

"The doctor said I must not ride. In fact I could not ride."

This is to certify that Dr. Pierce's Golden Medical Discovery is the best blood-purifier that I ever used, writes Mrs. M. Hartwick, of Demeter, Oswego, Co., N. Y. "It is about three years since my health began to fail. Last September I gave out entirely with what the physicians pronounced enlargement of the liver. Could not do anything but lie on my right side. I commenced taking Dr. Pierce's Golden Medical Discovery and 'bellets'—took them for about a month and still continue the 'bellets.' I will be glad if I can say anything to help those who are suffering. You can publish this letter if you think best."

If Mrs. Hartwick had begun the use of Dr. Pierce's Golden Medical Discovery when her "health" began to fail, she would have saved that three years of increasing misery, until she "gave out entirely." For diseases of the stomach and organs of digestion and nutrition there is no known remedy to compare with "Golden Medical Discovery." It reaches the heart, liver and lungs through the stomach and the blood and its cures are prompt and permanent. Nothing else will give such good results. There is no alcohol or opium or other narcotic contained in "Golden Medical Discovery." There is nothing "just as good" as this remedy. Don't experiment on yourself with substitutes.

Advertisement for Menthol Plaster, featuring an illustration of a person and text describing its benefits for rheumatism, neuralgia, and other pains.

Advertisement for Calvert's Carbolic Soaps, highlighting their purity, antiseptic properties, and use for various purposes.

Advertisement for Pny Pectoral, a cough and cold remedy, with an illustration of a person and text describing its effectiveness.

Advertisement for O'Keefe's Liquid Extract of Malt, featuring an illustration of a bottle and text describing its benefits for various ailments.

Advertisement for My New Curate, featuring an illustration of a person and text describing a medical or health-related product.

Advertisement for Reid's Hardware, listing various hardware items and their locations.

Advertisement for Reid's Hardware, providing contact information and a list of products.

LOVE'S SHELTERING WAY.

Mary Winslow hurried to the accommodation train from New Rochelle to New York. The accommodation trains were always crowded, and she wanted very much to get a seat on the side of the car from which she could catch a glimpse of her house, where her babies were. She had almost missed her train lingering over good-bye kisses and baby love-making.

"You won't stay away from baby? On tom with back again, mamma, 'tussle baby loves 'ou." And the soft ditty of the younger baby. "Wite back again, mamma, 'tussle titty baby loves."

They were such misty, these tiny girls, it had always seemed preposterous to call them by the stately names they had been christened by. They had dubbed themselves "Baby" and "Little Baby," and in tender home parlance they were called that.

Mary could feel their plump little arms around her neck, and their soft baby curls against her cheeks. She strained her eyes to catch the last glimpse of the little gray-shingled house as the train swept out of the station. She had told the nurse and she smiled to see two tiny scraps and she fluttered from the nursery window. But even the house was out of sight in a moment, and she leaned back in her seat feeling tired and depressed.

She was doing a very bold thing. For the first time in her four years of married life she was undertaking something without consulting her husband about it. But it was for his sake—for his dear sake—to save him from terrible anxiety, and to do that she would dare anything.

The tears stood in her eyes at the thought of his shoulders already stooped under their burden of care and his face so aged and wrinkled. She had seen him when he did, he went to work in a white coat and a bowler hat, and she had seen him when he came home, his face as red as a beet, his hair as white as snow, and his hands as shaky as a leaf.

And his shabby coat and frayed lines! David rarely got any new clothes, and he did not fit him very well. He was a little man. Mary used to think if he had been a few feet taller he would have cared more for dress. But she was wrong about that. David was very modest, and he would never have cared to be as well-dressed as she was.

Mary used to buy him a lot of new collars and cuffs now and then and neckties, and they were more becoming to him than the ones he bought. He did not think so, but he wore them meekly for her sake. She even bought his hats when matters had gone too far for her to venture on a dress, for example, when he wore a dark and rain-stained straw hat far into November.

