

ST. THOMAS OF AQUIN.

While ecclesiastics have all, without an exception, a more or less intimate knowledge of the life and works of St. Thomas of Aquin — "The angel of the schools" — still laymen do not possess, more than a general idea of the great theologian's career and achievements. In fact, few Catholics know anything about St. Thomas, beyond the fact that he derived his surname from his birthplace, and that he was one of the greatest, if not the very greatest, theological authority that the history of Catholicity presents. Yet the wonders of that single life are such that all who learn the true story of them are astonished, bewildered and elevated.

Recently, the Very Rev. John Murphy, President of Blackrock College, near Dublin, delivered a lecture upon "The Intellectual Work of St. Thomas of Aquin," which is not only a masterly treatise on a master of science, but may even be styled a masterpiece of its kind. The lecture is very lengthy, and takes in every phase of this gigantic subject; we cannot, therefore, attempt its reproduction. But we will take from it, for the benefit of our readers, a few extracts touching upon the principal points considered by the erudite lecturer. Without further preface we quote, in a disjointed manner, from Father Murphy's address:—

"St. Thomas belonged to the age of great thinkers. It is probable that with the partial exception of the age of the great philosophers in ancient Greece the history of the world presents no age so inventive of great ideas, so active in their prosecution, so vexed with deep problems, so successful in their solution as the thirteenth century. Christendom had but lately emerged from the dark night that succeeded the downfall of the Roman Empire. During long centuries following that event Europe had been over-run by barbarians; there had been a coming to and fro, a commingling of races and tribes, of Vandal with Gaul, of Goth with Latin, of Teuton with Celt, of Saxon with Norman; brute force and semi-barbarism had held sway almost everywhere; learning and civilization had been all but extinguished. From out this chaos their arose a new and stronger race of men, vigorous in mind as in body. It needed but the introduction of Graeco-Arab subtle dialectics to fan into a mighty flame the intellectual fire of the twelfth century. This was effected partly through the Crusades, which introduced the relics of Grecian culture from the East, partly through the Moorish seats of learning in Spain, which began to diffuse Greek philosophy distorted in an Arabic garb. But the main incentive to intellectual progress was supplied by the foundation of the great universities, especially those of Paris, Oxford, and Bologna. It is hard to realize at the present day the marvelous intellectual activity that marked the age of which I am speaking. Men's minds were not, it is true, absorbed, as at present, by the observation of natural phenomena, by the inductions of experimental science, although, indeed, some of them, such as the Franciscan, Friar Bacon, of Oxford, seem to have been centuries in advance of their time in the knowledge of nature's secrets. But ignorance of or disregard for individual phenomena only served to concentrate the active and fertile mind of the age on those primordial principles, those eternal truths which, after all, are and must always be the most important concern of man. God and man were the two poles of the sphere of mediaeval knowledge; with in the compass of that sphere every point was minutely investigated; theories the most extravagant as well as the most rational were freely canvassed. Church and State united in encouraging the pursuit of knowledge for its own sake, with the result that no age or no universities have equalled in mental activity the universities of the 12th and 13th centuries. But, attendant on this intellectual activity, there was the ever-present danger of intellectual pride and intellectual aberration. Whilst man's mind is his noblest natural gift, the distinguishing feature, the substantial form of his being, the guide and counsellor as well as the motor-spring of his actions, still its sphere is limited—limited in this life to finite, natural objects, and even for finite things, limited, for the most part, to what is submitted to it through the senses. If it fails to recognize its own limitations, it is bound to err."

