# OBER 2. 1897

ion was boundless;

The

of pity and healing had a pathos that is on lips that have As Narka went with exorcising the evil he haters ashamed of ought her how feeble onate theories for recompared to this love. And yet sure. v in the philosophy not natural, it was not merite de Beaucrillon r these low, vicious e love she professed system, then a lie, a a rotten foundation of "I will have it out

said, as they emerge where Marguerite had g the salve of loving gement to a wretche whole band of well-e slaughter, and come spair and a mortal

play the hypocrite to and make believe you aid. They were crosse side of the Cour des risy; I do love him,"

ed, in some surprise. you pity him—that I at you love that dirty sible !'' y kinds of love," said re is a love of the head, enses, and a love of the

est, the true one: s commanded us : 'He of my Father. lover, Mi vuole tant

bout the theology of it, is part of the ten com-uld not be so effica-rs them is the belief personal love for them, ly pity them, and for-

ove but an eternal for-rite murmured, saying than to Narka. They f Antoine Drex's house,

ropped. iding. He had been aent all through the e were actively search-Sisters had brough thim d Marguerite came to He had left his own on refuge with his old diserable tenement, re-by a man who had fallen d whose idiot child was ts bed with fever, while to soothe it. Marguerite in dressing

: it was a bad one ot dangerous : then she child wanted any help. ' wailed the little crea er with mindless eyes, th the light of fever. calling for ?" Narka

to sing to her," said the or Binard used to sing of a night; a good thing o; it kept him from the ce his wife's death. I -I can't,' she repeated, on her monotonous cry: z!" "When I was rn a tune as well as the ntinued Madame Drex. st powers, "but my old racked as an empty nut-I not sing a cantique to tite dame ?"

ent a sharp pang through excitement and busy ex-t week she had forgotten t week she had forgotten t voice, but this piteous the sick child reminded be her with a new regret. the desire there came to her time in word force awift ing inward force, swift the touch of an electric ared her throat and be-rstin a soft undertone, as

# OCTOBER 2, 1997.

## ST. ANTHONY'S BREAD.

#### procuring bread or other nourishment for the poor, unless the donors formally (FOR THE CATHOLIC RECORD).

This good work is not the result of plans and designs thought-out and ombined by men, nor even the idea of some saintly founder. It is the work of the Providence of God, who often makes use of the most simple neans to accomplish great wonders. The following is a concise history of this matter :

Miss Lousie Bouffier, who keeps a shop in Toulon, France, one day found the lock of her shop-door was broken or out of order, and she was unable to enter. She sent for a locksmith, who tried his skeleton keys and tools in vain, and finally declared that there was nothing for it but to break

there was nothing for it but to break open the door. A strange idea then occurred to the young woman. "In-spired by God," she says, "I said to myself. If you were to promise St. Anthony some bread for his poor, perhaps he would get your door opened without breaking it." She made the promise, and asked the workto make another attempt. latter, simply to please took one of the keys he had already tried and inserted it in the

lock-and lo ! the door was opened without the slightest difficulty . Miss Bouffier lost no time in giving to be. the promised loaves to the poor. Since then, every time she was anxious or troubled about any matter she at once promised a certain dole of bread to St. Anthony for his poor, and the saint never kept her long in suspense. It seemed as though he was hungry for the sake of his poor! Everything the good lady asked for he promptly granted. Some of Miss Bouffier's friends followed her example, each of them making certain promises which they carried out in due course. Meantime the devotion to St.

Anthony increased in proportion to the favors granted, and a friend of Mile. Bouffier made her a present of a small statue of the saint, which she installed as best she could in her back-shop, a dark room requiring a lamp even during day time. There, in the vicinity of empty

boxes and goods of all kinds, was good St. Anthony located. Miss Bouffier and her lady friends from the outset adopted the plan of writing down their promises and laying the paper at the feet of the statue, and when the favor sought for was granted, they promptly substituted for the paper a sum of money equivalant to the quantity of The bread promised for the poor. money remained there until an opportunity arose of giving the bread to me poor person. Generally speaking

the delay was short indeed. Thus originated the plan of placing two boxes at the feet of the Statue of St. Anthony in the churches where the devotion has been adopted.