But her pulse was very steady now. It seemed to her to say: "David, David, David," as it beat. She walked over to the window and looked down at the people coming and going in the street. It seemed to her that she had entirely lost her personality. She had really become this Mrs. Robinson who told the doctor and boarding-house-keeper she was a "case," and there were many "cases" like her in the city. The hospitals were full of people who were going to die soon, were dying even now. As she thought of it the black pall of death seemed to settle over her and all she saw and another her.

"My husband—my husband!" she gasped; "can I bear it without you?" Presently she sat down at a little table and wrote a letter to him. She put his address with careful clearness on the envelope. Then she wrote a note to the doctor, enclosing her husband's letter in it.

She addressed and folded each envelope neatly and laid it away in her little trunk. After that she put on her dressing-gown and lay down on the narrow white bed in the corner of the room. She had never thought of dying alone. In the fleeting thought she had had of death David had always been there to hold her hand. But now she was alone. "Alone" meant to her "without David." "Mrs. Robinson," said Dr. Ellis, when the assistant surgeons and nurses had come to see her, "I feel it due to myself to ask that you repeat before these gentlemen what you said in regard to your understanding of the operation you are undergoing this morning."

"I know that I may die, but I wish to undergo the operation." She spoke slowly, but with quiet dignity. It was only in her heart that she said: "Give me strength, dear Jesus, for David's sake." "There is no one whom you wish to see, no one who should be consulted?" She drew from under her pillow the letter she had written and handed it to the nurse. "When the issue of the operation is quite clear, I wish you to open and read this," she said.

She lay quietly while they put the other mask over her white face, not struggling against it as some people do. Only once she sat up suddenly and looked about her with wide open eyes, stretching out her arms as if to say: "Oh, if you will only let me lie in my husband's arms I will bear anything." And then she lost consciousness. It was 3:30 when a breathless messenger, running into Mr. Winslow's downtown office, handed him a note from Dr. Ellis.

Dear Sir:—Your wife has just undergone an operation. I have very reason to believe it will be a successful one. The enclosed note from Mrs. Winslow will explain to you why I have but now made you aware of what has been done. Very sincerely yours, J. Howe Ellis.

The other note ran thus: Dear Doctor Ellis:—I have not told you my real name, as I did not wish my husband to have the pain and anxiety of anticipating this operation nor the suffering of seeing me suffer it, and I thought that if you knew I had a husband you would be likely to object to taking so much responsibility without having him to share it. I am a widow, but I should like to tell him gently. Mary Winslow.

My Darling Husband:—You have been so good, so tender, so true to me, dear one, and you have made me so happy always, that I have wanted some way to show you how grateful I am. There has never been any time before, but now there is a way. Thank the dear Father who has taught me to love and have helped me to try to serve. I have been strong enough to save you a great deal of pain. When you get this, my love, my heart's dear, dear love, I will be quite through with a very bad operation, which has been hanging over me for months. I knew I must undergo it or I must die, and yet it was so sweet at home I could not come in here before, but the doctor said I could not wait any longer, so I came in to-day. My darling nurse! she will take care of the children while I am away. Aren't they beautiful? God bless you, my husband, my love, Mary.

David's face to speak to him. "There is not a bit more danger." But David did not believe that. The shadow of the terrible possibility of his wife's dying had fallen across his heart, and it would take more than words to lift it. As the doctors went down the steps of the boarding house one said: "And yet we are taught that women are not brave." "Oh, yes, they are brave, or the world would soon be depopulated," said the newly-dressed doctor who had administered the ether. "But—Dr. Ellis, mine what do you think of that scheme of mine for removing the verminiform appendix in infants and doing away forever with chances of appendicitis?"

A great scheme and a great scheme, doctor," answered Ellis, laughing good-naturedly. "When you find a mother who will offer you a subject to try, consider me at your service gratis for the operation." And the doctors went their several ways.