"There is scarcely an extravagant view that has ever been enunciated against Christianity which was not set forth in the 13th century by heresiarch professors such as Amalric, of Chartres, or by heresiarch princes such as Frederic II. It looked for a time as if the universities that had been founded and fostered by the Church were destined for her destruction. But the God of truth was watching the conflict, and His Providence drew good out of evil. Future security out of present danger. He raised up great leaders of men such as Innocent III., Gregory IX., St. Francis of Assisi, St. Dominic, St. Louis of France, St. Ferdinand of Spain, St. Simon of Montfort, and great leaders of mind such as Alexander of Hales, Vincent of Beauvais, Albertus Magnus, Roger Bacon, St. Bonaventure, and others. And He raised up a commander-in-chief to unite and concentrate their forces, and the intellectual forces of truth of all kinds into one grand army, which was to be equal to every emergency, not only then but for all time to come. The divinely-appointed intellectual Chief of Christendom is St. Thomas of Aquin. When the youthful scion of Aquino, in whose veins flowed the blood of princes and emperors, donned the Dominican habit at the age of seventeen, he was already well versed in science, hu-

man and divine. From the early age of five he had drunk it in from the lips of great teachers in the Benedictine Abbey of Monte Cassino. His training there had been supplemented, since the age of ten, by a marvellously brilliant course at the University of Naples."

"And it is to the undying glory of the Dominican Order that it afforded St. Thomas the field, the opportunity, and the means to cultivate his natural and supernatural gifts to the fullest extent, not merely for the passing good or interest of the Order, but for the enduring universal good of Christianity. It gave him when a student the greatest master of the age, its own Albertus Magnus, and the greatest universities, those of Paris and Cologne; and when he was adjudged, though still young in years, to teach, it put at his disposal all the resources, not only of the Order, but of the times. The deep mind and zealous spirit of Brother Thomas, as he was known, was not slow to use these God-given opportunities. He explored all the storehouses of knowledge, sacred and profane, that existed at his time. Scripture, which he knew by heart, and tradition, as learnt from the Fathers, literature and philosophy, whether Pagan or Christian, Eastern or Western, he fully mastered. Truth, the good of the intellect, and therefore the ultimate good of man, as he so clearly lays down in the "Summa Contra Gentiles," truth was ever the object of his quest, and wherever it was to be found he discovered and embraced it. Now it was among the unfinished temples of Greek thought, now amid the vast desert of Mithraic mechanism; now in pagan writings, now in Jewish traditions; now in the common sense of mankind, now in the fixed belief of Christendom, everywhere he searched for truth, knowing how to discern the solid metal from the dross, the real diamond from the glittering imitation. He recognized the truth discoverable by human reason as the basis of all other truth. He found in the land of intellectual culture—ancient Greece—one temple of truth, the noblest and most complete ever raised by the mind of man, maid-of by revelation. It was the writings of Aristotle. St. Thomas discovered in the Macedonian sage an architect of truth whose scientific principles were almost faultless, as far as they went. He adopted them, took the blocks of Grecian marble cleared away the Arabic moss, rejected the faulty ones, trimmed the others, and fitted them into various parts of his own, Christian temple. It is a question which occurs to the mind whether St. Thomas would have been as great a thinker as he was had Aristotle never existed."

"With human reason as chief guide and instrument he demolished the false Arabic theories of philosophy and the great heresies of the times, and set forth the great truth of God's existence, of His relations with His creatures, leading the mind from natural to supernatural truth, in his celebrated controversial work, the "Summa Contra Gentiles," or "On the Truth of the Catholic Faith Against Non-Christians," and with human reason combined and harmonised with revelation he built up that majestic temple of Christian truth, which he modestly called a "Summa Theologiae." More than twenty years of all-pervading research and of deepest reflection had prepared him for the work. Deep down in the rock-bed of human reason he delved for its foundation. Higher and higher he built it, examining most minutely each separate block of solid truth, and connecting each with each most securely. As the temple arose above the ground of human reason its fair form and proportions began to appear—the nave of Scripture, the aisles of Tradition and the Fathers—all centering on the triune sanctuary of the Trinity, with its gracefully solid altar of the Incarnation of the Victim of Divine Atonement. On either side are transepts, the one a Lady Chapel dedicated to Mary, the Ever Blessed Mother of God, the other dedicated to the Most Blessed Sacrament."