Gradually the requests became more numerous and pressing, and the abundance of the alms offerings showed that Saint Anthony is a powerful advo-cate before God. For example, during the month of October, 1892, the sum of \$107.40 was dropped into the alms These were the first receipts of box. which an exact account was kept. The favors obtained through the saint must have been numerous, as the alms were given only after the requests had However this was only been granted. a small beginning, as the following figures prove. At the end of that same ar St. Anthony's box had received \$1,188.30. In 1893 the receipts for January were \$215 20, ; for May. \$436 . 40, ; for June, 650 00; for July, \$730.00, no details for the other months, nor for

express some other intention. The person making a promise may distribute the alms himself, to whom he pleases, provided that they are really objects of charity. It is better, however, to drop the alms in the box belonging to the work. All the alms contributed should be

Leprosy was in olden times, and is to day, where it exists, one of the most loathsome of all diseases. It is constrictly and without unnecessary delay used in procuring food for the poor. No part of it should be reserved tracted by contact with persons infected by it, and once one is infected by it, for candles, for the ornamentation of it gradually poisons the whole system. the altar, or for any other purpose, un The various members of the body, as the touch of poison comes to them, less the donor expresses a special wish to that effect.

A NEW STUDY OF MARTIN slowly fester, rot, and then shrink away. There is no power in medi-LUTHER.

Hallam's famous remark that it is impossible for a man to preserve his enthusiasm for the "Reformation" once he becomes acquainted with the character of the "Reformers," is recharacter of the "Reformers," is re-called by an article in the Quarterly spot by themselves, and by law were Review, a non Catholic publication. The writer, who claims to have no theological opinions at all, publishes a study of the character of Martin Luther ; and no Catholic ever wrote so convincing a condemnation of the "Reformer" as this calm study proves

iled from society, home, and all the joys of life, to exist in a living death. What a horrible sight it must have Of Luther's character he savs : "He has the mind of a peasant : full of ardent and tumultuous passions ; been to be with our Lord and see these utterly undisciplined, coarse and ma ten lepers-living sepulchres that they terial in its view of all things, human and divine. He has the virtues of a were-afar off raising their handless arms in attitude of supplication and peasant : doggedness of purpose, indecrying out with tongues that were nearly devoured and lips that were fatigable energy, bulldog courage. He has the vices of a peasant : extrav polluted with the terrible disease, "Jesus, have mercy on us !" agance and excess, blind trust, incur-able suspicion, boastful self confidence, and the narrow mindedness of intense the soul. Like leprosy, sin is contract subjectivity and most restricted intel lectual vision. His speech is that of a peasant His mind is quite uncritical. And no less candid and conscientious controversialist than Luther ever lived. Caricature and calumny, rancorous in-

vective, and reckless misrepresentation, were his ordinary polemical weapons. No writer with whom we are acquainted comes within measurthe risings of rebellious nature. able distance of him in power of fierce flagellation and fetid foulness.

really astonishing amalgam of unmeasured violence and unrestrained vulgarity does duty with him for argument. To call names, the viles and most virulent, is merely his method of signifying disagreement.

Some good works indeed the writer does attribute to Luther-the stimu-ation of intellectual activity among Catholics, and the hastening of the true Reformation, which, as Cardinal Manning said, was accomplished by the Council of Trent. According to this disinterested writer, Luther gave the makes on the soul. world neither the gospel truth nor the gospel freedom of which the followers of the German apostate love to boast. He writes :

"If any fact of history is certain it is this that Luther's so-called 'evangelical freedom ' was the absolute destruction of all freedom of conscience. One immediate result, then, of the Lutheron all his faculties and powers. an revolution was to rivet the spirit. ual slavery of the German people Another was to fit them for that slav ery by undermining such moral ideals one by one the heaven born gifts that as the indulgence . mongers had left were his in the health of innocence among them. There is much evidence to show that one immediate confester and rot away, so that he takes on corruption and it enters like water sequence of his revolution was a into his flesh and oil into his bones. frightful increase of wickedness and vice. Luther's own testimony to the fact is copious, and would be conclusive if we could be quite sure that it is not 40, ; for June, 650 00; for July, 8730 00, and for August, 8827 00. We have He does not hesitate to say that the last state of the regions which had received his teaching was worse than the first and he owns that his doctrine of justi-

# THE CATHOLIC RECORD

## HORROR OF MORTAL SIN.

One of the comparisons we most

frequently meet in Holy Scripture is to

call sin-mortal sin-the leprosy of the

soul, because sin, in its effects on the

soul, very much resembles the devastat-

ting and blighting effects of leprosy

not allowed to come near any one.

on the body.