A CALL ON THE LAITY FOR CHRISTIAN WORK.

From the London (England) Tablet of March 3 we take the following extracts from the Lenten Pastoral of the Cardinal Archbishop of Westminster. After referring to the Doussan Education Fund, whose object is chief children in danger of losing their Faith, His Grace goes on to recount the methods to be adopted in order to enlarge the operations of the Rescue Society and thus prevent the deplorable loss of Faith by so many children of the lower classes who are thrown into the vortex of London life at such an impressionable age.

The Cardinal—Archbishop, further writes: HOW TO STOP OUR LOSSES. 1. We must now call attention to another matter. Before long we shall lay down our responsibility in death, and under a strict account of the flock committed to our care. Well may the thought fill us with anxiety and fear. Well may the words, "Give an account of thy stewardship" ring aloud in our ears. But we are far more constrained, dear children in Christ, by love than by fear—Love for our crucified Lord and God love for the dear souls created to His image and entrusted to our vigilance. By day and by night love for the flock fills the heart and occupies the mind of the Shepherd. We confide in you our anxiety; we invite you, dear Fathers, to share our burden; we appeal to the faith, the zeal, the loyalty of so many children, who, like the clergy, are prepared to spend themselves in hearty co-operation for the salvation of souls.

2. Take a broad survey of the situation. The flock suffers great losses. We have more than one pointed out that the chief period of peril and defection among Catholics is between the ages of thirteen and twenty. In this diocese we have some 35,000 children of school age, and as many more who have left school and are under twenty years of age. During the last seven years we have called upon the clergy on two different occasions to make an accurate census of the Catholic population of the diocese. The returns have been carefully analysed and tabulated, and are before us. We need not enter into details. Suffice it to say that out of 35,000 young people who have left school, and ought to be regular attendants at Mass and their duties, it appears that about 27,000 live in the neglect of religious observances. We say nothing of the disclosure as to the number of nominal Catholics unknown to the priests, and of the anxious labor needed to reclaim them.

We have had another return made by the rectors of missions, giving the actual number of clubs or organizations, other than purely devotional, in the diocese, for young people who have left school. The evidence of the need of systematic Catholic provision for those who have become emancipated from school discipline is overwhelming. It is not that the sect gets hold of our children. The devil gets hold of them in another way, and confronts us with evils that must be courageously attacked and overcome.

We have admirable provision for the education of the schoolchildren; but we have practically no provision for continuing their training afterwards. Hence our losses are to be counted not by the hundred, but by the thousand. It is not, we repeat, that our people join the ranks of any other denomination; they drop out of practical Christianity, and are carried away, at least for a time, on the stream of materialism, indifference, and vice that surges around them.

3. How would it fare with the child ren of the richer classes, were the discipline of their school days suddenly cut short at thirteen, twelve, or eleven years of age? How long would they withstand the current, if abandoned to their own slender powers of resistance at that early age? But the masses for our children, attending Public Elementary schools, are precisely in this condition. They urgently require organized vigilance and support. Lay not the blame for their condition either on the schools and the teachers, or on the Catholic religion. It is no reproach to religion that Catholic boys and girls, flung at a tender age into the vortex of such a life as London life, cannot, unaided, resist the strength of the current. To speak truth, the reproach must be addressed to those who, looking down on them as coarse and vulgar, let them sink as they may under the waters of wickedness—to those who devote to their succour no cheering words, no helping hand, but refuse to bestow on such

like, either time, money, instruction, or sympathy. O you rich and well-to-do Catholics, know you not that multitudes are engulfed, because you stir not a foot to save them? Aloof from the low crowd, secure in your own watertight and refined compartments, is it possible that you are heedless, heartless, blind, and stone deaf to the woes and losses of the poor? Or, does the reproach lie rather at our door, that we have not preached to you your duty, nor pressed you to labor with us for the salvation of your brethren?