"At the time of the Church's greatest danger, in the sixteenth century, the Council of Trent put his Summa beside the Bible on its consultation table; and one of the arch-heretics of the time, Bauer, gave evidence to the superiority of St. Thomas when he exclaimed:—"Take away Aquinas, and I will destroy the Church." This heretic was wrong in supposing for a moment that, even if St. Thomas had not existed, the Church could be destroyed, but he was right in asserting that the "Summa Theologiae" was an impregnable bulwark of the Church's teachings. This bulwark is as strong and as serviceable to-day as when it was first built up more than six hundred years ago. Religion is ever face to face with the questionings of man's intellect as well as the yearnings of his heart. It must satisfy both. No religious system can lastingly prevail that does not satisfy the human intellect, for there can be no true activity when there is no true internal assent, and there can be no true internal assent where there is no intellectual conviction. The very highest acts of faith must necessarily be reasonable acts; otherwise they would fail to be human or meritorious. Now the Catholic religious system alone, as a celebrated non-Catholic writer has recently well shown, satisfied the requirements of the human intellect and withstands the assaults of unbelief. The Catholic system alone is logically sound. Starting from the first principles of human reason it discovers the existence of God, the revelation of His being and of His relation with man, the Divinely-appointed custodian and infallible interpreter of that revelation, the Church; and these great synthetic principles are backed up and illustrated by the inductive experience and history of the world. To

have made this essential logicalness of Christianity cogently clear to the mind—to the mind of the deepest philosopher as of the guileless child of God—is the crowning intellectual glory of St. Thomas of Aquin."

NOTES FROM AMERICAN CENTRES.

AN ARCHBISHOP'S WILL.—It is always well to at once clear up any evident misunderstandings that may arise in connection with the Church, and thus prevent all excuse for the propagation of errors. Recently Mr. Michael J. Hennessy, brother of the late Archbishop Hennessy, of Dubuque, brought suit-at-law to have the prelate's will declared void. This action has created much comment of a critical kind. It will be interesting to many to know the facts of the case, which are very different from those generally circulated. A will of the Archbishop had been admitted to probate. Afterwards a later will was discovered, and it was necessary that one of the heirs should bring suit that the first will be declared void. This Mr. Michael J. Hennessy did. Another brother of the Archbishop, David Hennessy, became the owner of great landed property in St. Paul, Duluth and Superior City, all of which he bequeathed to the Archbishop. Hence the latter's reputation as a man of great wealth.

THE POET PRIEST.—On May 22, a memorial of Father Abram J. Ryan, the "Poet Priest of the South," was unveiled at Norfolk, Va. The memorial is a rough granite cross, seven feet high. It was erected by the Pickett-Buchanan Chapter of the Daughters of the Confederacy, who received from all over the South contributions toward its cost. It stands in Elmwood Cemetery, where the unknown Confederate dead are buried, and about it is a fence of cannon balls and bayonets.

A LUCKY MCGUIRE.—A Cleveland despatch says:—Frank McGuire, the Cleveland man who last Saturday was a waiter in the Stillman and Monday was in Hartford, Conn., the heir to \$50,000, was born in Ireland, sixty-eight years ago.

Mrs. Jennie Hollister, whose heir he is, was a niece of his, who once lived near his family's home in Ireland. After her death it was found that the only will she left bequeathed nearly all of her property to her husband, who, however, had died some years before.

More distant relatives than McGuire came to Hartford to press their claims, and his existence even would not have been recognized but for the fact that his niece had left a bequest of \$1,000 to him in her will.

THE JESUIT COLLEGE WINS.—Representatives of the law schools of Georgetown University and the University of Wisconsin met in debate at the Lafayette Square Theatre, Washington, May 20. The result was a decided victory for the home institution.

The subject of debate was expressed in the following form: In cities of the United States of fifty thousand population or over, is private ownership and operation of electric lighting and gas plants preferable to a system of municipal ownership and operation, the municipalities to have the sole right to furnish light for private as well as public uses, it being conceded that under municipal ownership all employees shall be appointed under strict civil service rules?

Wisconsin upheld the affirmative, and Georgetown the negative.

ALL SPECULATION.—Our American cousins are proverbial "guessers," and are exceedingly fond of foretelling coming events—regardless of whether their prophetic announcements are based on solid reasons or not. Here are a couple of them from last week's exchanges:—

"The next Roman consistory will be held early in the month of June, and a rumor is current that before its close an American Cardinal will be created. Either Archbishop Corrigan or Archbishop Feehan, so the report goes, will be raised to the new dignity. Archbishop Feehan's ill health would somewhat operate against his appointment; while the See of New York is still the richest and largest in the United States in churches, institutions and Catholic population."

