Catholic Record

London, Sat., Jan. 11th, 1890.

THE DIVORCE OUESTION.

6

The Hon, Mr. Phelps, in the Forum for December, states that he believes it to be impossible to obtain a uniform divorce law in the United States, which has been proposed by some as the means of lessening the evil condition to which many States have attained owing to the ease with which divorces are granted by the Courts. The matter lies within State jurisdiction, and there is no practicable way to transfer the jurisdiction to Congress. He says the remedy will be to prohibit marriage by either of the divorced parties while the other party lives. Without being so fully aware of it, as to give the Church due credit for preserving the sanctity of the married state, he recommends precisely that method of dealing with the question which is employed in the Catholic Church.

He shows conclusively that it is the liberty to marry again which causes the alarming number of divorces. Thus the uncompromising stand taken by the Church in not permitting the dissolution of the marriage tie for any cause but death is vindicated by the results of departing from this practice of the Church. Yet there are many outsiders who maintain that the Church law is too severe. It is thus shown that the world owes a debt of gratitude to the Church for maintaining the inviolably sacred character of marriage. The Oatholic Church allows separation, for very grave reasons, but the parties cannot in such case marry again. This is precisely Mr. Phelps' solution of the problem.

The total number of divorces granted by the United States Courts in twenty years, from 1867 to 1886 inclusively, was 328,716, and he adds : "It is likely that during the present year, at a moderate estimate, not less than 35,000 divorces will be granted, almost entirely among the Protestant white population." These figures he justly considers most alarm. ing.

The Protestants who maintain the lawfulness of divorce ground their opinion upon the text of St. Matthew, v. 32: "Whoseever shall put away his wife, save for fornication, and shall marry another, committeth adultery." Mr. Paelps in commenting on this text affords a curious example of the liberties which Pro testantism leads its votaries to take with the sacred words of Scripture.

He observes that the words in italica are omitted by Sts. Mark and Luke, and that the language there distinctly condemns "the putting away a wife for any cause whatever, and marrying another." He continues: "By what authority, intelligible to a layman, is the statement of St. Matthew accepted, and that of St. Mark and St. Luke rejected ? Both cannot be right. Is it more likely that the two are mistaken than the one ? This argument in favor of divorce and re-marriage might therefore be sufficiently answered by the remark that it is not made out that Christ ever used the language on which it is based. Such is the view that has always been taken by the Roman Catholic Church ; and however inclined a good Protestant may be, on general principles, to reject the interpretation of his theological opponents, it is easier to reject than to confute it."

schools are very ford of representing that He proceeds to maintain that even we wish to have separate schools at "pub-

tion of possible change in the relation, the constant attraction toward others with whom it would seem to be more desirable, the pernicious example of divorce and re marriage by which they are surrounded, that lead people of a certain class, not the best, certainly, but by no means the worst, to feel impatient of the bond under which they live, to exaggerate each other's faults, to be care-less of each other's merits, and to spec-ulate upon the alluring prospect of 'fresh fields and pastures new.' It would cre-ate a very different union between such minds if the law made marriage to be in Oatario : but if there are some inequalities it is very easy to smooth these without destroying the whole system, and introducing discord and injustice to a large portion of the population.

QUESTION.

HIGH CHURCHISM. The Rev. John Langtry, of Toronto, has

reated a considerable sensation in that city, and, indeed, throughout the Province, by a sermon preached in connection with minds if the law made marriage to be in fact, what it is in theory, 'for better for worse, for richer for poorer, in sickness and in health, till death do them part.'" the Anglican jubilee recently held. The sermon was a review of the history of the Church of Eogland during the last half century. The High Church movement, THE MANITOBA SCHOOL which began at Oxford fifty years ago, and which was led by His Emigence Cardinal Newman, who was then an Anglican Divine, along with Dr. Pusey, is particu-The Winnipeg Presbytery have put on record their determination to look for

