Alone in the dim Cathedral there, at the feet of the Blessed Mary, fair With the starry crown, and the p

A sinful mortal knelt.

His cry to the Holy Mother sweet, "O look on me at toy shining feet," And ever the same bis lips repeat The prayer of a weary soul-

A soul that was tortured with guilty
A soul engulfed in its sighs and tear
A soul in a night where the field ap
Like an angel of giory bright

O, Mother in beaven! the sad souls Come down from thy golden throne a penitent chi'd, come O mother with pitying face.

Come down from thy home in the In heavenly beauty before me stand Let me kiss the dps of thy holy ha. Sweet Mother of God divine.

Rehold as he gazed on the figure the Of the beautiful virginal Mary fair, With the gem-starred crown an p hair,

Before him there stood in a robe of the Mother of God in glory bright,
About her a mist of effulgent light,
The beauty of love and grace.

O sorrowful son of my heart, she sai To the penitent soul as he kneit and I have heard the cry of my child, and In the darkness of doubt and

Behold as I fouch thy hand with mi A spirit immortal, of light divine, Shall enter that sorrowful soul of the And the King in His beauty

Then the glad soul knew that the

fair.

Had answered his sorrowful souprayer
With the Master's hiss of pes

And the violet eyes of heave

A Vision of the Blessed Vir

BY SAMUEL ADAMS WIGGI

The Priest With the Brogue.

A MINER'S REMINISCENCE. by the gulch, where the pickage ringing.
Never struck chords with the stream's smothered singing—
For we had damned its bright ardor to sloth; Damned it with claybanks and damned it

with oath—
Curses in Mexican, curses in Tutch,
Curses in purest American—such
Polygiot biaspnemy didn't leave much
Room for the rest of the languages—there
Down by that gulch, where all speech
seemed one swear,
Naught but profabily ever in vogue,
Wandered one morning a priest with a
brogue.

Also a smile. Now no mortal knows whether God has ordained they should travel together.
But if in the tongue Erin's music you trace, Bet Erin's aunshine peeps out in the face.
Anyhow, Father McCabe had 'em both Sunshine and harmony—natural growth.
While the air trembled with half-suppressed out.

Right down among us he stepped; all the white Feeling his way, as it were, with his smile, And when that staggered the obstinate Knocking him head over heels with the

Inside a fortnight the brown throated robin Perched undismayed just in front of ou cabins;
Sang at our windows for all they were
worth—
Lucifer didn't own all of the earth!
Pistols grew rusty, and whiskey seemed

Nobody hunted the right or left hower; Deserts pu' verdure on—one little flower Bloomen in a niche of a rock. At its root Erstwhile undreamt of, lay rich golder fruit! Yes; we struck go'd. Arrah, Luck's thur couldn't go back on a priest with brogue!

*Give me a kiss.

-Arthur M. Forrester in Boston Pilot.

INTERESTING MISCELLANY.

Ruskin says: 'To read, to think, to Ruskin says: "To lead, to think, to love, to hope, to work—these are the things to make men happy. They have power to do these thing; they will never have power to do more." To this a contemporary properly rejoins: Yes, men have power to do more than these things. They have power to pray, to worship God, to abstain from the commission of sin prestice visites to help. mission of sin, practice virtue, to help their neighbor in distress—in fact men have power to do enumerable good things beside those mentioned by Ruskin. And these, more than those mentioned by Ruskin, will help to make men happy.

OLD FRIENDS.

Never give up old friends for new ones. Make new ones if you like, and when you have learned that you can trust them, love them if you will, but remember the old ones still. Do not forget that they have been merry with you in time of pleasure, and when sorrow came to you, they sorrowed also. No matter if they have gone down in the social scale, and you up; no matter if poverty and misfortune have come to them, while prosperity and plenty have them, while prosperity and plenty have fallen to you—are they any less true for that ? Are not their hearts as warm and tender if they beat beneath homespun instead of velvet? Yes, kind friends, they are as true, and tender, and loving, and don't forget old friends.—Catholic

THE MODEL MOTHER.

