## CHATS BY THE FIRESIDE.

Gentle reader, draw your chair with in the radius of Our Fireside Circle and join in the literary and social gossip of the day. Yes, I say gossip advisedly. You know there is a sinful gossip and a soulful gossip. A good talker should be a good listener, but blank wisdom is harder to bear than the chattering of a shallow brook. Those who look wise often act foolishly.

In ithe reign of Louis XIV - Le grand Monarque-of France, conver-sation was studied as an art. Perhaps it might now be regarded as one of the Conversation is like the lost arts. writing of poetry-the true basis of both being something to say. Of course there are weeping willow poets and spring poets and cupid feather poets who do not require thought for their poems, but these do not nest with the immortals.

There came lately to my desk a olume bearing the title "Maple volume bearing the title "Maple Leaves." Its author is J. M. Le Moine, the well-known Canadian litterateur of Quebec. Mr. Le Moine is one of the doyens of Canadian literature. He is at once essayist, historian and natural ist-and the friend of every Canadian writer. At "Spencer Grange," his beautiful home in Quebec, Mr. Le Moine has entertained such distinguished guests as Francis Parkman, Goldwin Smith, Dean Stanley, Charles Kingsley, Gilbert Parker, Sandford Fleming and L. H. Frechette.

"Maple Leaves" consists of a series of exceedingly scholarly papers on Canadian history, literature and orni-thology. Mr. Le Moine is the John Burroughs of Quebec, possessing in rare combination the instincts of poet

and naturalist. Rev. John Watson, "Ian MacLaren," the author of "Beside the Bonny Brier Bush," has come and gone. As Artemus Ward would say, as a lecturer he was a "successist." His work is human hearted, but he will do well to His work is cease the Drumtochty note-excellent as it is-and plough in some new field. Then, again, I see that "Ian" has a "guid conceit o' himsel'." Stevenson, Barrie, Crockett and Watson have done excellent work in fiction, but they have not established in all their fame the only school of fiction. The trouble with many novelists when they have met with success financially is that they become too dogmatic and self sufficient. In their eyes their school is the only school.

Miss Kate Madeleine Barry, of Ottawa, author of "Honor Edgeworth ' and "The Doctor's Daughter," has recently brought out, through a Dablin publisher, a very interesting little volume dealing with the life and labors of Mother Catharine McAuley, the founder of the Sisters of Mercy. The preface to the book is written by the well known Jesuit Father T. A. Find-Miss Barry's pen is capable of doing good work, for she possesses a cultivated mind wedded to good judgment and taste.

Very soon will be issued the Catholic Almanac for Ontario for 1897. It is being edited by Mrs. Emma O'Sulliwhose literary scholarship and Van. good taste are a guarantee that the work will be well done. Mrs. O'Sulli van and Miss Rose Ferguson are two Toronto Catholic women who have both promise and performance in their literary work.

Speaking of literary work reminds me that a little more literary develop-ment might be reasonably expected from the graduates of our conventsafter they have left school. Could they not continue to scatter along the dusty ways of life some of the flowery up in

# give readers of the RECORD something of the personality of the author of Mr. Billy Buttons.

It is sufficient to say that Walter Lecky has done in this book for the Adirondack county what Richard Mal-colm Johnson has done for Georgia, Cable for Louisiana, and Miss Murfree for Tennessee. I can heartily recom mend Mr. Billy Buttons to Catholic readers, as a wholesome and entertain-ing novel. The book is well bound, and sells for \$1 25.

There is but one institution in Oatario which is looked upon by many as an ark of the covenant-and that is our school system. This is now so perfect that it is waiting for the resurrection trumpet to pass into glory. Foreign countries admire it, and flatter its authors, and its fame and name have become a perfume in the nostrils of many lands. Our country youth of last year who toiled over the Latin declensions in the High Schools-just to give uniformity to the system - are this year toiling

behind the plough and utilizing the declensions and their exceptions in giving the furrows, as it were, a class ical turn. Thus is intelligence spread abroad, and the citizen lifted to a high plane of life and living. The secular press is just now very