larly obnoxious to those Protestants. schools with some religious teaching in whether of the Church of England or of Manitobe, and it is confidently asserted other denominations, who are neually that public opinion is in favor of this. styled "Evangelicals." The Presbytery, however, desire a com-The movement arose from a more close promise teaching. This may possibly suit study of the primitive faith of the Church Protestants, but Catholics want Catholic than had usually been given to this subeaching whereever they can afford to ject ; and it was to be expected that when support Catholic schools. The Winnipeg earnest thinkers began to appreciate the Free Press states that the union asked for fact that doctrines which are now reby the Presbyterians is a voluntary, not a jected by Protestantism were held by forced, union. In this case these bodies Sta. Ignatius, Irena 18, Cyprian, Optatus, should support the Catholic demand, Ambrose, Basil, Augustine, Jerome, John which does injustice to no one. All the Carysostom, the Cyrils, the Gregories, by reasons given by the Presbytery speak Tertullian and Origen, and others who loudly in favor of the Catholic view on wrote of the doctrines of the Church durthe subject. We understand too that Mr. ing the first three centuries of her exist-Greenway hus fallen into the plan proence, the conclusion was inevitable that modern Protectantism had been transmitted intact in the Church from the Apostolic posed by the Presbyterians and Episcopalians. Why should the Catholics be altogether ignored ? Surely their views

age. These were the chief considerations which induced thousands of the clergy of the Establishment to adopt anew doctrines which had been abandoned by Protestantshould be regarded with some respect if the Government are really in earnest to grant equal rights to all, as they profess. The following is the resolution which lam in all its forms ; and of course to the

has been adopted by the Presbytery : ism in all its forms; and of course to the same extent these clergymen, who num-bered amongst them the most learned and most zealous of the Anglican clergy, came nearer to the Catholic Church in their belief than had hitherto been known the belief than had hitherto been known "This Presbytery, while cherishing and expressing a decided preference for a thor oughly unsectarian public school system, embracing all schools maintained by pub to be the case among Protestants. E ran-gelicals stigmatized the new departure as lic moneys and under the supervision of the State, is resolutely opposed to any system of State-supported education in a Romanizing movement, and, as argu-ment could not support it, every effort which prayer and the reading of the Bible and the employment of its teachings to inculcate and enforce Christian morality, was made to arouse the prejudices of the populace resinet it. It was thought that these tactics would be successful in resistare prohibited, as indefensible in principle, almost certain to be prejudicial in operaing the "Tractarian movement," as it was called ; but it was soon found that the tion, and, moreover, as wholly unnecessary and useless as a measure of conciliation, and it appoints the following members : people as well as the clergy became rapidly impregnated with the new ideas, and now the Tractarian or High Church Dr. King, Dr. Daval, Dr. Bryce, Prof. Hart Jos. Hogg, D. Anderson, C. H. Csmpbel party is so strong that not only does it resist suppression, but the day seems not far distant when it will scually rule the and Dr. Agnew, a committee to act either by itself or in concert with similar com-mittees of other bodies with a view of Church, as it does already many dioceses. Instead of driving Tractarians out of securing that, if possible, effect be given to the views embodied in the motion, in any legislation relative to public school the Church many of the Evangelicals have been obliged to leave the Church them-selves in order to cut loose from Tractareducation at the approaching session of the Provincial Legislature."

ian influences; and this is the origin of the "Reformed Episopal Church," an off-shoot of the Church of England, which has spread over a large portion of the United States, and which exists, to some extant in Canada At the Presbytery meeting, one of the ministers present, the Rev. Dr. Bryce, "Why should one Church have the right extent, in Canada. A mistaken idea of the Ritualists is that

to run schools at public expense? Way should this Church which claims infallibilthey can turn the Church of Eagland into a branch of the Universal Church, merely by the restoration of some of the lost doc ity have its own system of schools?" The question of the infallibility of the Church has nothing to do with the right of parents to educate their children religiously in accordance with their con-

by the restoration of some of the lost doc trines, and by the re-adoption of certain forms of Bitusi which their Church abandoned when it was made a new organization with the kirg substituted for the Pope as its head. This is impos-sible, for the supremacy of St. Peter's successor is the very foundation of that unity without which the Church cannot exist. Yet the Ritualists say not to scientious convictions. It is introduced only to throw a mist over a matter which is perfectly clear, and to excite the prejudices of Protestants sgainst Catholics exist. Yet the Ritualists seem not to have discovered yet that the ancient The question is one of parental right, and Church was subject to the Pops, the necessity of which submission is a doctrine We answer the above queries by saying that Catholics do not ask to run their schools at "public" but at their own ex-

becessity of when submission is a doctribe which is just as clearly laid down by the ancient fathers as any doctribe which the High Churchmen have taken up. Dr. Langtry in his jubiles sermon thus speaks of the Oxford Tractarian move-

"It was just at the beginning of these

PURE POLITICS.