Happy would all Christian mothers be, if at the end of their lives they could say they were faithful to their children even in death. And unhappy must those mothers be who hand over their children when they are dying know they are leaving behind them children who will not even say a prayer for their souls. Their own hearts "a sword shall pierce," but their sorrows shall never be crowned with joy, like Mary's, the Mother of God. WEARING MARY'S MEDAL.

Inside of a month a man, injured on the streets of Brooklyn, was carried into St. Mary's Hospital in a dying condition. A medal of the Blessed Virgin was hanging from his neck, and when the chaptain of the hospital called to give him the last Sacraments of the Church, he was surprised to hear the dying man

"Are you a Catholic priest?" The priest answered in the affirma

tive. "Well, I want to become a Catholic before I die," said the man
"I thought you were one," said the

priest, "judging from the medal you wesr." "Oh," said he, "I was working at the

House of the Good Shepherd, painting there, and the Sister gave us all medals to wear. I'm a Protestant, but I couldn't see the harm of wearing the medal and I were it covered. medal and I wore it ever since.

His wish was gratified, and he died a beautiful death, fortified by all the Sacraments, and supported, we must be-lieve, by the loving prayers of the Queen of Heaven, whose image he wore with such great reverence and affection.

A SENSIBLE LORD MAYOR. The new lord mayor of London, James Whitehead, is nominally a fanmaker, but his fortune was made as the preprietor of "Barker's," the great fancy goods store at Kensington, where anything under the sup, even to wives for Indian officials, may be procured. He is a Gladstonian nome ruler in politics and came within 200 votes of being elected to Parliament in 1885. The Tories tried hard to keep him out of office, as the presence of a home ruler in the Mansion house is any. thing but pleasing to them, but they signally failed. Lord Mayor Whitehead fifty-four years old, was educated at the Appleby grammar school, is an energetic and public-spirited man and is very rich. Instead of spending a small fortune on the usual mummeries of the "Lord Mayor's day," he devoted the money that would be required for the show to feeding ten thousand of London's poor on sub stantial fare, an innovation that was warmly appreciated by them.

HONOR AMONG CHILDREN. Children should always be honorable with their companions behind their backs as well as in their presence. But | disgrace. backs as well as in their presence. But there are some who delight in treacher-ously speaking bad of an associate when he is not by to defend himself. Then they will meet him with a smile! What meanness! Can anything be more con-meanness! Can anything be more con-

temptible? Yet it happens every day.

And some of those youngsters appear to
be—O, such nice little boys and girls! They are so sweet! So angelic looking! But the poison of the basilisk is on their tongues, and the basilisk looks beautiful,

tongues, and the basilisk looks beautiful, too! Children, never take Judas for a model. Never backbite one another. It is very vile to do so. And besides there is no one without his faults. If it is not one fault it is another. "Let him that is without sin," said our Blessed Lord, "cast the first stone." These wards were addressed to eather. words were addressed to certain Jews who were about stoning a woman to death who had been taken in sin, Did they stone her? No; but they all slunk away, for each one knew himself to be guilty of some sin or other, and all hung their heads in shame. No child of Adam is sinless. Then do not rake up the faults or sins of a companion behind his

FATHERS AND DAUGHTERS. There are few lovelier relations in life than that existing between a father and his daughter, when that relation has been developed to its best extent by tender ness and honor and affection on one side and by veneration that amounts almost and by veneration that amounts almost to adoration on the other, the veneration called forth by perfect faith in the virtue and nobility of its object. The trust in her father which a young girl feels and all unconsciously exhibits is something as flattering to his pride as it is delightful to his emotions. But the father who accepts it perforce, yet knows that he does not deserve it, if he is any sort of a man is more to be pitted than to be man is more to be pitied than to be envied. And the young girl who receives her father's intense affection as some-thing purer and holier than other mortal flesh, and who is unworthy of that emotion, is one almost beneath pity. A man conscious of the love that ne has called forth in a pure and gentle being feels obliged to live up to the opinion which that gentle being holds of him, so far as it may be in his power; the child is, in a way, his guardian angel, and often when he is tempted he hears the rustling of that angel's wings. How much, then, it behooves the young angel to attend te her angelhood, and to be all that her father deems her; to break no faith, to keep the law, even the unwritten law; to be, as much to herself as to him, a congregation of loveliness only just short of the virtues of St. Agnes herself. For the daughter has the father's faith in her in trust, and to betray that trust would be to commit a sort of sacrilege.

