

of Christ and we must
rest of the eternal world,
tutes our strength is our
obedience, it is
ing Victory.

ethren—Nations perish,
down, families perish,
respect for authority is
assassinate their sov-
er. Paul's oracle has been
in his potestas a Deo.
ues from God." We may
chists, but as long as the
it been taught, commen-
school children, that power
and not from below,
a sacred thing, society
cleans whose disturbances
from God or other the best
vements.

comes from God. In order
this one should write
our social constitutions,
codes, on our public
and better still in our
power comes from God, so
your sovereigns pass
heads, it is God who has
d, so, baptized Christians,
arch commands you how
sh the Spouse of Jesus
us Christ is our God.
glory be to him forever
nery.

MCANN'S SERMON.
despised the Church and
for it, that He might
sensing it by the laver of
word of life, that He might
himself a glorious Church,
not of wrinkle or any such
it should be holy and
ish." St. Paul to Eph.
6:27.)

marks of the true Church,
ads out in bold relief,
he idea of its prototype in
Church was to reflect its
rmony and especially its
Come," said the angel to
d I will show you the Bride
of the Lamb; and he
s spirit of a great and high
d he showed me the holy
em, coming down out of
em, God. (Apoc. chap. 21,
6:27.)

Apostles' Creed we profess
the holy Catholic Church,
sider the nature of the
nature of the Being Who
s, the nature of the end for
instituted: when we reflect
the mystic Body of
d by the Redeemer for the
of souls, it becomes evi-
ness must be the great dis-
tinction it and mark
ence. Hence in the oracles
its institution, in the fig-
uray it, in the prophecies
in its future greatness, it
d, while future in all
g, especially in the love-
holiness. "God," says the
will create a new heaven
earth, which He will
by the light of His
and sanctify by the
of His Holy Spirit;
mercy shall be the basis of
and holiness shall follow in
His reign shall be the
s blood, and of His reign
e no end. St. Paul in the
text refers to this holiness,
assembled with the blessing
of our great Pontiff, and presided
er by his representative, the Apostolic
Delegate, many of whom have come
from remote regions of this country, at great
sacrifice. They have come to unite
in closer bonds of unity the various people
of this vast Dominion; they have come
to arouse the zeal of priests and people,
and fire them with a new ardor for the
salvation of souls.

Might I not appeal to those schools of
learning that in springing up in all the
great centres, in which men, with little
reward in this life, are devoting their
lives to impart a Christian education
to the youth of the land?
I might appeal in fine to those institu-
tions wherein holy souls, bound by the
vows of poverty, chastity and obedience,
practise the evangelical counsels,
devote themselves without reserve
to the service of God, and the
good of their neighbors. In these
institutions in which the sound of
prayer and praise ever ascending as
sweetest incense to the great white
throne. All these with a great voice
bear witness that the Catholic Church
is holy and the fruitful mother of saints.

My dear Brethren, we are a chosen
people; we belong to this Holy Church.
Let us make use of the means of sanc-
tification which she offers to us; let us be
obedient to her; let us throw around us
the light of good example; so that we
may be pleasing to God in this life and
thus merit to reign with the saints in
His glorious kingdom in Eternity.

CARDINAL GIBBONS ON THE TRIBU- NAL OF MERCY.

HIS EMINENCE RESUMES MONTHLY SER-
MONS IN THE BALTIMORE CATHEDRAL.

Cardinal Gibbons preached his first
monthly sermon on Oct. 3, at the solemn
High Mass celebrated in the Cathedral.
His Eminence took as his text Matthew
ix, 18: "Thy sins are forgiven thee."

He said:
"In the Gospel of to-day a man sick of
the palsy, lying on a bed, is brought to
Jesus to be restored to health. Our
Lord makes the healing of the body sub-
ordinate to the cleansing of the soul. He
performs a miracle palpable to the
senses that He may win the confidence
of the spectators and compel them to
recognize Him as the physician of the
soul. He says to the palsied man:
'Son be of good cheer: thy sins are for-
given thee.' Some of the Scribes said
within themselves: 'This man blasphem-
eth.' And Jesus, knowing their thoughts,
said: 'Why think ye evil in your hearts?
But that ye may know that the Son of
Man on earth hath the power to forgive
sins,' said He to the paralytic, 'arise,
take up thy bed and go into thy house.'
And he arose and departed unto his
house.