THE "OUR FATHER."—The Kansas City "Star" relates a story that contains a very grand moral. A boy named Page Parsons, was brought before Judge Wolford, on charge of stabbing a man, and pleaded guilty, asking the mercy of the court.

"You're guilty, are you?" asked the Judge.

"Yes, sir."

Parsons' attorney whispered to the Judge and pointed to Parsons' old father and mother, who were sitting with the crowd in the court room.

"There is your old father and your old mother," said the Judge. "They look as if they were very respectable people, but I'll venture the assertion that it is largely their fault that you are here this morning."

The Judge leaned over his desk and pointed his pencil at the young man.

"Can you repeat the Lord's Prayer?" he asked.

"The what?" inquired the prisoner.

"The Lord's Prayer. Did you ever hear it?"

"No, sir."

"You never heard the prayer that begins 'Our Father who art in heaven'?"

"No, sir."

"Then your parents haven't done right. They look respectable, but haven't done their duty to you. It's a disgrace to civilization that a man comes into this court who never heard the Lord's Prayer. That's the one prayer of all prayers. Every child born into the world ought to be taught the Lord's Prayer at its mother's knee. If that was done I

would not be kept so busy in this court and wouldn't have to get out of a sick bed to hear cases like yours. If you had just known one petition in that prayer, 'Lead us not into temptation,' and had borne it in mind you would not be here this morning."

The old mother of the prisoner walked up and whispered to the Judge and told him that Page was her only support. The Judge then sentenced him to nine months in jail.

ABOUT "MEMORIAL DAY."—May 22, was "Memorial Day" throughout the United States. On that occasion the graves of dead soldiers are decorated. The A. P. A. class of citizens cannot give up the old tactics of accusing Catholics of lack of loyalty to the country and the government. An American exchange thoroughly says:—

If proof of Catholic loyalty in time of the country's need were desired in these days it might be obtained with ease by a Memorial Day visit to any of the large "Cities of Sleep" where in rest the bones of those of the faithful who gave up their lives on the field of battle. Thousands of little mounds are marked by the Stars and Stripes, and each recurring Memorial Day finds the number increased, additions being made from the steadily thinning ranks of the veterans who passed unscathed through showers of leaden hail only to succumb to the inevitable ills of old age. From the year's beginning until its end there is scarcely an issue that does not contain the obituary of a Catholic veteran of the Civil War, and during the past two years thousands of Catholic lives have been sacrificed on land and sea in the war with Spain, and during the campaign in the Philippines.

A MAGNIFICENT GIFT.—Referring to the building of a much required chapel in connection with the foundations of St. Patrick's new Cathedral, New York, we learn that almost the last thing which Archbishop Corrigan did before sailing for Rome three weeks ago was to approve the decision made by some experts, with Professor Ware, of Columbia, at their head, concerning half a dozen sets of plans for the new Lady chapel which is to form a part of the foundation of St. Patrick's Cathedral.

Mrs. Eugene Kelley bequeathed the sum of \$200,000 for the erection of this Lady chapel, which has long been needed to complete the great Cathedral foundation. Her sons, it is said, will furnish any additional funds that may be needed. It is thought that the chapel will cost between \$250,000 and \$275,000.

A CUBAN CUSTOMS COLLECTOR.—Prejudice may be at the bottom of many acts hostile to Catholic interests, but, as a rule, ignorance is the cause of the queer things done by over-officious anti-Romanists. In order to facilitate the work of rehabilitating the Catholic churches, away back in the interior of Cuba the American War Department at Washington has issued the following order:—

"To admit free of duty such articles as are ordinarily recognized as necessary in the equipment of a church or chapel for religious purposes, upon the declaration of the local representative of the religious society shipping and receiving such articles that they are for immediate and exclusive use in such building."