# DR. KEELEY NOT FIRST.

The first physician whose medicine ever cured a drinking man of his thirst was a long haired spectacled old tourist who called himself "the Indian doctor," and who operated down in the

neighborhood of Belpre, O. The doctor did not tell the secret of his medicament, but three or four boys who lived near the farmhouse where he boarded had an inkling, because the boys had the contract for catching the toads for which the doctor paid them ten cents a dozen.

While the doctor's abode has been spoken of as a farmhouse it was more than that, for, being near a stockyard, where trains "lay over," it was also a boarding house, or tavern, whither cine to cure or even to alleviate this terrible disease. Once the disease the drovers came for entertainment. Among the stockmen whose duties attacks its victim he is beyond the prought them frequently to the yards, skill of man. To prevent the infecand therefore to the farmhouse boardtion spreading to healthful persons, the ing place, was a man named Joe Robinson, who had druuk whisky all the way from St. Louis to Baltimore, with special reference to Piedmont and and the country along the seventeen So the lepers in the gospel "stood afar off and cried out." They did not mile grade of the Baltimore and Ohio. Robinson was a firm, vigorous and dare to come in contact with any one, vigilant drinker, one who allowed no and did others approach them unaware guilty dramshop to escape. He was such a shining light that at least they were obliged to cry out that they were unclean. So that they were extwelve temperance societies were work

ing upon him at once, for it was known that the credit for his reformation would mean much. But he resisted all their entreating efforts. This brings things up to one May evening. Robinson had arrived a Belpre with seven cars of hogs and a Robinson had arrived at large, commodious and far reaching ag. He took the hogs into the stock yards and the jag to the city of Park-ersburg, W. Va., just across the river, What leprosy is to the body sin is to for he wanted to trim and ornament it a little before retiring. Now it so oced by contact with sinners or by going curred that it was a damp night and Harry Stone and Hughey Drain, the boys who had the contract for supplyinto temptation. It is by touching the pitch the sinner becomes defiled. Once he poison of sin enters into the soul ing hoptoads to the salve making it steals away all its beauty and inno-Indian doctor, set out on their own hook, and without consultation with The innocent soul in health is mistheir employer, to get a flour bag full tress of her own energies. She calms of toads. They were eminently successful, and at 8 o'clock they appeared at the boarding house with a keeps in check the inclinations to evil. The tranquility and peace of conpeck of kicking, piping, shrieking spoil. For good measure they had on science that one enjoys are but the vigor and strength that come in the this occasion added three belated garter possession of health. But the contamsnakes, two lizards and a hoot owl. ination of leprosy enters in, and she who was mistress of the fairest king.

The family was not happy. dom on earth becomes a slave to the passions, degraded, destitute, and powerless in the midst of a thousand Mrs. Bruce directed the boys to carry their burden, of the character of which she had no idea, up to the doctor's room, he being out. The boys did so foes. She loses the peace that comes from union with God. She is deprived of her relish for prayer. There is -or at least they thought they didbut they turned the wrong corner at taken from her that sense of the awful judgments of God. This is but the sack in the room to be occupied by Joe Robinson. beginning of the terrible havoc sin

Mr. Robinson came home from Parkersburg about midnight. He There are secondary stages in the entered the room in the boarding. disease, when the sinner becomes so possessed with his defilements he no house with the presumption that he was either the tzar of Russio or Napoleon longer finds pleasure among the innocent. He has made himself an Bonaparte, but was not quite sure which. In his doubt he collided with outcast from God. He now shuns all the paper flour bag full of hoptoads and things. There were a few words that is good. The corruption seizes His of wicked derivation, and then, turnmind can think of naught but sin, his ing up the light, Mr. Robinson looked desires are for lower and still lower sensual gratifications, his imagination

to see what he had fouud. "Who're you, feller?" he inquired, addressing the bag. "Won't answer, hey? Too p'lite to talk to a drover, hub? 'Lri! Take that !" And he aimed an unsteady kick at the doctor's ingredients. Then things happened. An active garter snake left the bag