"As much as our spiritual substance
exceeds this flesh which envelopes it, so
much more did our Saviour value the
resurrection of a soul from the grave of
sin than the raising of the body from the
grave of death. Hence St. Augustin

pointedly remarks that while the Gospel
relates only three resurrections of the
body, our Lord during His mortal life
raised thousands to the life of grace.

"As the Church was established by
Jesus Christ to perpetuate the work
which He had begun, it follows that the
reconciliation of sinners from sin to
righteousness was to be the principal
work of His ministers on earth. The
mission of God's priest is to pour the
balm of consolation into the bleeding
wounds of humanity, to lift man from the
mire of sin, to put him on his feet and
enable him to walk erect in the paths of
righteousness.

IN CLEAR AND UNMISTAKABLE TERMS.
"This commission is beautifully and
concisely expressed by the apostle in
his epistle to the Corinthians. 'God,'
he says, 'hath reconciled us to Himself
through Christ, and hath given to us
the ministry of reconciliation * * * For
Christ, therefore, we are ambassa-
dors, God, as it were, exhorting through
us.' That is to say, God sent Christ to
reconcile sinners; Christ sends us. We
are His ambassadors, reconciling sin-
ners in His name.

"As the power given by Christ to
His apostles to forgive sins was an ex-
traordinary and unprecedented prerogative,
it is set forth in such clear and
unmistakable terms as to preclude any
room for doubt or misconception.

"In the Gospel of St. Matthew our
Lord thus addressed St. Peter: 'Thou
art Peter, and on this rock I will build
My Church, and whatsoever thou shalt
bind on earth, shall be bound also in
heaven, and whatsoever thou shalt loose
on earth shall be loosed also in heaven.'
And to all the apostles assembled
together on another occasion He ex-
tended the same power in the same for-
midable language: 'Whosoever ye shall
bind on earth shall be bound also in
heaven, and whatsoever ye shall loose
on earth shall be loosed also in heaven.'

"The soul is bound and enchained by
sin, 'I give you power,' says our Lord,
'to release the penitent soul from its
galling fetters and restore it to the
liberty of a child of God.'

"And in the Gospel of St. John we
have a still more precise and striking
declaration of the absolving power
given by our Saviour to His apostles.
Jesus, after His resurrection, thus
addresses His disciples: 'Peace be to
you.' * * * As the Father hath sent
Me I also send you. Receive ye the Holy
Ghost. Whose sins ye shall forgive, they
shall be forgiven them, and whose sins
ye shall retain, they shall be retained.'

"That peace which I confer on you
as the earnest of My love you will im-
part to repentant sinners as a pledge of
their reconciliation with God. The ab-
solving power I have from My Father
I delegate to you. Receive ye the Holy
Ghost that you may impart this Holy
Spirit to souls possessed by the evil
one. If their sins be as scarlet, they
shall be made as white as snow; and if
they be red as crimson, they shall be
white as wool. If they are as numerous
as the sands on the seashore, they shall
be blotted out, provided they come to
you with contrite hearts. The sentence
of absolution which you shall pronounce
on earth shall be ratified by Me in
heaven. Let me draw from these words
of St. John three important considera-
tions:

AS LONG AS SIN LASTS IN THE WORLD.

"First, it is evident that the pardon-
ing power given to the apostles was not
restricted to them, but was extended
to their successors in the ministry unto
all times and places. The forgiveness of
sin was to continue as long as sin lasted
in the world, and as sin, alas! will
always exist on earth so will the remedy
for sin be always found in the Church.
The antidote will co-exist with the dis-
ease. The power which our Lord gave
the apostles to preach, to baptize, to
confess, to ordain was certainly trans-
mitted by them to their successors. Why
not also the power that they had received
to pardon sins, since mercy is the great-
est attribute of God, and the forgiveness
of sins the forgiveness of his trans-
gressions?

Secondly, it is equally evident that
absolution for sin was ordinarily to be
obtained through the ministry of the
apostles and their successors, just as it
was from them that the faithful were
to receive the word of God and the
grace of the sacraments. The pardon-
ing power was an extraordinary power,
but it was conferred upon the apostles. But
it would have been an insignificant and
useless privilege if sinners could always
obtain forgiveness by secretly confessing
to God in their chambers. Rarely
would any penitents have recourse to
God's ministers if they could obtain
pardon on such easy terms. God says
to His priests: 'I give you the keys of
My kingdom, that you may dispense the
treasures of mercy to repenting sinners.'