THE CATHOLIC RECORD.

In Cardinal Gibbons' new book, "Our Obristian Heritage," occur these striking

sentences : The ballot is the expression of the will of a free people, and its purity should be guarded with the utmost jeslousy. To violate that purity is to wound the state

The repeated cry of "election frauds" is one fail of warning. In many instances, undoubtedly, it is the empty charge of defeated partians cgalast the victors of defeated partians calust the victors; yet enough remains, of a substantial character, to be ominous. In every possible way-by tickets insiduously printed, by "stuffing" the box, by "tisne ballots," by "colonizing," "repeating" and "personation"-fraude are attempted, and too often successfully upon the ballot. It is the greatest menace to free institu-tions.

tions. Defective registration laws and negli-gence to secure the ballot $b_{\cdot \mathbf{X}}$ by careful legal enactments, in part account for such a state of affairs; but the prime cause is legal enactments, in part account for such a state of affairs; but the prime cause is that the better class of citizens so often stand aloof from precideal politics and the conduct of campaigns. It is one result of universal suffrage that elections very fre-quently turn upon the votes of that large class mede up of the rough and baser sort. To influence and organize this vote is the "dirty work" of politics. Gentlemen naturally shirk from it. Hence it has gotten, for the most part, with general political machinery, into unreputable hands; and from these hands issue the election frauds which thicken in the great cities, and gravely endanger our institu-tions. The ballot is the ready and potent instrument that registers the will of a free people for their own government, and the violation of its purty leads directly to the point where there is either loss of liberty or revolution to restore. We all remember what happened in 1876, when remember what happened in 1876, when alleged tampering with election returns affected the Presidential succession, and a great cloud arose, and for weeks hung dark and threatening over the land. It was a tremendous crisis, and perhaps only the memories of the recent war averted

disastrous strife. The privilege of voting is not an inher-ent or inalienable right, but a solemn and a secret trust to be used in strict accord-ance with the intentions of the authority from which it emanates When a citizen exercises his righteous judgment in casting his vote for the most acceptable candidate or for a measure that will be an about the dissetrous strife. the interests of the community, he is making a legitimate use of the preroga-

tives confided to him. But when he sells and barters his vote, and disposes of it to the highest and disposes of it to the highest bidder like a merchantable commodity, he is clearly violating his trust, and degrading his citizenship. The enormity of the offense may be readily perceived by push-ing it to its logical consequences. If one man may sell his vote, so may the multi-tude. Once the purchase of votes is tolerated, or condored or connived at, the obvious result is that the right of suffinge will become a mere farce, money and not will become a mere facce, money and not merit will be the test of success, and the election will be determined not by the personal fitness and integrity of the can-didate, but by the length of his purce. We hall it with satisfaction that a more

healthy public opinion on this subject seems developing, that reputable citizen appear more disposed to bear an active part in practical politics, and that "re-form," "a free ballot," "a fair count," are becoming, under the preseure, more and more party watchwords. It is a purifying tendency in a vital direction.

CATHOLIC PRESS.

London Universe. Dr. Barnardo is perhaps an excellent nan and has the velfare of Protestan children at beart. Catholic children, bow ver, he does not seem to care so much about. One would imagine that a man placed in his position, and having the amount of sense he is supposed to pussess, would act a little differently than he has done. He is most cortainly wrong in sending children to distant countries without firet consulting their parents or relations. For example, Harry Gessage has been shipped example, harry creases are orthour output off to Canada, and his mother now wishes to send him to a Cathuic home. Dr. Barnardo is a Protestant, and has a great JANUARY 11, 1890.