much exercised over the change in the rectorship of the Catholic University of Washington. Why all this per-fervid excitement and alarm? The university is still there; the professors are still there, and the new Rector will, I fancy, be soon there, too Suppose there are some differences among the American Episcopate as the government of this great Catholic institution. Harvard or Yale, Cornell or Johns Hopkins may change Presidents at will, and the press dissemin ates abroad no imputations as to the motive and purpose of the change. Is do not possess a curriit because they culum of truth that they are thus ex-

empted? There have just reached me from D. H. McBride and Co., publishers, Chicago, three handsome little volumes containing the lectures delivered at the Catholic Summer and Winter Schools of last year. Mr. McBride is the most enterprising Catholic publisher in the West. He is at present doing a great deal for Catholic literature and Catholic readers in giving to the public those admirable lectures in book form. It is a wellknown fact that all lecturers at the Catholic Summer and Winter Schools are specialists, and these papers-the result

of years of investigation-will prove invaluable to Catholic students. The subjects treated in these volumes are : Pre-historic Americans, Buddhism and Christianity, Christian Science and Faith Cure, Historical Criticism, the Spanish Inquisition, Savonarola, Joan of Arc, Magna Charta, Catholic Literary Societies and Missionary Explorers of the North-West.

The same firm has issued recently "Essays Educational," by the late Brother Azarias. This is a work of exceeding great value in the hands of every Catholic. Brother Azarias was a scholar among thousands. This humble follower of the saintly La Salle uniting in his person true humility and learning, did for Catholic Education in America a work whose real worth and magnitude we are but now beginning to realize. No Catholic scholar worthy of the name should fail to read the works of Brownson, Bishop Spalding and Brother Azarias. They are a trinity of great minds and a trinity of great Catholics. "Essays Intellectual," which contains a preface from the pen of Cardinal Gibbons, deals with the following subjects : Cloistral schools, The Palatine Schools, Mediaval University Life, University Col-leges-their Origin and Methods-The

## THE CATHOLIC RECORD

### PURGATORY. Words to a Protestant Friend-Views of Protestants-Testimony of Saints.

Philip O'Neill in Catholic Mirror. VIEWS OF ANGLICAN DIVINES.

In the first liturgy in the Church of England, which was drawn by Cranmer and Ridley, and declared by Act of Parliament to have been "framed by inspiration of the Holy Ghost," there is an express prayer for the departed, that "God may grant them mercy and everlasting peace." (See the form in Collier's Ecclesiastical History, Vol. xi, p. 257). We learn from Collier's History, also, that Bishops Andrews, Usher, Montague, Taylor, Forbas, Shel don, Barrow, of St. Asaph's and Bland-ford believed that the dead ought to be prayed for. Dr. Priestly, being on his death bed, called for Simpson's work on "The Duration of Future Punishment," which he recommended. Hi words were quoted in the Edinburgh Review, of October 1809, viz.: "It con-"It contains my sentiments : We shall all meet finally. We only require different degrees of discipline, suited to our dif ferent tempers, to prepare us for final

happiness." Dr. Paley quotes Dr. Hartley as saying that "all men wil be ultimately happy when punishment has done its work in reforming princi ples and conduct." Dr. Paley says in his lectures (vol. 4. p. 112): "The mind of man seeks for recourse; it finds one only, in conceiving that some tem porary punishment after death may purify the soul from its moral pollu tions and make it, at last, acceptable even to a Deity infinitely pure." Dr. Johnson admits in his "Meditations" that he prayed for the soul of his wife. Tetty. He composed a prayer, beseech ing God "to grant her whatever is best in her present state and finally to receive her into eternal happiness." Bishop Forbes says: "Lat not th ancient practice of praving and making oblations for the dead, received throughout the Universal Church of Christ almost from the very time of the Apostles, be any more rejected by Protestants as unlawful or vain. Let them reverence the judgment of the primitive Church, and admit a pracice strengthened by the uninterrupted profession of so many years." (Dis-course on Purg.) Dr. Taylor says in his "Liberty of Prophesying :" "Nay, we find by the history of the Macha bees the Jews did pray and make offer-ing for the dead. This practice was a This practice was at first universal, it being plain in Ter-

tulian, Cyprian, and others. In the English liturgy of Edward VI. prepared by Cranmer, Ridley and other divines, we find this prayer: "We commend unto thy mercy, O Lord all other Thy servants, which are de parted thence from us with the sign of faith, and now do rest in the sleep of Grant unto them, we beseech Thee, Thy mercy and everlasting peace, and that at the day of the gen eral resurrection we and all they which be of the mystical body of Thy Son may altogether be set on his right hand.' (Soame's, iii., 378) See Collier also. 'In the burial service the deceased person's soul is commeuded to God's (Soame, iii:, 380 mercy.