But the keys of God's treasures
would seldom be used if a sinner could
obtain a ransom without applying to His
ministers.

OBLIGATION OF CONFESSION.

"It follows also that the power of for-
giving sins on the part of Christ's
ministers involves the previous obliga-
tion on the part of the penitent to con-
fess them. The priest is not empowered
to give absolution to every one indis-
criminately. His power is judicial, and
must be exercised with prudence and
discretion. He must reject the im-
penitent and absolve the contrite. But
he cannot judge of the state of the
sinner unless he knows his sins, and his
sins he cannot know unless they are con-
fessed.

"Confession seems to be demanded by
the cry of nature as it is by the voice of
religion. Do we not often read of
criminals who have succeeded in eluding
their pursuers and escaping the venge-
ance of the law, yet so incessantly were
they pursued by a self-accusing con-
science that they sought and found some
relief in their misery in a voluntary
surrender to the officers of justice? They
were more tortured by the inner
reproach of conscience which lay
than by the prospect of a judicial
sentence of condemnation. In avowing
their crime they breathed more freely
and shook off an intolerable burden.

"If such an acknowledgment affords
relief, how tranquillizing to the trans-
gressor is a contrite confession in the
tribunal of penance, where he feels not

the iron grasp of avenging justice, but
the tender embrace of a father welcom-
ing a prodigal son.

THE TRIBUNAL OF MERCY AND THE
CRIMINAL COURT—A CONTRAST.

"What a contrast presents itself be-
tween the criminal courts organized in
the land for the punishment of offenses
and the tribunal of mercy established by
Christ in His Church! In the criminal
court all the proceedings are carried on
in public. They are not only made
known to the spectators, but are pro-
claimed to the world through the agency
of the press, which lays bare the crime
with all its harrowing details.

"Witnesses against the accused are
summoned from various directions. The
victims of the criminal and their friends
testify against him with unrelenting
severity. If the accusation is proved,
prisonment, according to the gravity of
the offense. He is deprived of the privi-
leges of citizenship, and is branded with
lifelong infamy.

"But in the tribunal of mercy the veil
of absolute secrecy envelops the accused.
His sins are declared only to the minis-
ter of God, who is forbidden to reveal
them even under penalty of death. The
transgressor himself is his only accus-
er. No other witness can testify against
him. He has no court expenses to pay;
he has no witnesses to be cited; he has
no lawyer to engage to defend his cause.
His only advocate is Christ, and the only
compensation He demands is an humble
and grateful heart.

"As soon as he contritely confesses
his evil deeds and says, with David: 'I
have sinned before Thee, O Lord, quick-
en the lightning from heaven, O God,
thy message of pardon come to him as it
came to David, when the Prophet
Nathan said to him: 'The Lord also
hath taken away thy sins. Thou shalt
not die.' He is restored to the friend-
ship of His Heavenly Father; he is re-
instated in Christian citizenship and his
lost celestial inheritance is recovered.

"It is hardly necessary to add that
the absolution given to the penitent
does not exonerate him from making
restitution as far as he can for any in-
justice he may have committed and for
repairing the injury he has done to his
neighbor. The confessor, instead of re-
laxing or condoning the claims of jus-
tice, is zealous in enforcing them, though
the restitution need not involve the
penitent's exposure and degradation. I
have been personally more than once
the agent in making restitution to fami-
lies and their heirs for acts of injustice
of over twenty years' standing.

"I may be permitted, dear brethren,
to give the testimony of my own experi-
ence on the sanctifying influence of the
sacrament of penance. Since my ordina-
tion, nearly a half century ago, I have
been accustomed to hear confessions. I
have, therefore, had a fair opportunity
of testing the value of this means of
grace. And the impressions forced on
my mind, far from being peculiar to my
self, are shared by every Catholic clergy-
man throughout the world who is charged
with the care of souls. And the testi-
mony of a few experienced confessors, in
my estimation, ought to have more
weight in enabling men to judge of the
mortal tendencies of the sacred tribunal
than the gratuitous assertions of a thou-
sand individuals who have no personal
experience of the confessional, but who
are actuated by sensational imagination or on the
statements of sensational novels for the
stage's advance.