A LIST OF HEALTH SUGGESTIONS. The hot pastry and iced drinks of this country have much to do with the thin-

country have much to do with the thin-ness of the people.

Disordered digestion in adults is often the outcome of being compelled or induced to eat rich food in childhood.

Up to middle life most people are care-less regarding their physical condition, hence persons who ought to live long lives have their days curtailed. The time to pay strict attention to the bodily health is during the vigorous portion of life. during the vigorous portion of life.

It is quite a common practice to dose infants with tess, oils and sweetened

waters when any real or imaginary ill is upon them. In some cases it is necessary to re-enforce the natural supply of nourishment, but, where possible, nature's fount should be relied on chiefly. For those who hurry to and from their

meals soup is recommended as a prepar atory agent for the reception of solid-food. For a man to hurriedly rush to his meals and gulp down meat, vegetable and pie, without a short pause of rest for the stomach, is nearly akin to sui-

germs and converts the starch into a soluble substance which is incapable of fermentation. Dry teast will not sour the stomach nor produce any discom-fort, and is, therefore, more agreeable to a weak digestion than any other bread.

A stooping position maintained for any length of time, tends more to undermine the health than is supposed. An erect position should be observed, erect position should be observed, whether sitting, standing or lying. To stomach or to one side, with the heels elevated on a level with the hands is not only in bad taste, but exceedingly detrimental to the health; it cramps the stomach, presses the vital organs, inter-rupts the free motion of the chest and enfeebles the functions of the abdominal and thoracic organs, and, in fact, unbalances the whole muscular system. Household.

NEED OF MORE HOME INFLUENCE. The Church should claim our pres-ence on Sunday, or when its canons require; the school, or our place of business, be it on the street or in the shop, according to our years of life, in the daytime; but the night should find us at our homes. The church, the home, and the school form the nome, and the school form the true safeguard of the nation, and carry within their fold liberty, morality, and knowledge. At night the best place for both parents and children, and especially the latter, because it is only in the darkness of the evening the worldiy and abasing aspects of the street are seen, and it has been proven by sad experience that the influences of the city streets, if not corrupting, at least do not afford im provement for any faculty of human provement for any faculty of human nature. Wherever nations discard the old-fashioned and wholesome method of home life, and pass all their waking hours in the street, morality hours in the street, morality falls from its high standard and the people, even if they do not become degraded, become frivolous, with nothing earnest about themselves or their ambitions. It cannot be denied that the children of many of our Irish Catholic parents are allowed, so to say, free swing city thoroughfares, and as the result of parental oversight being removed, they act on their discretion. In a short time wild or bad companions obtain a mastery over their minds, and, influenced by them, they either run amuck into all manner of deviltry or fall into terrible

early Church so strongly leaned. It is to this love that we find the Apostle Paul so continually turning. This was his soul's true resting place and refuge. It was under the branches of this paim tree that he found a shadow from the heat. This was the deep well out of heat. This was the deep well out of which he drank his endless consolation.

He needed no other. To be "able to comprehend with all saints the breadth and the length, the height and depth" of this love, was his aim; and to "know that love which passeth knowledge" was the sum or his

and quiet home. The knowledge of this love is perfect peace. We sit down and let this love breathe freely and let this love breathe freely into us, and straightway all is caim. Each storm has gone to rest, each gust has died away. Love beyond all loves, in greatness, in freeness, and in efficacy! Gifted with strange power of scothing, healing, and comforting! He who has possession of this love has got hold of a nidden spell, mighty to charm away all heaviness of heart, all bitterness of soul. What can withstand it?