They prayed that his sins may be pardoned, that he might be delivered from hell and carried into heaven, and that his body might be raised on the ast day." (Burnet, ii., p. 124.) In the law past by Parliament, aplast day."

pointing the new Book of Common Prayer, the preamble stated that the king "had appointed certain prelates and learned men to compose one, con venient and meet order of common and open prayer, which, at this time, by the aid of the Holy Ghost with one uni

When men cease to pray they soon for-get God. The Councils of Avignon and Bezieres granted an Indulgence for ten days to those who devotedly bow the head on pronouncing the name of Jesus. Pope Sixtus V. granted twenty days for the same devotion. A confra-ternity was established by Pius IV., and confirmed by St. Pius V. and Ur ban VIII., with a grant of an Indul-gence of one hundred days each time for hindering a rash oath, or blas-phemy in another. Sixtus V. granted an indulgence of forty days every time a person salutes another with these words: "Praised be Jesus Christ," and the same to him who an swers: Amen, or "forever," or swers: Amen, or "forever," or "through all ages." The prayers that have Indulgences attached are many, and we may be safe in saying that fift millions of these prayers are said daily for the benefit of the souls in purga tory, who are suffering for tempora punishment, for which satisfaction was not made during life. It is a devotion that leads to the habit of prayer, for many will pray for the soul of a dear friend whom they have promised, who would not pray for themselves. It is a consolation to the dying also, to know that their friends are not only willing, but also have the means, to help them through the merits of the Indulgenced prayers. An Indulgence must also have the glory of God and heaven. the good of souls for its object. SAINTS ON PURGATORY The Venerable Bede relates that in

was revealed to Drithelm, a great serv-ant of God, that the souls of those who spend their whole lives in the state of mortal sin, and are converted only on their death-bed, are doomed to suffer he pains of purgatory to the day of the last judgment. In the life and revelations of St.

Gertrude, we read that those who have committed many grevious sins, and who die without having done due penance, are not assisted by the ordin ary suffrages of the Church until they are partly purified by divine justice in

purgatory. After St. Vincent Ferrer had learned of the death of his sister Frances he at once began to offer up many fervent prayers and works of penance for the repose of her soul. He also said thirty Masses for her, at the last of which i was revealed to him, that, had it not been for his prayers and good works, the soul of his sister would have suffered in purgatory to the end of the world.

St. Severinus, Archbishop of Col ogne, was a prelate of great sanctity, so much so that God wrought through him many great miracles. One day, after his death, he was seen by a canon of the cathedral to suffer the most excruciating pains. Upon being asked why he suffered so much-he who on account of his holiness ought to be reign ing gloriously in heaven, replied : suffer this torment merely for having recited the canonical hours hurriedly and with wilful distraction." It is related in the life of St. Mary

Magdalene de Pazzi that one day sh saw how the soul of one of her deceased sisters was kneeling in adoration be fore the Blessed Sacrament in the church, all wrapped up in a mantle of fire, and suffering great pain, in ex piation of her neglecting to go to Holy Communion on one day that she had her confessor's permission to communi cate.