The following evidence of crass ignorance is painfully too true:—Recently, however, an Ursuline Sister, in Havana, on receiving from a tabernacle society in Washington, D. C., the necessary outfit of vestments and chalice to enable the little parish at Ceiba de Agua to resume the services of Mass, a duty of nearly one-half the value of the emsignment was imposed by the Collector of Customs in Havana. On a personal representation being made to this important functionary of the United States Government, his explanation was that the "Catholic Church in Cuba is beyond question the richest corporation here," and that duty must be paid upon all religious articles except those which in some form or other are used in Protestant as well as in Catholic



Achilles was invulnerable in every part of the body save his heel. The myth runs that he was rendered invulnerable by being dipped in the river Styx in infancy, the heel by which he was held being the only part not submerged and therefore retaining its mortal weakness.

Everyone has some weak spot in his physical organism, and that weak spot is the inevitable attacking point of disease. No man is stronger than that weakest spot in him. We see great robust looking men go down like ninetails, at a touch of disease, and wonder at it. It is simply the wound in the weak spot, the vulnerable heel of Achilles.

It is the office of Dr. Pierce's Golden Medical Discovery to build up the weak places, to strengthen the weak organs of the body. It does this on Nature's own plan of nourishment. Proper food properly assimilated makes a weak man strong. But the man is only an aggregation of parts, so that the strong man means strength of all parts, heart, lungs, liver, nerves, etc.

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Mr. R. J. McKnight, of Cades, Williamsburg Co., S. C., writes: "I had been troubled with rheumatism for twelve years, so bad at times I could not leave my bed. I was badly crippled. Tried many doctors and two of them gave me up to die. Some of them did me much good. The pains in my back, hips and legs (and at times in my head) would nearly kill me. My appetite was very bad. I took five bottles of the 'Golden Medical Discovery' and four vials of 'Pellets,' and to-day my health is good."

churches." As a mark of special concession, however, the chalice was placed on the free list, but this only after the doughty Major had received assurance, in answer to his query, that it bore some comparison to the communion cup used in Episcopal service. But, as the Major somewhere during his vast experience as sovereign commander of an isolated army post in the far West had witnessed an Episcopal service in which the minister had discarded the use of vestments, his ruling is that vestments used by Catholic priests in the celebration of Mass are not necessary for religious purposes, and accordingly not included in the exemption authorized by the War Department."

A COLLEGE IN RUINS.—From Belmont, N.C., comes, in the form of a despatch to the press, the following graphic and splendid account of a very sad event. We prefer to give it in full as it is, in our humble opinion, a gem of correspondent work:—

"At 4 o'clock a.m. on Saturday, May 19, the abbey bell gathered the fathers in the monastic chapel to recite the Matins of the day. The Right Rev. Bishop and Abbot occupied his episcopal chair, and the first psalms had been recited, when suddenly the alarm of fire reached the sacred precincts. All hastened to the scene of danger. The students were quietly, yet quickly, awakened and directed to take with them all they could and to hurry in leaving the building. There was no confusion, and silently they marched to safe quarters. In the meantime all available forces were employed to control the flames. There was no scarcity of water and a number of chemical extinguishers, but the fire had made such headway that no human hand could check it. The handsome west wing of the college and the centre division were a raging mass of flames. The abbey in immediate connection with the building was surely to fall, and with it the grand Cathedral dedicated some years ago by Cardinal Gibbons. All who could be of assistance helped in the removal of furniture, books, costly vestments and valuables, for everything was inevitably doomed.

At this juncture the saintly Bishop and Abbot Haid, crushed by grief, heartbroken and almost a mental and physical wreck, stepped upon the abbey porch and with arms outstretched towards the pitiless flames, like Moses on the mountain, called upon God's mercy and begged that his monastery and church be saved. It was a majestic sight, leading one back to the "Ages of Faith." An artist could scarcely conceive a grander picture. At the same time the prior of the abbey directed all available help to the one vulnerable spot in the main building, and the fire was checked immediately. The abbey and church were saved, but the entire college was in ruins."

SECRET SERVICE FUNDS.

One of the most unpleasant duties of Parliament, says an exchange, is the voting every year of a sum of money for secret service. Every one knows that it is to be used to bribe traitors and reward spies, and there is nothing the honest citizen so much detests as a traitor or spy, even when he is working for a Government.