In this love are all the earth gathered up and centered. It is a brother's love:

up and centered. It is a brother's love; yet passing far above it. It is a bridegroom's love, as the song of Solomon shows us, but tenderer than the love of mortal bridegroom. It is a husband's love; yet truer and more faithful than the love of the truest and most faithful husband upon earth. It is a love without beginning and without end—a love without any intermingling selfishness, or jealousy, or coldness, or forgetfulness, or weariness—a love without intermission, a love without fickleness, a love without

ST. FRANCIS DE SALES AND THE PIGEONS.
St. Francis de Sales so constantly

manifested an extraordinary love of of nature in his writings that they have of nature in his writings that they have been compared to the sacred veil of Isis, on which were embroidered all created things. Here is an extract taken at random from his writings, which lose their rare bouquet in translating:

"It had been snowing, and there was in the court, at least a foot of snow. Jean swept a small space in the center, and scattered grain on the ground for

and scattered grain on the ground for the pigeous to eat. They came in I flock to take their food there with wonflock to take their food there with won-derful peace and quietness, and a smused myself with looking at them. You cannot imagine how these little creatures edified me. They did not utter a sound, and those who had finutter a sound, and those who had fin-ished their meal immediately made room for others, and flaw a short distance to see them eat. When the place was vacated, a party of birdlings that had been surveying them, came up, and the pigeons that were still eating drew up in one corner to leave the more space for the little birds, who forthwith began to

eat. The pigeons did not molest them.

'I admired their charity, for the pigeons were so afraid of annoying the little birds that they crowded together. at one end of the table. I admired, too, the discretion of the little mendicants, who only asked alms when they saw the pigeons were nearly through their meal, and that there was enough left. Altogether, I could not help shedding tears to see the charitable simplicity of the doves, and the confidence of the little birds in their charity. I do not know that a sermon would have affected we are

enters by the little hole serves as a counterpoise, and so balances these little cushions, these little barquettes, that they are never overturned."

SUPPLYING A NEED.

Baltimore Mirror. It is worthy of remark that many o

the clergy are making a strong effort to get their people to affiliate themselves with the societies, religious, charitable, and social, connected with the Church This is certainly a move in the right direction, and one that is calculated to strengthen the position of the Caurch and establish a deeper feeling of interest in religion on the part of the faithful. There are quite a number of benevolent organizations connected with parish which accomplish a great deal of ood, but they are by no means as influential and effective as they should be all in the objects of these societies meets with a slight measure of the great success that it deserves, Catholics will have rea-son to congratulate themselves on the

result.

Beside the charitable and religious societies alluded to, there is a growing need for social and educational organizations to furnish the younger members of essential, therefore, that they should be surrounded by an atmosphere of iono-cence, and this condition is only attainable where the influence of religion and morality is constantly present. In nurgroundless the calcumpt is.

Father Russo here dwelt on the objective surrounders and incompanies the calcumpt is.

would be better able to resist the contaminating influences that they would in after years inadvertently meet.

THE LOVE OF CHRIST.

It was on the love of Christ that the early Church so strongly leaned. It is to this love that we find the Apostle Paul so continually turning. This was

SALVATION OF PROTESTANTS.

A JESUIT FATHER SPEAKS IN NEW YORK CITY ON THE SUBJECT. Freeman's Journal.

Rev. Father Russe, S. J., delivered an able discourse, last Sunday evening, in St. Francis Xavier's church, West sixteenth street, in the course of which he dwelt on the salvation of Protestants at some con

siderable length.

In the beginning of his remarks he said that the Church had now existed nineteen while other denominations centuries, while other denominations came into being only a few centuries ago. There cannot be two true Churches. One of them must necessarily be in error; for, truth is one and indivisible. The objections made against the Catholic Church are unumerous. Some will say that at one numerous. Some will say that, at one time, it was the true Church, but that it became corrupt. If so, then Christ broke His word, for He promised to be with His Church "all days even to the consumma tion of the world." As He, the God of Truth, made this promise, He will keep it,

Truth, made this promise, He will keep it, and it is blasphemy to assert the contrary. Therefore, the Church is the true Church to day, the same as it ever was.