"Charge the rich of this world (says the Apostle) not to be high-minded, to do good, to be rich in good works, to give easily, to communicate to others." That is, to hold intercourse with the suffering; "to communicate" to them some of the advantages of the brightness and the strength which you have derived from superior education, from refined manners, from gifts of sympathy, and from better knowledge and experience of the world. God grant to you to say: "The blessing of him that was ready to perish came upon me. I was an eye to the blind, and a foot to the lame. I was the father of the poor, and the cause that I know not, I searched out most diligently the cause" of the poor that you know not? "Blessed is the man who understandeth" concerning the poor and the needy,"

4. The whole of this subject—the making of organized provision for keeping in touch with and training the young people who have left our schools—has for some time been exciting the serious and anxious attention of the more zealous and intelligent among the clergy. Educationalists are alive to the necessity of Continuation or Night schools, and the State offers generous assistance for their maintenance upon easy terms. If the training of the intellect ought to be continued for years after leaving the day-school, much greater is the need for the continued training of the heart and affections. The formation of character, the direction of the will, is a matter of far higher importance, both for this world and the next, than the acquisition of extra knowledge. But hitherto we have taken next to no advantage of the offers made by the State, we have opened no Continuation classes, we lag behind, whereas we ought to lead.

For the purpose of attaching our children to the practice of their religion, for the purpose of strengthening their Catholic character, we ought to avail ourselves as far as possible of public assistance, making our Catholic Social Union Clubs useful and attractive, as well as recreative and attractive. 5. Last year we discussed this question of proper provision for the young with the Chapter of the diocese, and the conclusions arrived at by an unanimous vote were formulated in the two following resolutions: I. "That it is a necessary part of our pastoral and missionary duty to make provision for the training and safeguarding of the young who have left our schools."

II. "That the Westminster diocesan work, in solemn homage to our Lord Jesus Christ, be a joint effort of clergy and laity to provide care and instruction for the young of both sexes, after they have left the day school." Thus the Archbishop and the Chapter of Westminster are of one mind on this—that it is part of the pastoral and parochial duty of the clergy to take such practical steps as shall result in an adequate provision for the training of the young who have left our schools. They recognize the difficulty as well as the necessity of such a work; and they are agreed that it must be undertaken as "a joint effort of clergy and laity." Nothing less than an united, organized effort made by clergy and laity will suffice. Nothing less constitutes within it any hope of success. Nor can we suffer any delay in the application of a remedy, while the life blood of the body is ebbing away.

We have, therefore, decided, after consultation with our Chapter, to connect this undertaking with the Solemn Homage to be offered to our Lord during this last year of the century. The English National Committee for the Solemn Homage passed a resolution, "suggesting to the Bishops, each in his own diocese, to specify some diocesan work for souls, to which all the faithful of the diocese should contribute, as public testimony of a sincerity of their desire to offer Solemn Homage and service to our Lord Jesus Christ." The diocesan work, therefore, that we prescribe, first as a solemn act of Homage, marking the close of the century, and secondly, as the good work to be performed for gaining the Jubilee, is—co-operation according to the means and opportunity of each one, in the spread of the Catholic Social Union work, that is, in promoting social, recreative, and instructive clubs or night schools, in all our missions.

Co-operation is of three kinds (1) special prayers offered to God from time to time for a blessing on the work, with encouragement to people to engage in it; (2) personal service; and (3) aims, which are necessary for carrying it on. 6. Let us put the whole matter in another way. What we are aiming at broadly and generally is to re-establish the Common Christian Brotherhood that united all classes together in the olden time. We desire to do a vigorous apostolate by the well-to-do and educated classes at work among their humbler brethren. This alone will break down the wall of

separation built up during the last three centuries between the rich and the poor. It is chiefly for the more favored classes to bridge over or fill up the chasm that has divided the nation into two peoples, and produced that growth of social and religious evil which is a menace to the whole fabric of society. The noblest of our Catholic families lead the van in this heroic, national and Christian enterprise. The work of the Catholic Social Union is literally no other than that of the Common Christian Brotherhood, and it is in reality the outcome of the first consultations we held seven years ago with the Provost and Chapter of Westminster upon the most pressing need for souls in this diocese.