CHURCH PEWS AND SCHOOL FURNITURE

AND SCHOOL FURNITURE The Bennett Furnishing Co., et London, Ont., make a specialty of manufacturing the intest designs in Ohurch and School Furni-turs other and School Furni-turs other and the second for catalogue and prices before awarding contracts. We have lately put in a complete set of Perse in the Brantford Catholic Ohurch, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontaric, in all cases the presed in regard to quality of work, lowned of price, and quickness of arcontion. Such has been the increase of business in this special line that we found it noceasary some time since to establish a branch offee in that onumery and Treland. Address-BENNET FURNISHING COL, 'Y LONDON, ONT, CANADA. References: Rev. Father Bayard, Barni-conu, Parkford, Montres!

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JOHN D. BOUTILIER. French Village, Jany., 1883.



JANUABY 11, 1890.

New York Catholic Review. FIVE-MINUTE SERMONS FOR BARLY MASSES,

BY THE PAULIST FATHERS.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth SUNDAY IN THE OCTAVE OF CHRISTMAS. "Jesus Christ being rich, He made Him-self poor in order to enrich us with His poverty."-2. Cor., vill. You know, my desr brethren, our Lord Jesus Christ did not begin to exist when He was born in the stable at Bethlehem. He was the Second Person of the Divine Trinity from all eternity. He was the He was the Second Person of the Divine Trinity from all eternity. He was the infaite God Himself for ages on sges; that is, forever and ever. Let us think of innumberable centuries away back-we are still no nearer the beginning. He was without a beginning, as He will be with-out eading. The text says that being rich, He made Himself poor. Oh, how rich He was ! Our

The text says that being rich, He made Himself poor. Oh, how rich He was ! Our thoughts fail us when we try to think how rich He was. He made all things, and without Him nothing was made which was made. The world and all in it is but a spect in the vast universe which He hes made. Look at the innumerable worlds which He has created, laid out before us as on a map in the heavens at night. As the Psalmist says, "The hesvens declare the glory of God and the firmament show-eth His handiwork."

eth His handiwork." But, being rich, He made Himself poot. By His own voluntary, willing choice He left all this glory and riches and came down on this earth. This certainly was being poor enough. But it was not being poor enough to please Him. One would have thought it enough to choose the richest parents, or at least such as could afford Him the comforts of life. But He chose the Blessed Virgin Mary and St. Joseph the cerpenter. When He was born there was room for everybody else afford Him the comforts of life. But He chose the Blessed Virgin Mary and St. Joseph the cerpenter. When He was born there was room for everybody else in the incs, but no room for Him. He chose a miserable shed to be born in ; all His life lorg He was a poor man. In in-fancy and childhood supported by the daily labor of St. Joseph, and no doubt toiling Himself as soon as He had the strength to do it. He frequently chose to suffer the pargs of hunger, and had not a place to rest His weary head after walking about all the day doing good and relieving the miseries of others. Yes, He made Himself poor-not a sham poverty, but a real poverty ; a poverty from His cradle until the last breath of His life. Why did He do this 7 The answer is, "in order to enrich us with His poverty." How does He enrich us with His poverty," How does He enrich us with His poverty, and what to do with, happy ; and, on the con-trary, those who have just enough to get along with, who have by without many a thing they would like to have, miserable. This is an entire misjadgment. This is just twisting things around the wrong way. As a general thing, the rich in this world's goods are the miserable cores Those called poor have much the best chance of irme happiness. What judgment does God make of this matter 1 He says "Ye cannot serve two masters, for you will love the one and despise the other ; ye will serve the one and hat manon" [that is, riches] The one who has is laber is apit to be

and Mammon" [that is, riches]

The one who has riches is apt to be selfishly taken up with what riches can selfishly taken up with what riches can buy, i. c, fins clothes, fast living, pleasures. He serves Mammon and he cannot serve God at the seme time. He thinks he has no need of God, for riches is God neuroph for him. is God enough for him.

On the contrary, the poor man, finding so much to put up with here, verily detaches himself from pleasure and worldly enjoy-ment and finds his concolstion and a pure joy in the thought of his Heavenly Father Joy in the thought of his freeventy eather and the recompense of eternal joy in Heaver. As the Apostle St. Paul says, "But plety with sufficiency is great gain, for we brought nothing into this world But and we can carry nothing out. Bu baving food and raiment and wherewith be covered, with these we are content." This is the lesson which the poverty of

our Lord and Master teaches us, and which is able to enrich us truly here, and which is able for eternity.