As to the teaching of the Church, our Protestant friends could never prove or project to one error taught by her: no. not point to one error taught by her; no, not even one; and the calumnies uttered against the Church have been disproved

the end of the world. He most undoubt-edly, therefore, meant all their legitimate the end of the world. He most undoubtedly, therefore, meant all their legitimate accessors in the Apostolate, and addressed Himself to those who had been immediately gathered around Him. Hence the whenever they conceive an idea of be-Himself to those who had been immediately gathered around Him. Hence the only infallible guide to lead souls to God to-day is the Catholic Church, and she, in fact, in the cale Church that wind of doctrine."

assert, beyond the shadow of a doubt, that all Protestants will be damped! that all Protestants will be dammed! We Catholics have one very important We do nothing of the kind. This is not the teaching of the Catholic Church. It is anti Catholic teaching. It must be distinctly understood that we distinguish in the Church two elements. One of these departs of the conversion of our Protestant in the Church two elements. One of these departs of the conversion of our Protestant in the Church two elements. these elements can be seen, such as the them good example, On this is the cutef administration of the sacraments, the presching of the Word of God, the offeradministration of the sacraments, the presching of the Word of God, the effering up of the Holy Sacrifice of the altar; in a word, all the external exercises of our faith. All these constitute what we term the body of the Church. But, besides this, there is also the soul of the Church, by which the body is kept alive. This is the second element, and it consists of the sanctifying grace of God, the very life which sustains, as I said, the body of the word of our Protestant friends, for the grace of God, the body of the which sustains, as I said, the body of the which sustains, as I said, the body of the word of the church where the sacraments are constituted what such a friend became a Catholic! What feelings of satisfaction it would be to you! How it would help the sacrament, and it consists of the sanctifying grace of God, the very life which sustains, as I said, the body of the which sustains, as I said, the body of the church where the constitution of our Protestant friends, for the grace of God, the start stable the sacrament.

In the word in sample was used a body lives, they will be beauted will pray and investigate, till at last, with the blessing of God, the very libe brought into the body of the Church. How rejoiced you would be to the Church. How rejoiced you would be to Carriages and Wellington sits.

CARRIAGES AND SLEIGHS.

W. J. THOMPSON & SON, opposite Revere House, London, the word along the sacrament of the sacrament of the largest establishment is of the kind in the Dominion. None but first-class work torpied out. Prices always moderate. to see the charitable simplicity of the doves, and the confidence of the little birds in their charity. I do not know that a sermon would have effected me co keenly. This little picture of kindness did me good the whole day." And sgain, in writing to Madame de Chartal on the repose of the heart on the Divine Will, in easys:

"I was thinking the other day of what I had read of the halcyon, a little bird that lays on the see shore. They make their nests perfectly round, and so compact that the water of the sea cannot call bird pent that the water of the sea cannot pent that the water of the sea cannot call bird the followay's Corn Cure." Otherwise, we would be laughed at. It is the same way with the Church of Cirist.

What, then, is the doctrine of faith? It is simply this, that in order to be saved, we must at least belong is a small hole through which they can breathe. There they lodge their little Therefore we must have the grace of two clarks and practical statistics. The same of the church of the sanctifying grace of God, the very life which sustains, as I said, the body of our Protestant friends, for the grace of two four Prices substiments of one of our Protestant friends, for the grace of two four Prices and sieghs. This is one of the largest establishments of our Protestant friends, for the grace of two four Prices and sieghs. This the sone protestant friends, for the grace of two four Prices and sieghs. This is one of the Lourch of our Prices all sleghs This is one of two four Prices and sieghs. This is one of the payer is the body of under the body on the body on the body and soul united, the same of the body and soul united, the same is in the individual, who has also a body and soul wite the same steet key that will open the treasures of God's grace for all who are disposed to Courches, for there is only the one Church in the body and soul united, the same is in the individual, who has also a bedy and soul wited, the same way with the cours, root and branch, by our here are key that will open the tre