Externally he goes about his daily routine of duties, but this external show covers but a mass of rottenness. Has this awful leprosy been your began raining around him, and when he felt most surprised and interested the owl came forth and flew at the lamp. The sack fell to the floor and a and who to flatter the King." I caused it to be given to be given that you would not attend chapel to-day, that your Majesty might know who came to worship God child who starts in the battle of life -have you gone into the dark and

-Sacred Heart Review.

Stories Told of |Famons Churchmen Dr. South's Reproof From the Pulpit.

An excellent example of Episcopal humor was brought before our notice not very long ago, which showed that the Bishop of London could enjoy a joke, although it was against himself,

THE WIT ECCLESIASTICAL.

says the London Standard. In the course of conversation the Bishop laughingly remarked that he and two colleagues were often called Faith, Hope and Charity. "I," explained the Bishop, " represented Faith, Marl borough, Hope, and Bedford, Charity for he is always begging wherever he goes." The Bishop of Bedford, who was present, thereupon remarked :

Then, my Lord, you know that the Old Book says, 'The greatest of these is Charity. Perhaps one of the neatest reproofs ever delivered from the pulpit to an inattentive congregation was that of Dr. South. One day, when he wa preaching before Charles II. and his court, he discovered that the effect of discourse had been his hypnotize his hearers into a deep

slumber — a discovery sufficient to annoy the mildest of men. For a moment he was silent, and then, in his natural voice, called upon Lord Lauderdale three times. When that individual stood up South addressed him in the following speech : "My Lord, I am sorry to interrupt your repose, but I must beg of you that you will not snore quite so loud, lest you awaken His Majesty." Apparently the King bore the dector no ill-will, for on another occasion, when South's utterances had made him burst out laughing in church, he turned to South's patron, Lord Rochester, and said "Oddsfish, Lord, your chaplain must be a Bishop ; therefore put me in mind of him at the next death.

-Which was so like Charles II Before he became Archbishop of Cambray, Francois Fenelon himself was publicly reproved for sleeping in church by a Capuchin monk, who was preaching before Louis XIV., and who broke off his discourse by saving, 'Awake that sleeping abbe, who comes here only to pay his court to the King." Perhaps the King slept, too, and the Capuchin wished to arouse His Majesty in a manner diplomatic.

The annals of the Church contain many instances when her ministers have felt constrained to utter reproofs for the benefit of their monarch, and in some cases, as, for instance, when Queen Elizabeth called aloud to Dean Nowell "to retire from that ungodly digression and return to the text," the monarch has not accepted the admonition in the spirit in which he should have done.

Louis XI. was also one of these mon archs, and when Dr. Oliver Maillard thought it necessary to administer a reprimand, Louis, who was busy at the time establishing posting on the roads of France, found time to threaten to throw the doctor into the river. 'The King," said the prelate, " is my master, but you may tell him that I shall get sooner to Heaven by water than he will with his post horses.

We have already shown how Fene lon was reproved, so it is only fair to remark that on one occasion he turned the tables on the court. Coming one morning to chapel, Louis XIV. found only the Archbishop and a priest in the place of the crowded congregation usually gathered there. "How is An active garter shake left the bag in midair, and alighting on a picture usually gathered there. "How is frame, twisted and squirmed before Mr. Robinson's view. Then the toads began raining around him, and when



#### Fifty Years Ago.

Who could imagine that this should be The place where, in eighteen ninety-thre That white world-wonder of arch and

dome Should shadow the nations, polychrome ... Here at the Fair was the prize conferred On Ayer's Pills, by the world preferred. Chicago-like, they a record show, Since they started-50 years ago.