Last year the Secret Service Fund of England amounted to £113,000, and not very much bribery can be effected with that. But some years ago it was three or four times that sum, and some authorities appear to hold the opinion that the interests of the State would be better served if it amounted to £100,000, instead of £113,000.

The spending of this money is one of those few secrets which are really kept. Parliament votes the money. It is paid into the treasury. Then permission is given to the Secretary for Foreign Affairs, the Secretary for the Colonies, the Home Secretary to draw on it as they require it, each being allowed a certain fixed fraction of the whole amount.

Suppose our ambassador to Russia suspects that certain preparations are being made to seize a Persian or Chinese port, and he wants to get some secret information, he draws whatever sum is necessary to pay to a spy, but no one except himself knows to whom he objects it.

Many M.P.'s have objected to the public money being spent in this way, and year after year they try to obtain information as to whom it is paid. But, of course, to make the names public would render the fund perfectly useless.

But the most suspicious taxpayer may be assured that the money is properly spent. As a matter of fact, not much more than half of the money is ever expended, the balance being returned to the exchequer. Moreover, the secretaries of State are under oath to spend the money honestly. When a Secretary of State is allotted his share he has to make the following oath before a commissioner:—

"I swear that the money paid to me for foreign secret service, or for detecting, preventing and defeating conspiracies against the State has been bona fide applied to the said purpose and no other."

The reason this oath has to be taken is that at one time it was suspected that the secret service money was being used for electioneering purposes and for pensioning Government favorites.

At present most of the money is spent by our ambassadors in foreign countries. In order to know what kind of a foe she may have to meet, Great Britain must be made acquainted with the details of foreign armies, the power and range of their guns, their new inventions in powder, shells, torpedoes, submarine boats and the like. The country must also know what are the intentions of other countries toward her, and if antagonistic, endeavor to thwart them.

Very valuable information of this kind can only be obtained by bribing an official of a foreign nation and the

amount which one country will spend to get such information may be gathered from the fact that Great Britain paid \$40,000 for a copy of a treaty of Tilsit between France and Russia.

Foreign countries spend enormous sums on secret service. France, Germany and Russia employ their agents everywhere. There are very few secrets of any nation which they do not know, for it is, unfortunately, the case that in the employment of all governments there are men willing to betray their country—for a consideration.

The sum spent by Russia on secret service does not fall far short of three-quarters of a million annually. Germany and France each spend close on half a million. Italy nearly a quarter of a million, and Austria about the same.

The expenditure under this head of smaller States, such as Belgium, Holland, Denmark, Norway and Sweden, Switzerland, Spain and Portugal, is greater than that of England, the average sum for each being about \$100,000. Lord Salisbury the other day said that the Transvaal spent \$800,000 a year on secret service. This estimate is about one-sixth of the local revenue of that country.

The whole amount spent in Europe, Asia, Africa and America on secret service cannot fall short of \$5,000,000 annually, and it is not a pleasant reflection for the honest taxpayer that so much of his earnings is expended in trying to make traitors of men.

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COST OF WAR.

According to the last report of the Secretary of War the army of the United States consisted of 7,540 officers and 171,646 enlisted men. The last Congress in what it supposed to be a moment of generosity allowed a little over \$70,000,000 for war expenses, says General Sewell, but those who knew the facts understood perfectly that much more money would be required, so we have not been very much surprised to find in the Urgency Deficiency Bill of the present Congress the somewhat respectable sum of \$45,951,949, for the support of the army. This, mind you, is an addition to \$75,247,811 already allowed for the current year. In other words, we are paying about \$330,000 a day, or \$1,375 an hour, or \$229 a minute for our present army organization and its expenses in the various parts of the world.

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A STRANGE CASE.—Mrs. Mathilda Craft, of Jersey City, has just sacrificed a thumb, and came near sacrificing her life, to an overweening love for tailor-made dresses.

While trying on one in New York seven weeks ago, her thumb was severely pricked by a black pin. Blood poisoning set in. The arm swelled alarmingly. She was taken to Christ's Hospital, where the thumb was cut off. She is now recovering.

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