breathe. There they lodge their little ones, so if the sar ises suddenly, they can float upon the waves with no fear of being wet or submerged. The air which testant friends, then, belong to the soul of the Church by being in a state of sanctifying grace, God will not suffer them to be lost when they are in invincible in the same of the same cible ignorance, for invincible ignorance will never be punished by God. If they are in good faith, and lead sinless lives, they belong to the soul of the Church, and if they die in that condition they are saved. Or if, having sinned, they make an act of perfect contrition, and thus recover the grace of God, they are also secure of their salvation, and will not take into account their errors of faith when they happen to be in a state of invincible ignorance, or when they are in good faith regarding their

religion. The great difficulty with Protestants is that, though they have the privilege to belong to the soul of the Church of God, they lose numerous advantages pos sessed by those who belong to both the body and soul of the Courch. They lose the benefit of the Sacraments and a This is because the majority stand aloof and show no interest in their workings.

But if the effort to enlist the interest of the hour of death, after a careless life, it may not be easy to make an act of perfect contrition, although it may be comparatively easy to make an act of attrition, which later suffices, with the grace of the sacrament of penance, to purify the soul. The Protestant, not having this grace of the sacrament of penauce, and not being able to feel that intense love for God required in the act congregations with means of improve-ment and innecent recreation and estab-lish among them a closer union of inter lish among them a closer union of interests. These, when properly organized and conducted, are a material advantage to the Church in keeping together the young under the best influences. Youth requires certain pleasures and relaxations, and will have them. It is very essential, therefore, that they should be surrounded by an atmosphere of inno-

the learned divine, we glory in this!
Did not Christ come to preach the Gospel to the poor? Did He not belong to
the poorest of the poor? This certainly
was a very bad argument, and it should never deter our Protestant friends from entering the "One Fold." They all must necessarily see the consistency of Catholic teaching; at least those of them who give any serious thought to the matter. We do not teach one thing to-day and another thing to-morrow. But how is it

with those of other denominations?
They listen to their pastor preach one
doctrine and quite a different doctrine
the Sunday following They have,
therefore, no unerring guide. Ministers will preach to suit the congregation ad-dressed, as a general thing. It is not so with us. We preach Christ and Christ crucified.

But Protestants say that the Oatholic Church is not "respectable;" that it is persecuted and despised by the world. Ab, here we glory in this again! Has it not been said that "the Church is the nystical body of Carist?" Has not Christ been persecuted? Therefore, of necessity, the Church must be persecuted, and come out triumphant through the very midst of persecution and suffer-ing, even as Our Blessed Lord triumphed finally over death itself.

finally over death itself.

But the pride of poor human nature is the chief stumbling block in the way of Protestants. Many of them, especially among the wealthy classes, would become Catholics, but they cannot bring themselves to kneel at the same altar with the sfflicted and with the poor, suffering ones of Carist. The great ones of fering ones of Carist. The great ones of the world, indeed, associate with such as these, even in the house of God! The even one; and the calamantes uttered against the Church have been disproved by the testimony of history. It is impossible for her to teach error because her dootrines are those inculcated by her Divine Founder to His Apostles, and by them to their successors, the priests and bishops of the Church. They have their commission from Him.

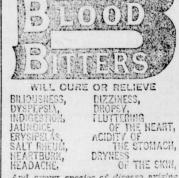
"Golng, therefore," said our Lord, "teach all nations, and I will be with you all days even to the consummation of the world." In these words, He could not have meant the Apostles alone, as some have meant the Apostles they are forgiven, and whose sins you shall retain they are retained; words that prove clearly the power given by Carist to priests of His

coming Catholics. But the humiliation is not greater for them than it is for us. fact, is the only Church, that even lays claim to infallibility in the matter. The others are all "drifting about with every the knee in the confessional to receive the knee in the confessional to the confessional to the confessional to the confe From the lowest to the highest among absolution before going to Holy Com-But of all the slanders attributed to munion, for it is a condition placed by our, one of the worst is that we Catholics

we Catholics have one very important

having used it for a severe wound and for





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The advantages and conveniences of this Agency are many, a few of which are:
ist, it is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or nanufacturers, and hence—
2nd. No extra commissions are charged its patrans on purchases made for them, and giving them besides, the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one expression of the Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

there will be only one express or freight charge.

the Persons outside of New York, who the Persons outside of New York, who may not know the address of Houses soiling a particular line of goods, can get sach goods sil the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, cutrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to set as your agent. Whenever you want to buy anything, sond your erders to

THOMAS D. EGAN, Catholic Agency, 42 Barelay St., New York.