# Ayer's Cathartic Pills

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have, from the time of their preparation, been a continuous success with the public. And that means that Ayer's Pills accomplish what is promised for them; they cure where others fail. It was fitting, therefore, that the world-wide popularity of these pills should be recognized by the World's Fair medal of 1893-a fact which emphasizes the record:

# 50 Years of Cures.

## TRAINING THE CONSCIENCE.

The practical way for parents to manifest an interest in their children nowadays is to secure for them a good, thorough going education, which will not only enable them to fight their way through this world with honor to themselves, but will enable our Lord to raise them up at the last day to enjoy the glorified life of the blessed in heaven.

A thorough going education consists primarily in the education of the heart -in teaching the child the doctrines of his religion, and instilling into his soul the fundamental principles of morality so that there may be developed within him a sturdy religious character with which he will be able to resist all the temptations to do wrong. It is a good thing to teach a child reading, writing, and arithmetic, and to give him a knowledge of the ordinary branches of learning, but it is a far better thing

to teach him the difference between right and wrong, so that there will be developed in his soul a conscience that will be to him a practical judgment deciding the goodness or badness of his Without such a conscience ections. his knowledge becomes worse than use-less to him. It is like a double edged sword, capable of cutting both ways. It gives him greater facilities for doing evil. A child in whom a con-

science is not developed by a good practical education is like a ship staunch and seaworthy, with long, tapering masts and strong rigging, and with beautiful sails set to the breeze, but without a rudder. Such a vessel can cleave the wave with mighty speed, but it is just as liable to dash itself to pieces on the rockbound coast as it is to keep to the deep waters.

rument that she was not trings might snap; but reassured, and her voice in volume, and rang out nes.

## E CONTINUED.

and Fire Hall, Toronto, 26th, Feb. 1897. Jonstipation for years has illiment; it seemed to come f all I could do. However, was told to use Dr. Chase's is, which I have done, with appears now to be a per-Truly yours. J. Harris.

None but those who have it, know what a depressed, it is. All strength is gone, has taken hold of the sufas though there is nothing e, however, is a cure-o 's Vegetable Pills will ring health and strength. Dandelion are two of the r into the composition of

are the cures by Hood's I yet they are simple and Sarsaparilla makes PURE

means "want of deficiency in the cles of the blood. s found in want of food, dyspepsia, ercise or breathing ir. With it is a pugnance to all fat cott's Emulsion is od to get fat from siest way of taking akes the blood rich ose elements necesrobust hee'th, by it with red cor-

cured

poor

gagment entered into.

cents and \$1.00 by all druggis: & BOWNE, Belleville, Ont.

years, except that the two subsequer we know the total amount received. The year 1894 returned \$21,701.10, fication-as popularly apprehended o and the year 1895, \$24,180 45. misapprehended - was largely respons proclaim clearly

ble for this result. As his life draws Figures that enough that the finger of God is there. to a close, so does his view of the moral This is the result of the work in the effect of his work grow darker and one little oratory of Toulon, which is domiciled still in Miss Bouffier's backdarker. It is curious to note that a wellknown writer in The Fatherland, Dr

shop. But the good work has not bee Theodore Christlieb, professor of Luthconfined to Toulon. It has spread with eran theology at the University of Bonn, describing the condition of Protestant wonderful rapidity. Known only in Toulon and perhaps in a few neigh-Germany to day, gives ample proof that the last state of the regions that oring parishes in 1892, it is spread to-day over the whole world and is proreceived Luther's teachings is worse ducing fruits really marvellous. than the first. In some of the larger In Canada alone the parishes where the work has been established are now cities, he says, only 1 or 2 per cent. of the non-Catholic population counted by hundreds. And the greatare church goers ; and in Germany, as est proof of its providential favor is a whole, the proportion does not exceed the fact that the work has absolutely 9 or 10 per cent. no organization-no rules, nothing gians, the rationalistic spirit has been considerably tempered; but the teachers in schools and colleges show resembling other institutions. Each one goes to it with confidence and with a tendency to abridge the hours for

whatever alms he pleases. In some parishes as the work was not religious instruction, and many lecturers use the most contemptuous regularly established in the church, pious persons, generally those who had language when speaking of religion. charge of other parish works, under-Unbelief is no longer a guarded secret among wits and scholars; and the daily press assumes an air of indiffer. took to promote this devotion, and the large alms which they faithfully distributed to the poor proved that St. Anthony was with them. A Confer-ence of St. Vincent de Paul elected St. ence, if not of open hostility, to the Church. Let us quote Dr. Christleib's own words : 'It may, then, I fear, be affirmed Anthony as an honorary member solic with truth that the great mass of our educated-and yet more of our halfiting him to contribute his proper share to the funds. The Conference has never had an empty treasury since this oceducated -classes, in this our German