The venerable Sister Catherine Paluzzi offered up, for a long time and with the utmost fervor, prayers and pious works for the soul of her deceased father. At last she had good reason to believe that her father was already enjoying the bliss of Paradise. But how great was her consternation and grief when our Lord, in company with St. Catharine, her patroness, led her one day, in spirit, to purgatory ! There she beheld her father in an abyss of torments imploring her assistance. At the sight of the pitiful state the soul of her father was in she melted into tears ; she cast herself down at the feet of her heavenly Spouse and begged Him through His precious blocd to free her father from his excru-ciating sufferings. She also begged St. Catherine to intercede for him, and then, turning to our Lord, she said : "Charge me, O Lord, with my father" indebtedness to Thy justice. In expiation of it I am ready to take upon my self all the afflictions Thou art pleased to impose upon me." Our Lord graiously accepted this act of heroic char ity and released at once her father's sou from purgatory. But how heavy the crosses were which she, from that time, had to suffer, may be more easily imagined than described ! At a place called Wizard Clip, in Virginia, a soul was permitted to teach a whole family doctrine, because there was no priest near there. The soul was suffering during the time, and it spoke with the living voice. It was known to others in the village. In the lives of the saints we find instances of communications from purgatory asking for prayers. In the lives of Sts. Catharine, Teresa, Elizabeth and many others we find mention of communications from purgatory and also visible apparitions of deceased persons from that place of purification. Many of the monasteries and convents of Europe have traditions of such visitations by some of their members seek-ing relief from purgatory. The incident of this kind at Wizard Clip meutioned above caused the conversion of thirteen persons. There is a history of the case published.

have in all ages stimulated prayer. appear to her clad in a garment of fames. The holy nun asked if it re-ceived any help from the prayers of its relations and friends. "Alas!" was the reply, "since my sojourn in purgatory no one has come to my aid ; my relations, my friends, and even my own children, all have forgotten me ! No one prays for me, thus does God oblige me to explate my worldliness and love of luxury." Sister Mary Villani, touched to the heart by this recital, redoubled her prayers and good works in favor of this soul, until she had obtained its deliverance.

Biessed Henry Suzo made a ious compact with one of his pious compact ever should die first should have a certain number of Masses said for him by the survivor. Blessed Suzo's friend was the first to die. Some time afterwards the departed soul appeared to his friend bitterly reproaching him for having broken his Blessed Suzo assured him promise. that he daily offered up prayers and petitions for the repose of his soul. "That is not enough," answered the departed monk, "the Blood of Jesus in the Holy Mass is necessary to extinguish these flames which torture me." The saint fulfilled his compact, and when the Masses had been celebrated Blessed Suzo had the consolation of eeing his friend ascend in glory into

### THE LORD'S SOLICITUDE.

One day as St. Margaret of Cortona was praying for the souls in purga tory Our Lord appeared to her and said: "Dearly beloved daughter, go to the Brothers of St. Francis, and ask them in their spiritual exercises to be ever mindful of the souls of the faithful departed, and never to forget them, as is often done by their relations and friends."

# Power of Catholic Worship.

There is something in Catholicism so poetic and attractive-I was about to say so material-that it will even exercise a charm over the minds and earts of men. The soul finds a de licious repose in the silent chapels, before the lighted candles, in the suave atmosphere where sweet smell ing incense and harmonious music mingle. It nestles close to the bosom of a celestial mother, where it feels itself immersed in sentiments of humility, is filled with filial love and made capable of lifting its thoughts to the Redeemer Himself The Catholic Church, with her open doors, her luminous altars, her thousands of preaching and singing tongues, her hymns, her Mass, her feasts and anniversaries, is ever admonishing us with tender, pathetic solicitude that her maternal arms ar open, ready to welcome all those who find their earthly burden too heavy to bear alone. She is ever offering the sweet banquet of love, and her hospitable doors are ever open day and night to the wanderer seeking rest and peace. When l look upon the incessant activity of the priest exposing daily the Blessed Sacrament, and restoring it again to its place; when I behold the ever varying colors of their vestments. like perpetual spring; the Catholic Church appears to me a broad, over flowing fountain in the heart of some populous city, whose tired denizens t refreshes, comforts and cleanses.-Count Laeblatter.

God's Clock.

I see a clock in motion and notice a

# NOVE MBER 14. 1896.

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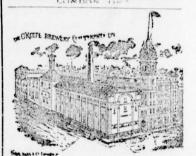
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nated and Ignorant, Elch and Poor, should nave it within reach, and refer to its contents wivery day in the year. As some have asked if this is really the Dright Webster's Unabridged Dictionary, we are able to state that we have learned di-set from the publishers the fact that this is he very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the suffer votes of about 100,000 words, in-sheading the correct spelling, derivation and identition of same, and is the regular stan-iard size, containing about 200,000 square inches of printed surface, and is bound in bound in the surface.