The specific and definite step to be taken at once is: The formation of parochial or Catholic Social Union Clubs or Associations for young people under twenty years of age, with or without regular night schools, according to circumstances. The girls to be dealt with by lady workers, drawn from the upper and middle classes; the boys, where not already satisfactorily organized by the Catholic Social Union or by other agency, to be trained on a system of drill, and brigaded for competitive exercises. This has been found to answer admirably, both in the United States and in some important English missions, for instance, in the dioceses of Southwark, Newport and elsewhere.

A scheme drawn up by a practical Committee will be submitted in due course to those who may need its assistance. An annual report will be published of the progress of the work throughout the diocese. Such help as we may be able to give, both in the way of workers and of money, will be joyfully rendered upon application to the Rev. F. Poyer, Archbishop's House. To sum up in a word: We must form clubs or associations in every mission for the young who have left school, and bring the influence of the educated, the refined and the richer classes to bear upon the lives of their humbler brethren.

OBJECTIONS ANSWERED. Certain difficulties and objections occur at once. Let us briefly consider them. 1. The want of Workers. Nearly 18 per cent. of the population of London belong to the upper, middle and lower middle classes. The proportion among Catholics will be less. But even among us 10 per cent may belong to the fairly well to do and the upper classes. This would give us from 20,000 to 25,000 in London from whom, as from the raw material, we ought to recruit a sufficient army of lay-workers. It is the business of the clergy to enlist and set them to their task.

We have already laid down the principles that should guide the formation of bodies of lay workers, and need not insist upon them here. The priests will take a broad and generous view of their duties, and will not expect from recruits the skill, steadiness and perfection to be found only in experienced and well-trained workers. In each mission the rector or his delegates will naturally begin by enrolling, first, the names of all who can be induced to give personal service so many nights a week; and second, the names of those who will contribute to the necessary expenses.

The clergy may reasonably expect active and intelligent co-operation from various existing societies, such as the Teriaries of St. Francis, of St. Dominic, the Ladies of Charity, the Society of St. Elizabeth, etc., and the Brothers of St. Vincent of Form. It is hoped that these last will become invaluable in furnishing the boys in the larger missions into companies and brigades. When the requirement of a mission is supplied, the educated and well-to-do persons in that mission should give their services to the larger and poorer missions, which must be dependent upon co-operation from the richer districts. To facilitate this they may communicate, if they please, with the Rev. Father Poyer.

Above all things, let laity and clergy alike bear in mind that in a work of this sort, particularly in the beginning, tact, patience, sympathy, and good will are required. And that nothing is accomplished without perseverance. 2. Want of Money. The clubs cannot be worked without money. The Catholic Social Union clubs cost at the least £50 apiece. To drill and brigade the boys will also cost money. We all of us well know what it is to be in want. This knowledge and experience teach us how to deal with want—by recourse to various industries, to direct appeals, and to prudent economy. There is also an art, perhaps too rarely practised, the art of knowing how to do without. But somehow or other, where the cause is a good one, when we have our heart in it, money is found in sufficient quantity, at least to begin—and then, to go on.

In addition to what the clergy may collect themselves or through the workers, we propose to form a Central Fund from which assistance may be given, as it is actually given to the C. S. U. clubs. This year the Lenten Alms and the Jubilee Alms shall be devoted to this object. And we trust that they will be given double, and with both hands. 3. No place for the Clubs to meet in. This is another objection. But it has been answered in France, America, and elsewhere, by meeting in the schoolrooms, where no other place is accessible. This is inconvenient, causes trouble, and wear and tear. So be it; but it cannot be helped, while we are in straitened circumstances. We are not to look to the broad