Fatherland, is alienated from all positive, definite Christianity. Our diplo Here, in a few words, is an explanation of the work of St. Anthony's Bread natists, almost without exception, and for the poor, in all its simplicity and the great majority of our officers in the army, our government officials, lawyers, doctors, teachers, artists, beauty. Its object is the relief of God's poor, and it has received the manufacturers, merchants, artisans blessing of the Sovereign Pontiff, and shopkeepers, stand on the basis of thus quieting the doubts of timid consciences who might question the proa merely rationalistic and nominal priety of asking favors in consideration Christianity ; while the lower classesof a promise to give an alms to the always excepting the peasantry, it

must be remembered -assume a more The usual practice is to write the reor less hostile attitude toward it. quest and the promise on a slip of paper and to place it in St. Anthony's "By their fruits you shall know them."-Ave Maria. box ; but this is not necessary-it is merely a more solemn mark of the en-

nerely a more solemn mark of the en-ragment entered into. The alms should be expended in the blood and restores perfect health.

slippery path and thus contracted this terrible disease? There is for you only one remedy. If you show your selves to the priest in the tribunal of penance, the leprosy will be healed, its foulness washed away, and you will be restored to spiritual health .--Sacred Heart Review.

ecomes filled with all foulness, and

## Deadening the Conscience.

In every person's heart is something that tells us when we do wrong. The negro said it was a stone with many garter snake dropped therefrom and made for the shelter of the closet. In corners. Every time one does wrong the stone turns and the corners scratch. After a while the corners get worn smooth and do not give pain when the stone turns. That may be the way with the conscience. This incident illustrates the nature and working of bolted for the night outside. the conscience : Not many years a student, desiring to rise early in the Among the theolo morning, bought an alarm clock. For a few days it worked well. But one morning, after being aroused by its alarm, he turned over and went to to his apartment and looked about for sleep again. On subsequent mornings the clock failed to wake him. He placed it under the head of his bed in close proximity to his ear. There it woke him till the time he disobeyed its summons ; ever after it was a failure; he slept through its call with perfect regularity. Yet, on the other hand, many a mother wakes on the faintest voice of her child, and many a watcher on the sligtest movement of the patient. They have trained themselves to heed such calls. In like manner the concience may be deadened and trained. Let the Christian disregard its voice and soon it will become unable to arouse him at all. Let him cheerfully heed its faintest remonstrance, and it will become to him a most valuable mentor.-St. Anthony's Messenger.

Tired, Nervous, Sleepless

Tired, Nervous, Steepless men and women-how gratefully they write shout Hood's Sarsaparila. Once helpless and discouraged, having lost all faith in medicines, now in good health and "able to do my own work" because Hood's Sarsapar-illa has power to enrich and purify the blood and make the weak strong-this is experience of a host of people. of a host of people.

The picture of that deserted chapel lizard shot into lengthened view and the rest of the hoptoads leaped out into comparative liberty. Mr. Robinson clambered in fright upon found himself entering upon a service forthwith began the service with, the bed and found himself in the pres 'Dearly beloved Roger and myself, ence of half a dozen of the batrachian the Scripture moveth you and me in sundry places," and so proceeded to invaders which had been flung upon the counterpane by the force of that very vigorous and masterful kick. He the end of the service. crept behind the bureau and, lo! a

I Have No Time.