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NOVEMBER 14, 1

FIVE-MINUTE'S

FEAST OF THE PATR BLESSED VI

On November 8, de Church celebrates the tronage of the Biessed stop a moment and c meant by this title, a most immaculate and You remember that

feast on the third Suud in honor of her glor Joseph ; and that he given the title of Patro al Church. Is it, the that we are to unders age of the Blessed Vi she is the patroness a the Church in general conflict with the powe Yes, we may certain in this way. She w in this way. She w has crushed the serp great enemy and ter particular, and the g heresies which hav Church, and especial in our own day, have instinctively felt this rected their assaults other against her, an ition she holds in th demption. She may considered as our built attacks of the infidel ous times come sign ance of the Christian posed to danger, par followers of the false

med. But there is anoth to understand her p avail ourselves of i of her protection of whole; and this ot more important for is that she is the s protector of each one in our own special and in the war which on our own account of our salvation.

You know that we to choose certain sai bear, or to whom devotion, as patron the blessings and h poral as well as sp can be no doubt that lect certain patrons for us the office wh though they may no us those things wh judgment fixes on they will reward us blessings than we ful to them.

But it is quite pl not omit, and cert custom of Catholics of the Blessed Virg patron saints, wha hosen with her. tablishing this fest to officially constitu as the patron of whom we are to h our difficulties, of our difficulties, may be, that we r ance of constant e follow the mind of way we shall no "Remember," sa the beautiful pr which it is to be h Remember, O Mary, it is a thi thou ever forsakes course to thee." member this ; an devotions, or hel may select never universal and in recourse to the Bl

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pink valedictories on commencement days Maturity of years should surely bring maturity of thought, and the fragrance of flowers has within it all the flavor and potency of sweetest fruit. Home is truly the sphere of woman, but not all her activities should be confined to the sphere of domesticity-the brain of woman should course, not a segment, but the whole or bit of thought

I have been favored by the publishers, Benziger Brothers, with a copy of Walter Lecky's novel, "Mr. Billy Buttons.' ' This is one of the best works of fiction that have been issued from the Catholic press for years. The characterization in the novel is most admirable. If I am not mistaken the publication of this book is the beginning of real fame for its gifted author Walter Lecky is the well-known book reviewer for the Catholic News of New York and the author of two volumes of essays, "Down at Caxton's" and "Green Graves in Ireland." Lecky is best known as a novelist or story-writer-and this is his strength-but he has also a charming poetic touch whenever he lends an ear to the wooing of the muses-a touch which re-

The author Jays the plot of Mr. Billy Buttons in the Adlrondack Mountains, the chief character in the novel being of course Billy Buttons himself. This is drawn to the very life. The artistic powers of the author are seen in his descriptive touches, his subtle sympathy with every mood of nature, his ready response to each chord of joy and sorrow that plays throughout the development of the plot.

Then again the humor in this novel is of superior quality and brand. It consists, as much of the best humor does, frequently in the situation. Take as instances of this the engagement of the Rev. Hiram Jones and the first introduction to the people of Squidville of Corkey Slethers. Pere Mounier is a beautiful character drawn with a loving and kindly hand-indeed I am not sure but this is one of the most admir-ably drawn characters I have yet met in fiction. At a future day I hope to True Blood Purifier and nerve builder.

Primary school in the Middle Ages, The Simultaneous method in teaching Beginnings of the Normal school, M Gabriel Compayre as an Historian of Pedagogy.

Apropos of my recent article on Canadian women writers one Catholic paper thought the writer should have dealt more largely with the character and personality of the different authors discussed. This, however, is not my aim in assessing literature. I remember well that in securing *data* for my paper one young lady informed me that she was a brunette and was five feet eight inches in height. In my appraisement my purpose was to measure poetry, not persons, so I had to leave out these interesting features of personality in my article. The ex-cellence of a Sonnet or Story depends very little upon the color of an author's At least science has not yet adhair. duced any demonstration to the con-Thomas O'Hagan. trary.