THE PRIEST'S PRESENCE.

Darien, Conn. "Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my state-room, and a physician on board considered my life in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used it freely, and my lungs were soon restored to a healthy condition. Since then I have invariably recommended this prep-aration."-J. B. Chandler, Junction, Va.

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N its first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral. Even in the later periods of that disease, the cough is wonderfully relieved by this medicine.

wonderfully relieved by this medicine. "I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me."-A. J. Eidson, M. D., Middleton, Tennessee.

Tennessee. "Several years ago I was severely ill. The doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."-James Eirchard, Darien, Conn.

constitute no reason why a legal remedy should not be applied to the correction of a great evil, just as assault and battery are actionable, notwithstanding that Ohrist said : "If a man take away thy coat, let him have thy cloak also."

We must here remark that Mr. Phelps completely mistakes the Catholic Church's teachings if he imagines that she puts aside the words of St. Matthew as he does. The words of Sts. Mark and Luke assist the Church in interpreting those of St. Matthew, and if the Catholic version of this Evangelist be examined it will be found that adultery is given as the cause for which the wife may be put away. It justifies separation, but it does not justify re marriage. It is stated. both in St. Matt v. 32 and xix, 9, that "he that shall marry her that is put away" is condemned distinctly in every case, even in the case when separation is allowable. The Catholic Church does not reject St. Matthew's words, as Mr. Phelps imagines. The error is, there. fore, not in St. Matthew, but in those who misunderstand or misinterpret his words.

A good point is made by Mr. Phelps when he shows from the example of countries which adhere to the Catholic law of marriage, that there is no real necessity for divorce facilities; and the reasons which are usually advanced by advocates for divorce are also ably refuted. To the reason that many marrisges prove unhappy, because of matrimonial quarrels, he answers :

"It is in fact the ease with which divorces are obtained that is at the bottom of a very large proportion of matrimonial quarrels. It is the ever-present sugges. [This is the case in Manitoba as well as faction,

ic" expense ; but we may reversa the question and ask "why should schools be practically excluded from them ?" Our lemand is that Catholic schools should be supported by the money of Catholics, and t cannot be denied that the public money is as much theirs as of Protestants.

not of the doctrines of the Church.

peuse, as the separate schools are run

now. The opponents of the separate

asked :

Another answer to Rev. Dr. Bryce i given by the Winnipeg Free Press, as follows :

"Because the Manitoba Act guaranteer this right to the Roman Catholic Church." Another statement made by Dr. Bryce is so well answered by the Free Press that we are pleased to insert it here. Dr. Bryce said :

"The Presbyterian Church and the Church of England were here before the transfer of the country, and had as much right to separate schools as the Roman Catholic Courch."

The Free Press answers :

"This is something which no person, intimate with the Act, already referred to and the circumstances of the country at the time of the creation of Manitoba, will Undoubtedly the Roman Cathdispute. olic, Church of England and Presbyterian denominations, each and alt, have, or ac least had, exactly the same constitutional the other Churches into the Church or rights in respect of separate schools, all of caived than brought to a successful issue, the other Churches see the absurdity of them having distinctly denominational schools at that time. They had these rights then and have them still if they are schools at that time. not prejudiced by the acceptance of, and working under for nearly twenty years, without protest, the existing system. If the Presbyterians and the Church of

England desire to give up their privilege, we do not dispute their right to do so but that is no reason why Catholics should | but the Queen has none. be forced to follow their example.

We have said that the Catholic schools are supported by the money of Catholics.