Out of ten persons who do not fulfil the middle of the floor there were, he believed, about 8,952 varied kinds of hopping visitors, and with a wailing six or seven who will say to you when cry Mr. Robinson crashed through you speak to them about it, " I should the vortex and made for the door and he glad enough to do so, but I have no

time, every one must gain his living. The next morning a very pale and unstrung man appeared at the farm Religion is good for people with nothing else to do, who can live without workboarding-house and answered to the name of Joe Robinson. He went up ng

Nothing is more false than such reasoning as this, nothing could be more opposed to the spirit of Christianity : some signs of the visitation of the night before, but the toads and things, more frightened than he, had escaped by the religion is made for all, even as God is same door through which he had gone, the Father of all.

while the careful hired girl had gath This is a very common error amongst ered up the flour bag and burned it the working classes, especially in large Mr. Robinson sat down and thought for towns ; and we must say that it entirely results from ignorance. They have an absurd idea of religion—they believe moment, and then he said, addressing himself to the picture frame from which the snake had dangled, that that it solely consists of a very great this was the last time. He had had enough. More would be too much. number of outward observances; and the daily work which is absolutely necescessary to workmen in order to gain a And for the remaining fourteen living, being evidently incompatible years of his travels that way he was with such practice, they solve the difficulty by habitual words, which they the soberest drover known to history. lay down as an axiom, but which are in truth an unconscious blasphemy Grace Ella Aiton, Hartland, N. B Cured of Eczema. Cured of Eczema. Cured of Eczema. I do hereby certify that my daughter, Grace Ella, was cured of Eczema of several years' standing by four boxes of Dr. Chase's Ointment. W. E. Thisle, Druggist. Andrew Aiton. Winess. Hartland, N. B. If attacked with cholera or summer com-plaint of any kind send at once for a bottle of Dr. J. D. Kellogg's Dysentery Cordial and use it according to directions. It acts with won-derful rapidity in subduing that dreadful dis-ease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thorough cure. "I have no time." But tell me, my friend, how much time do you need to love God? How much time do you need to think of Him sometimes during the course of the day ; to ask Him to bless you, to crown your efforts with success, and give you the rest of heaven after the sorrows and weariness of

A Railway Manager says:

earth?

"In reply to your question do,my children object to taking Scott's Emulsion, I say No! on the contrary, they are fond of it and it keeps them pictures of health."

without a cent in his pocket, yet with recalls the story of Dean Swift, who found himself entering upon a service far better off than the child to whom with only one auditor, his clerk, and his parents have left millions, but have never developed in him a practical conscience. If a parent had the choice between filling the child's mind with knowledge on the one hand, and on the other of solidly anchoring his heart in the fundamental principles of morality, there is no doubt for a moment which the wise parent would

To impart to the child a choose. their religious duties there are at least knowledge of right and wrong, to teach him the way through the intricate paths of this world to his real home in heaven, to give him a means of fighting the enemies of his soul, is to give him wealth beyond measure. To leave to him as a precious inheritance a good practical conscience is to eqiup him well for the struggle of life.

With it he is as rich and can stand as firm as a king. The old principle that was laid down by the wise men of old is just as true to day, that a handful of good life is worth a whole bushel

of learning .- Sacred Heart Review.

#### A Great Feat

The bic yele run of '' 20) miles in one day," performed by Dr. W. N. Robertson, of Strat. ford, Ont., on the 3rd of June, was a remark-able exhibition of endurance in a purely ama less schler. The doctor's scientific training able exhibition. The doctor's scientific training ture rider. The doctor's scientific training would, no doubt, prove an important factor would, no doubt, engineering such a difficult ture rider. The doctor's scientific training would, no doubt, prove an important factor in successfully engineering such a difficult operation, though (as will be seen by letter published in another column) he does not hesitate to award due credit for his perform-ance to the agent he relied upon in his great effort. The doctor's testimony to the mar-velloualy sustaining power of Maltine with Coca Wine is entirely spontaneous and usso-licited, and, therefore, of the higher value. His report will be read with interest by wheelmen generally, in view of his claim that Maltine with Coca Wine enabled him to "pedal comfortably for hours after the period that I should have been exhausted without it." Dr. Robertson tersely summarises the valu-able action of Maltine with Coca Wine in those cases of enervation common among most it medias and the senter the summarises the valuable action of Maltine with Coca Wine in those cases of enervation common among most "novices on the wheel," and affirms that "it is a wonderful heart sustainer." This prepara-tion may be had of all druggists, and may be relied upon as an agent of infinite value in nervous prostration and brain exhaustion, re-sulting from nudue strain upon the meutal or physical energies. — Daily Globe, July 6, 1805.