## The Jewish Idea of Purgatory.

In a deliverance upon "The Future Life," the Jewish Chronicle declares that hell has no place in the religion of Judaism, but that the idea of a pur-gatory is not un Jewish. There are Jewish prayers for the dead, both in the ritual of orthodoxy and in that of reform. In the synagogue divine mercy is asked for the soul of the departed one ; and the mourners' " Kaddish "must originally have had a like significance. It is impossible, however, in the opinion of the Jewish Chonicle, to defend the old formula, under which a monetary offering is made for the repose of a soul in an. other world.

There is a Jewish tradition that the judgment of the wicked in Gehenna lasts for a period of twelve months but the Kaddish is recited for only eleven months in order to indicate that the deceased is not to be classed among the wicked.

orm agreement is of these and set forth." This Holy Ghost favored the Real Presence and prayers for the dead.

GERMAN AND HELVETIC OPINION.

Notwithstanding Luther's prin-iples, heretofore mentioned, yet he admitted that "purgatory is a doctrine founded on Scripture." (Article 37, in his dispute at Leipsic.) Melancthon, in his epilogue to the confession of Augsburg says : 'The ancients prayed for the dead, and the Lutherans do not find fault with it." Calvin intimates, notwithstanding his peculiar views, "that the souls of all the just are detained in Abraham's bosom till the day of judgment." The Holy Ghost, being the Spirit of Truth, can only inspire truth-one and unchangeable. Thus a seriously in-clined person will note that any sect that has changed its doctrine since the sixteenth century is not of the Holy Ghost. On the contrary, everything that is man-made must change sooner

or later. Thus faith cannot rest or human opinions or human institutions; only God can bind the conscience Faith requires certitude, only found in supernatural revelation A CHANGE OF BELIEF.

In this article, and others before, it

has been shown that the reformers un der Cranmer and Luther parted with their reform with prayers for the dead in their church manuals and confessions of faith, while, in their downward ourse, to the present day, these doctrines have all been abandoned in pro ession and practice !

If it is to be admitted to a young and uileless Protestant seeking a religion that the Church was wrong for fifteen centuries, and that reform sanctified and made it right, by introducing truth, what excuse can be offered fo reformers so suddenly changing their professions on prayers for the dead ? Is reform merely a continuous slid

ing scale on which truth is ever to be sought but never found ?

If the Church was wrong and reform made it right, then what need for fur ther change, being in the right?

INDULGENCED PRAYERS. The system of indulgenced prayers

COMPLAINTS OF THE POOR SOULS. Blessed Mary Villani, a Dominican nun, at the thought of the great forgetfulness of the dead, continually occupied herselt in aiding the souls in purgatory. As a reward of her charity God allowed one of these souls to

another the minutes, another the hours another the days, another the weeks Whence is that force? From the wind-Had the clock never been ing up. wound up no force would work it. Well, my Christian friends, the world is a huge clock in which the planets perform their various revolutions, each one defining an assigned portion of time. The earth revolving on its axis marks the days, and by its revolutions around the sun the years Mars measures two of our years by one nervolution around the sun, Jupiter nearly twelve years, Saturn twenty-nine years and Neptune, the farthest planet yet discovered, nearly one hun fred and sixty-five years. On the other hand, the moon revolves around the earth in a little less than one month of the earth's time. And so on with the other planets and their satellites. Whence is that force that puts the various planets in revolution as if they were as many wheels of a colossal clock? From the winding up. Therefore, it was wound up. wound it up when he made it. - Father Poquin at Triadelphia, W. Va.

#### An Important Office.

An Important Office. To properly fill its office and functions, it is important that the blood be pure. When it is in such a condition the body is almost cer-tain to be healthy. A complaint at this time is catarrh in some of its various forms. A slight cold develops the disease in the head. Droppings of corruption passing into the lungs bring on consumption. The only way to cure this disease is to purify the blood. The most ob-stinate cases of catarrh yield to the medicinal powers of Hood's Sarsaparilla as if by magic, ease, and by purifying and vitalizing the blood removes the cause. Not only does Hood's Sarsaparilla do this, but it gives re-newed vigor to the whole system, making it possible for good health to reign supreme.

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---- OBJECTS OF THE-----



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