"I am persuaded that the confessional
is one of the most powerful moral levers
ever designed by a merciful God for
raising man from the pool of despair and
the mire of sin. It has more weight in
withdrawing people from vice than even
the pulpit. In public sermons we scat-
ter the seed of the word of God; in the
confessional we reap the harvest. In
sermons, to use a familiar phrase, we fire
at random; in the confessional we take
a sure aim. The words of the priest go
home to the heart of the penitent.

"The confessor exhorts the penitent
according to his spiritual wants and be-
setting sins. He is cautioned against the
frequentation of dangerous company
and other occasions of sin, or he is re-
commended special practices of piety
suited to his condition. Hence mis-
sionaries are accustomed to estimate the
fruit of a mission more by the number of
penitents who have approached the
sacred tribunal than by the crowds who
have listened to their sermons.

"Of all the labors that our ministry
imposes upon us there are none more
arduous or more irksome than the work
of the confessional. It is no easy task to
sit for six or eight hours on a hot sum-
mer's day listening to stories of sin and
sorrow and misery, and it is only the
consciousness of the immense good he is
doing that sustains the confessor in the
sacred tribunal. He can have compassion
on the ignorant and erring, because
he himself is also encompassed with in-
firmity.

RESURRECTION OF A SOUL.
"I have seen the man whose conse-
science was laden with the accumulated
sins of many years. Upon his counten-
ance were stamped guilt and shame, re-
morse and confusion. There he stood
by the confessional with a downcast
mien, ashamed, like the publican, to cast
his eyes to heaven. He gilded into the
little mercy seat. No human ear will
ever learn what there transpired, be-
cause the revelations in the confessional
are a sealed book.

"But during the moments spent with
his confessor a resurrection occurred
more gracious and miraculous than the
raising of Lazarus from the tomb—it was
the resurrection of a soul that had long
lain worn-out in the grave of sin.
During these precious moments a ray
from heaven dispelled the darkness and
gloom from that self-accuser's mind, and
the genial warmth of the Holy Spirit
melted his frozen heart, and the purify-
ing influence of the same spirit that had
come upon the apostles like a mighty
wind from heaven scattered the poison
and filled his soul with divine grace.
And when he came out there was quick-
ness in his movements and joy in his
countenance and a new light in his eyes.
And had you asked him why this change,
he would have answered, 'Because I was
lost and I am found; having been dead
I am come to life again.'



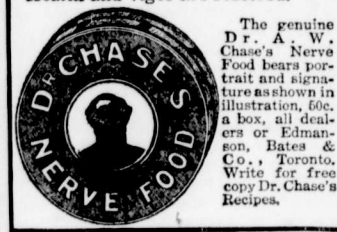
Women's nerves are of-
ten ruined by sewing.
The strain of working the
machine is bad. The strain on
the eyes is often worse.

Once the nervous system is run
down, nothing short of patience and
persistent treatment will bring back
health and vigor.

Rest if you can—get out into the
fresh air and sunshine—build up the
nervous system by using

Dr. A. W. Chase's Nerve Food

The sleeplessness, headaches,
tired feelings and irritability soon
disappear when Dr. A. W. Chase's
Nerve Food is used. Nervous pros-
tration and paralysis are prevented.
Health and vigor are restored.



"Dearly beloved, why should you be
deprived, as prodigals, of your father's
embrace when you have so easy a means
of reconciliation? Instead of disputing
the power of Christ and His ministers,
as the scribes did in this day's Gospel,
let it be your blessed privilege to imi-
tate the devout multitude who feared
and glorified God, Who had given such
power to men."

"For we have not a high priest who
cannot have compassion on our infirmi-
ties but one tempted in all things like
as we are, yet without sin. Let us go,
therefore, with confidence to the throne
of grace, that we may obtain mercy and
find grace in seasonable aid." Philadel-
phia Catholic Standard and Times.

MARRIED MINISTERS AND THE CHURCH.

AN INTERESTING QUESTION SUGGESTED
BY THE CURRENT ROMEWARD MOVE-
MENT.

Writing in the Catholic World for
October, the Rev. Louis O'Donovan,
D. D., discusses the question whether
the Church could accept married non-
Catholic ministers as priests and allow
them to retain their wives. The deci-
sions of councils which he quotes are
most interesting, and from them he de-
cides in the negative. He says:

"Several months ago fifteen non-Cath-
olic ministers, almost simultaneously,
went over to Rome," and the belief
obtains in high places that very many
more would soon follow were they being
married men, allowed to become priests
and keep their wives. To them, there-
fore, if not also to us, it cannot be an
uninteresting question whether or not
the Church should offer such terms to
these 'other sheep.' And when we re-
call that not many years ago in England,
a minister brought his whole congrega-
tion with him when he came into the
Catholic Church, one may fancy the propo-
sition that would be assumed by a
tidal wave 'Romewards' were the dike
of priestly celibacy allowed to sink be-
fore the sea of prospective Rome coming
ministers on both sides of the Atlantic.