lic" expense; but we may reverse the question and ask "why should schools be run at public expense, when Catholics are run the context of the dauger that was impending over the Church of England, combined together to save her, if they might, from extinction. They set them might, from extinction. They set them-selves with trembling earnestness to up hold her plainly-stated doctrines, to re-store her despised and neglected usages, to revive her spiritual life-in one word, to re-assert for her her rightful place as the Catholic Apostolic Church of this empire. The ground they took was the simple and The ground they took was the simple and honest ground that the members of the Anglican Church are in conscience b to believe the doctrines set forth in her service books and to obey her laws; and, further, to take the Bible, as interpreted, not by each individual for himself, but as interpreted by the concurrent testimony words, to bind themselves by that which of the Church has been held always, everywhere, and by all, as their rule of faith. This was the sole object of the Oxford movement in its inception. This, in spite of many errors, mistakes, exaggerations and failures, is in

sole object to day As Dr. Langtry is one of the most forward advocates of union among Protes-tant Churches to day, it is no wonder that the Evangelicals regard such utter ances as indicating that the object of the Union movement on his part is to absorb the other Churches into the Church of The other Churches see the absurdity of submitting to the claims of a Church which is itself as schismatical as their own. They feel that if union can be attained only by abs rption, it were better for them to submit to the authority of Pope Leo than to that of Pope Victoria. Pope Leo has certainly some claim from history Pope to supremacy in the Church of Christ.

There is nothing equal to Mother Graves

Worm Exterminator for destroying worms. No article of its kind has given such satis-

fifty years that a small band of godly, as lous young men in Oxford, roused by This was probably the reason he sent the bay in question abroad. The matter bay in question abroad. The matter has been before the law counts, and the doctor has been informed that he cannot say: "I am unable to produce this boy because I have caused him to be removed from England." The result is that he will have to fetch Harry back to this country. Dr. Barnardo will have to be carefully watched. If a Catho-lic institution acted in this way towards a Protostart child her Protestant child how angry the doctor would be, and what a scandal would be made out of it.

We read, not with astonishment, for we are long pist such in all that has tion with Protestantism, that at St. John's. tion with Protestantism, that at St. John's, Bradford, "The Bishop of Richmoud (whoever that dignitary may be) delivered a practical and earnest address on foot-ball." The reporter neglected to say whether the preacher was for or against the Racher suits but took out a state of the state state. whether the prescher was for or against the Ragby rules, but took care to state that this football sermon was given in the church on Sunday. The Bishop of Rich-mond is evidently in no sense of the word S. biscuttar a Sabbatarian

The Old, Old Story

Ine old, utd story A little cough; a feeing ill; A bradache ol; a daily chill; A slower walk; a quickened breath; A frequent talk of coming death. No strength to rise from day to day; From loving syes he fades away. Now lifts no more the weary head, The struggle's o'er; the man is dead. Such is the fatal progress of consumption

Buch is the latal progress of consumption. How often is repeated the oid, old story. Yet not half so often as it was before the knowledge came to mankind that there was a discovery in medical science by which the dread disease could be arrested to health This wonderful remedy, is Dr. Pierce's Golden Medical Discovery.

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and disease cannot exist.

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Catholic Record Office, London Also to be had from our travelling agents.

A noteworthy feature of the Catholic Church is the spirit of reverence ever man-lfested even under the most trying cir-cumstances towards God's anointed.

A singular illustration of this universal truth was shown at Milford Centre, O, recently. A poor unfortunate stranger was caught under the night vestibule train on the Big Four R. R, and his lower limbs mangicd in a horrible manner. Amputa-tion of one leg and part of the other foot was found necessary. The man giving his name as John O'Connell, 6th Ward. Philadelphia, had called for a priest and Rev. John Hickey, of Marysville, was not fied by telegram to come on the first train which would arrive about 2 o'clock, a. m. Father Hickey did not wait for the train was at the unfortunate man's side during the painful operation. Upon regaining consciousness the poor fellow was piled with a number of impertment questions, and reasonably refused to preffer an satisfactory information. Father Hickey at this moment whispered to the man asking him if he didn't wish to see the asking him if he didn't wish to see the priest: replying in the affirmative, the attending physiclars told him that it was the priest then at his side. A ray of brightness flashed on the poor man's countenance and turning he said in the most effectionate manner, "Father, please areas are at a set of the state of the same set of the set of excuse me."

His whole manner charged and he be came as gentle as a child, while all with drew from the waiting room of the station, leaving the priest and the peni

tent in the presence of God. It was but another proof of the power of faith in the Catholic heart and won the admiration of all who, peering through the station windows, were amezed at the spe ectacle.

spectacle. Father Hickey at once telegraphed to the Sisters' Hospital at Columbus and the poor efflicted man was taken there by the early morning train.

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

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