issues, and to the salvation of souls, before we think of the trouble and the dust pan. 4. The Boys are impossible. They are rough, destructive, restless. We have tried them again and again. Try them once more, try another plan, another system. Try till you succeed. If the big boys are past mending, begin with the younger ones. Where everything else has failed, the manly exercise of drill, gymnastics, athletic sports, and forming the boys into companies have been found to succeed. But everything will fail, unless it be properly managed. Much depends on the head worker, and upon tact in dealing both with the workers and the boys. 5. The demon of discouragement. We measure and weigh our individual efforts and find them fall miserably short of the work to be accomplished—miserably short of our own standard. Of what avail are our pious deeds against the huge and overwhelming forces ranged against us? And where are the hoped for results, so steadily aimed at? We see them not; and then perhaps a cloud, charged with the microbes of annoyance and despair, descends to envelop us in gloom.

The first thing to remember is that individually and alone our powers are extremely limited. We are not intended by God to be alone. What is any single soldier, taken alone, to be officer or private? What victory can he win? What conquest secure for his Sovereign, if single handed? But mass men together, organized them, drill them, direct and lead them, and they will roll back the forces of the enemy, win battles and finally rest in a lasting peace. What each one has achieved, singly, is small; but each, by contribution, shares in the triumph of the whole. The same law runs throughout nature. The drop of water, the grain of gold, the bee, the ant, the locust produce their striking and marvellous results by contribution, by combination, by perseverance, not by solitary or desultory action. It is the same in the spiritual order of which we are speaking.

And see the advantage of this to the individual. He is kept humble by seeing how little he can accomplish by himself. He is inspired by the thought that his contribution has its real place and worth, and that the triumph of the whole is his. This has been already illustrated again and again, especially by the settlements of the Catholic Social Union. As the clergy have gladly testified, the combined results of the united workers have been most satisfactory and consoling—in some cases changing the face of the mission in which they have laboured. And there have been, besides, remarkable changes, conversions, and progress in a good life among a multitude of individuals, who seem to have found their Guardian Angel in one or other of the workers.

But there is a higher thought than that of success: God's Holy Will accomplished. His glory promoted by your personal service of Him. Whether the triumphant results are large or small, visible or invisible to your eye, present or future, the one great thing that concerns you most personally, most intimately, has been accomplished—you have given to your Blessed Redeemer your love and your service. He has counted every beat of your heart, every step you have taken, every hour of weariness, every discouragement endured with patience. He has accepted as offered to Himself personally your manifold efforts to please, to teach, to influence, to serve your brethren, and to direct them in the way of salvation. Is not this enough to make of your heart exult with joy. What matter whether you be laid as a stone hidden in the foundations, or visible in the walls above the ground, provided you form part of the heavenly structure that is being built by the hand of God? The number of the saints and martyrs known to us upon earth is as nothing compared to the countless multitude of whom there is no earthly record, but who are glorious and resplendent in the kingdom of their Father. Among such may you find your throne.

You cannot expect to eradicate the evils that you have grown up in England during three centuries by a few decades of hard work. Many lives and many generations must be buried in the foundations of the reform we are engaged on, before the reform can be accomplished. For us it must suffice that we are doing the most holy Will of God, and have a share in the apostolate of Jesus Christ.

THE IDEAL FATHER. "Of all relations among individuals, in all combinations which life offers in this world, there is none that is more wonderful than motherhood; and fatherhood comes next," writes Barnetta Brown in the February Ladies' Home Journal. "The mother may be represented as a dove, with love and gentleness brooding over the young; the father as an eagle, strong, eager to defend and help. The mother should be an embodiment of sweetness and gentleness; the father a citadel of strength. A father, then, to avoid his failures, must be of fine, large quality; strong, sane and loving; a self-possessed, pleasant guide, a champion for his boys, a lover for his girls, a comprehending husband, a comfortable man. With a father like this, and a mother such as we have sometimes seen and often dreamed of, the pathway of childhood becomes none of thorns, but one besprinkled