"The question is not, of course,
whether or not celibacy is to be main-
tained as a sine qua non for the clergy
in general. Neither is it whether or not
converted ministers shall be allowed to
marry after being ordained priests.
But whether or not non-Catholic minis-
ters already married, may become Cath-
olic priests and continue to live with
their wives."

Discussing, from the point of view of
the early Christian synods, the question
whether the Church would allow non-
Catholic ministers to be ordained and re-
tain their wives, Dr. O'Donovan says:

"We find that of the twenty-seven
synods, dating from reconstruction days
after the terrible double catastrophe—the
persecutions and the early heresies—
three were held in the East and two
twenty-four in the West. Of the three
held in the East, the major one—that of
Nicaea—is apparently not clear as to
the obligation of celibacy for the clergy
in general. Indeed, the synod
seemed to have inclined to the obliga-
tion of celibacy, but was probably, if
we may hold the account historical
(see Hefele, section 43) prevailed on by
Paphnutius not to forbid these newly-
converted, already married, to live with
their wives. Of the two minor Eastern
synods, one, Ancyra, allowed deacons to
live with their wives, if they so stipu-
lated before ordination, but nothing is
said of priests. The other, Neo-Caesarea,
orders priests to be deposed if they
marry."

"Hence, the legislation of the East,
on our point, is rather in favor of cel-
ibacy, for one synod is doubtfully
against obligatory celibacy; one does
not deal with the case directly; and the
third is for celibacy in general."
"In the West eleven of the twenty-
four oblige celibacy in priests, while
thirteen presuppose, or imply, or exhort
to celibacy. One of these latter would
have converted priests supported as lay-
men, but not made priests."

"It is accurate, then, to say that the
early synods generally forbade con-
verted priests retaining their wives and
becoming priests. Indeed, we might
say that it was decidedly the exception
for such a course to be allowed. Nay,

we may say that we have not one
entirely trustworthy account of a
synod in these three centuries,
unquestionably, uncompromisingly al-
lowing converted priests to become
priests in the Catholic Church and
still retain their wives. Whereas
we have two dozen clearly, positively
forbidding the same. By countries, we
find Italy, Africa, Spain, France, all
clearly for celibacy, and Asia rather
doubtful, if not for celibacy.

"Again, by plurality vote, we would
find that the preponderance was for
making celibacy obligatory on the part
of converts, if they would become priests
in the Catholic Church. More accu-
rately, against the 300 who at Nicaea,
probably did not vote against a married
clergy, 445 or by some records 952 (with
eight synods not listed, wherein all voted
for celibacy, and therefore probably
from 200 to 400 more), all voted for a
celibate clergy."

"Hence our conclusion is that, histor-
ically, from precedent, the Church can-
not, consistently with her traditions of
these three early centuries, allow con-
verted non-Catholic ministers to become
Catholic priests, unless they promise to
practice celibacy."

A GOOD WORD FOR THE STAGE.

Many of the clergy of our separated
brethren in the province of Ontario will
be shocked at a declaration made by
Rev. Charles F. Aked, pastor of the
Fifth Avenue Baptist church of New
York, in reference to the theatre. A
press despatch from that city, dated
Oct. 21st, gives the following report of
an interview with the rev. gentleman:
"The mystery and morality plays pro-
duced under the auspices of the Church
in the middle ages were the forerunners
of the drama of to-day. An actor in a
police court means no more than a
clergyman in a divorce court." Dr.
Aked, in whose Sunday school John D.
Rockefeller, Jr., conducts his famous
class, of which the elder Rockefeller is a
pillar, was moved to give his views by
a report of one of his recent sermons in
which he says he was made to take "a
patronizing, pharisaical and altogether
unpleasant view of the theatrical pro-
fession."

"Some of the kindest, the best and
the most generous people I have ever
known," said Dr. Aked, "are in the
theatrical profession. Beethoven, Treci,
Elen Terry, Lewis Walker, I am proud
to number among my personal friends."

