in view of your high office, that this letter should be addressed special ly to you. It will also be our care to see that copies are sent to the bishops the Church, besides being injurious the religious orders, cannot be the of the United States, testifying again the religious orders, cannot be the of the United States, testifying again the religious orders, cannot be the of the United States, testifying again the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be the of the United States, testifying again that the religious orders, cannot be that love by which we embrace your whole country, a country which in past times has done so much for the cause of religious, and which we obtain that love by which we embrace your whole country, a country which in past times has done so much for the cause of religion, and which will, by the divine assistance, continue to do still greater things. To you and to all the faithful of America we grant most lov-

ingly, as a pledge of divine assistance, our apostolic benediction.

Given at Rome, from St. Peter's the 22nd day of January, 1899, and the thirty-first of our pontificate. Leo XIII.

## A BACKBITER.

"Of course," said Mrs. White to Mrs. Black, "If it wasn't true I wouldn't tell you," thus ending her tale of gossip with a delicate little compliment to her own veracity.

The poor ignorant woman! She doesn't know that she isn't free to speak of the shortcomings of her neighbors, to make known that prive

neighbors, to make known their priv ate failings, to injure their reputation without good reason. To be sure if what she says were false, there would be the added sin of lying, but even the truth, when damaging and when told unnecessarily, is a sin-an offense against charity, more or less grievous

according to circumstances. When next Mrs. White is tempted to spread scandal, let her ask herself these questions:

Is it true? Is it charitable?

Is it a duty to make it known? If she cannot answer Yes to these questions let her put the sacred seal of silence on her lips and turn her power of speech to kinder use. - Catholic

Columbian Effects Were Wonderful. "I had been troubled for years with pains in my sides and kidneys and had aches in all parts of my body, owing to stomach and liver troubles. I began to take Hood's Sarsapar-illa and its effects were wonderful. In a short time I was entirely cured." Mrs. Francke, 209 Ossington Avenue, Toronto, Ont.

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Take Hood's Sarsaparilla now and keep yourself WELL.

CONVERSION OF ENGLAND.

Pope Leo XIII. Manifests His Great Interest in the Work.

According to the Rome correspondent of the London Daily Chronicle the Vatican is following the Anti-Ritualistic movement in England with lively interest; "for the Pope," according to the writer, "has never renounced his project for a rapproachement with Anglicanism. Only lately he has devoted £16 000 to the establishment of an English college at Rome to receive converted Anglicans. The Pope is persuaded that the present crisis indirectly serve the interests of Catholicism, for he believes that many Ritualists who cannot remain in the Anglican Church will pass over to Rome.

The Osservatore Romano publishes an official account of the audience granted by the Pope on Feb. 5 to the students of the New Collegio B-da in Rome, an English seminary, chiefly for converts to the Roman Catholic faith, named in honor of the Venerable Bede. The students were headed by Monsignor Giles, rector of the English college in Rome, and Monsignor John Prior, rector of Bede College.

After stating that the students came

to thank the Pope for his Brief founding the college, and for the endowment assigned to it by His Holines's munificence, the Vatican organ says that the Pope's words to all at the audience were inspired by paternal benevolence. His Holiness desired that the former Anglican clergymen and other Euglish converts, forming the nucleus of the new college, might be specially presented to him.

The Pope, in addressing them, recalled with what solicitude he had striven to secure the return of England to the ancient faith. ness did not conceal from himself the immense difficulties in the way of this noble enterprise, but he trusted in divine grace, and he rejoiced in the numerous conversions effected, hoping to see the number soon redoubled. He relied greatly upon the apostolic work of those who had already embraced the faith and were students at Rome. They, in true Catholic spirit, would be able as priests to exercise in England a ministry of great efficiency for their fellow countrymen.

To Monsigner Prior the Pope addressed words of praise and encouragement, expressing a desire to see the number of students in the new building now being prepared reach its maximum.

In conclusion His Holiness specially blessed those present, begging God to vouchsafe to bless with success a work of such moment for the spiritual welfare of the English nation.

Ill-fitting boots and shoes cause co Holloway's Corn Cure is the article to Get a bottle at once and cure your corns.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure and effectual. Try it and mark the improvement in your child.

ator; safe, sure and effectual. Try it and mark the improvement in your child.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubecular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

Street Car Accident.—Mr. Thomas Sabin, says: "My eleven year old boy had his foot badly injured by being run over by a car on the Street Railway. We at one commenced bathing the foot with Dr. Thomas Eclestring was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency.

SLEEPLESSNESS.—When the nerves are

SLEEPLESSNESS .- When the nerves are nestrung and the whole body given up to tretchedness, when the mind is filled with wretchedness, when the mind is filled with gloom and dismal forebodings, the result of derangement of the digestive organs, sleep-lessness comes to add to the distress. If only the subject could sleep, there would be oblion for a while and temporary relief. Parmelee's Vegetable Pills will not only induce sleep, but will act so beneficially that the subject will wake refreshed and restored to happiness. happiness

happiness.

THE FLAGGING ENERGIES REVIVED.—
Constant application to business is a tax upon the energies, and if there be not relaxation, lassitude and depression are sure to interveue. These comes from stomachic troubles. The want of exercise brings on nervous irregularities, and the stomach ceases to assimilate food properly. In this condition Parmelee's Vegetable Pills will be found a recuperative of rare power, restoring the organs to healthful action, dispelling depression, and reviving the flagging energies.

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