PIANO TUNING. PARTIES WISHING PIANOS TUNED and property attended to should leave orders at A. & S. Nordheimer's, 445 Rich-mond street.—A. RAMSPERGER, Tuner.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Written for the CATHOLIC RECO TWO GOOD OLD MISSIONAL

In looking over an old scrap bo contents of which were arranged some forty years sgo, I found thi concerning one whose memory is s in veneration on the southern coas Province of Nova Scotia, the Sigogne: Died, on the 10th November,

the parish of Claire, Nova Scotia, o he was pastor, the Rev. Mr. Sigogr was a man of a mild disposition, a verbial as a peacemaker. The papers speak of him as a venerable always surrous ded by English, and Mic mass, helping them all as trate, physician, counseller, fath friend." The Rev. Jean Maudet Sigogne

in Canada in July, 1791, and in 1' sent by the Bishop of Quebec to 1 the sorely-neglected vineyard Atlantic coast of Nova Scotia. W 1803, Monseigneur Denaut, Bi Quebec, accompanied by his secretar Mr. Lartigue, made the visitation parishes situated in the maritime of his dicese, and in the course of his dicese, and in the course journey came to the missions of the Sigogne, that good priest's ent knew no bounds. After the prelatereturn to his episcopal resident Sigogne went down on his knees (tion, which he always assumed to year.) tion which he always assumed to whis bishop), and traced the following which still remain in the achieve

Province of Quebec:
"Permit me to admire Your Lor zeal and to congratulate myself u The long and difficult voyage whi undertook last year for the salva souls agreeably surprised and edifi In it I recognized an apoetolic man the Lord be forever blessed for inspired you with the idea of visit country so new, so widespread.

"Some time ago a very beautiful well polished upon one side, was of here. It shall be conveyed as a possible to the neighborhood of St. Church to serve as a monument, perpetuate the memory of the first an apostolic man to this count having engraved on it, with a (which I am well able to do) the the year and the day of your Lou

which the above letter was writte Rev. Æness Bernard MacEachern penetrated as far as the Atlantic c. Nova Scotia, for he was certain apostolic man."

Twelve years later another Ca Bishop made the visitation of the diocese of Quebec, and he, fortunat our Church history, kept a journal. This is what Bishop Plessis writer wish to the Abbe Sigorpe:

"Twenty-two miles from Digby w a river named Sislbout, at a ver harbor formed by its mouth and w the best that there is at present in

Mary's Bay.

'The Bishop of Quebec, when he at Sisibout, met the Abbe Simissionary of that place, whom he to visit, and who was the only p his one hundred and twenty-five men whom he had not yet seen. Mr. S is from the diocese of Tours, and, i mon with meny others, emigra England in 1791. In 1798, upon quest of the faithful, to the salva whom he has devoted himself, he c e post which he at present occupi "He is a man of rare activity,

"He is a man of rere activity, is already built two quite spacious chinamely, that of St. Marie, where he and St. Anne of Argyle, which he and which is fifty miles distant. The presbyteries have also been built his care. He built two very considerations will with his own hands."

"Mr. Sigogne has succeeded in de his church something which has attempted in vain in a number of churches in this diocese. He has pla the men on one side, and all the on the other, according to the ad-St. Charles Borromeo. In ord accomplish this he does not allo pews to be sold at auction, but has tomed each parishioner to rent or or her place. Thus each parishion the cost of a few sous annually,

the cost of a few sous annually, settled place in one of the pews, right, if a man, or in one of those left, if a woman."

In spite of the good old Abbe Sigundoubted ability as a mason and set confirmed alike in history and trathe stone which he purposed to set a memorial of the visit of Bishop I.