"I loathe with all my soul the phari-
saical attitude which would place a social
or moral ban on actors and actresses."

"I have been a storm centre for half
a life time and always because I have
preached a gospel too broad, too liberal,
too catholic, for many of my colleagues.
The more narrow-minded, the more
conceited, pharisaical people abuse me,
the more certain I am that I said some-
thing which needed to be said."

MONSTER AUDIENCES HEAR BISHOP KEANE.

The event of last week in Milwaukee,
both for Catholics and the public
generally, was a series of Catholic evan-
gelical lectures delivered in the Audi-
torium by Bishop J. J. Keane, of
Cheyenne, Wyo., under the auspices of
the Knights of Columbus.

The seating capacity of the Mil-
waukee Auditorium is 8,501. None of
the Milwaukee dailies estimated the
opening night's audience at less than
8,000. It was a thoroughly representa-
tive gathering. Many Protestant min-
isters, most of the local judges and some
prominent bankers were present. As
the series progressed the interest in-
creased, and the attendance taxed the
capacity of the great hall.

The keynote of the lectures was struck
by Archbishop Messmer on the opening
evening, when in a brief and admirably
tempered address he said: "These lec-
tures are not primarily for the purpose
of what is called making converts.
Should they result in leading some or
many to a further investigation of Cath-
olic belief, we shall be glad, but should
they change but a few or none, you will
still have our prayers and hopes that
you may work out your salvation as it
is given to you to see the light."

AN ACTRESS CONVERT.

A cable despatch from Paris, dated
Oct. 21st, states that Mary Garden,
the celebrated singer, has been explaining
to an interviewer the origin of the re-
port that she would enter a convent.

She said she had found Protestantism too
cold. Its ceremonial failed to warm the
heart. She intends to become a Roman
Catholic. Protestantism, however, is
not the only thing that has lost its
attraction for her. Her coming return
to America saddens her. She now loves
France alone. America she compares
with an immense railway-station, not a
country. America is a place where
everything is business and no money.

She said:
"I am bound by contracts this time,
but it is the last they will hear me. I
have done what I had to do over there.
I have made French composers beloved,
especially the younger ones. I love the
young of all kinds. It shocks me when
artists become old business men.
Happily they promise me young and

Recommended As An Ideal Remedy



W. S. BOND, Esq.

Lloydtown, Ont., March 19th, 1909.
"For some years I have been greatly
troubled with headaches and indiges-
tion, brought on by stomach disorders,
constipation and biliousness. I had
tried many remedies with only indiffer-
ent success, until 'Fruit-a-tives' came
to my notice. Being a general store-
keeper, I was selling a good many
'Fruit-a-tives' to my customers and,
remarking how pleased they were with
the results obtained from using 'Fruit-
a-tives,' I decided to try them and, I
might say, the effects were almost
magical. Headaches and biliousness
disappeared and to-day I recommend
'Fruit-a-tives' to my customers as 'An
ideal remedy.'"

"I might also add that about three
years ago I was laid up with LUM-
BAGO AND SCIATICA—couldn't get
out of bed or lift one foot over the
other. A good treatment of 'Fruit-
a-tives' cured me of these pains and
banished the Sciatica and Lumbago so
that to-day I am as well as ever and can
lift anything necessary."
(Signed) W. S. BOND.

beautiful things to create here next
year. Then I shall never leave Paris."

Anglican Priest, Roman Bishop.

Our English exchanges contain long
eulogies of the late Right Rev. Thomas
Wilkinson, Bishop of Hexham and New-
castle, who died the other day at Ushaw
College. He was a convert to the Cath-
olic Church, entering her communion
while studying for the Anglican minis-
try. "His early trials of faith are illus-
trated by an incident which is said to
have occurred in Durham Cathedral.
Finding himself alone in the Galilee
Chapel, the Bishop is reported to have
thrown himself on his knees at the tomb
of the Venerable Bede and prayed, 'If
you are a saint, and if you can hear me,
and if the Roman Catholic religion is
the true religion, help me to embrace
it.' On another occasion when driving
into Durham with his eldest sister,
he stopped at the presbytery in Old Elliot,
saying that he could bear the suspense
no longer, and that he must see Father
Fletcher; but his courage failed on
opening the outer gate, and he retired.
But he regained courage, and pushed
forward till he entered the sanctuary of
the Catholic Church. He was Bishop
for twenty years.

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