JAN. 26, 1883.

### "Thou Ever Art The Same."

BY MARY CROSS. The night has come and earth is hush'd. 'Tis sleeping tranquilly.' And the stream alone o'er the mossy stone Makes midnight melody. Solemn and still the forest glade With shadows on its breast. And the murmuring breeze sweeps through the trees

the trees As though it sought for rest.

It is the hour when mem'ry brings The dreams of bygone years, The dreams of bygone years, The sunny hours, the fragrant flow'rs, The sunny hours, the fragrant flow'rs, The locks once gold are gray, Bright hopes are fled, dear dreams are dead, Fond friends are passed away.

And on the shore of olden times We have not long to roam ; We have not long to roam; A shadow falls, a volce recalls Our wandering footsteps home. It may be we find only wrecks Of things that once were ours; As on earth's brow so o'er us now The deepening shadow lowers.

But there is light upon our way, Cast by the Crucified : Cast by the Crucified; His genite hand to His own land Our weary feet will guide. All things of earth are doom'd to change; **Rank**, honor, wealth, and fame, And friend and foe will come and go-God always is the same !

### TUAM.

### How Archbishop O'Huvley Died.

THE LAST SERMON OF ARCHBISHOP MCHALL

[Cork Examiner ] The following extract throws light on

the present land question. IRISH MONKS AS LANDLORDS. All agree that the monks were the most indulgent of landlords, residing in their convents, on their estates, and amongst their tenants : they afforded a ready mar their tenants, they and the a sure ket for commodities, and were a sure resource to the poor and indigent, "As the friars were limited by the rules of their institutions to a certain mode of living. they had not equal motives for extortic with other men. The farmer had a death-less landlord then, no grinding guardian, no merciless mortgages, no heartless receiver; the manor had not to dread a change of lords, nor the oak to tremble at the axe of the squandering heir." The gardens and the fields, which their

industry has rescued from the forest, or the morass were laid out and disposed on a scale and in a spirit that are now extinct and the moss-grown and moldering mound still mark the terraced gardens of these old proprietors. Their hospitality these old proprietors. Their hospitality was unbounded, and the proud baron and lonely pilgrim asked alike for that shelter at the convent gate that was never denied ; while at the portal of the poor the peasants of the country might appeal orning, at noon, at evening, for raiment and for food. The minster, as the monastery church was called, was open in every part alike to the great and the humfor poverty, consecrated by the hings of St. Francis of Assisium, was preachings then no crime; there were no cushioned pews for the rich, no backward places for the poor. Relicion subhe poor. Religion relieved the weariness f toil. It gathered the entire population inder its celestial roofs amid the monuthe poor. of toil. I ments of art, and it shared equally amongst all the faithful its prayers, its teachings and its music. The monks, too, were skilled in the mystery of medicine, and the kindly hand of the infirmarian was wont to smooth the pillow of death; and often received with the last gasp from the dying parent his orphaned children, whom, with a paternal care, the monks watched over through life. But another system has grown up, and the relieving officer has

taken the place of the almoner. The friars had the spiritual care of many of the parishes, because the secular clergy were few. Whilst the Cathedral clergy were few. Whilst the Cathedral of Tuam was comparatively uncared for, the seven surrounding churches were adorned with all that artistic taste could accomplish. What remains of one of the ruined monasteries is yet lovely, though the sharp touches of the chisel are gone from its rich moldings and flowing curves, and though the carvings of roses, covered

# years, and it was on a Sunday in that month that, for the last time, with diffi-culty he ascended the altar stores, and with difficulty he turned round af or the communion of the Mass, which he had cele-brated, to address in Irish the congregation. His voice was enfeebled, but nevertheless he enchained his hearers, for "the orator," says Cicero in his book on old age, "may says Cheero in mis book on old age, "may become enfeebled, unimpassioned and sub-dued, but the language of an eloquent old man gains itself a hearing," and so did that of the Archbishop on that occasion. Leav-ing the vestry, he was surrounded by a public definition of the archbishop of the start but multitude of beggars who usually sat by the way-side to the Cathedral, which, like the way-side to the Cathedral, which, like the way to the Temple of Jerusalem, might well be called "the way of wailing." To give aims to the beggars seemed to him through life to be a high privilege, and his custom was to give them of his charity de die in diem from day to day. "The die in diem from day to day. "The young," says Aristotle, "live forward in hope; the old live backwards in memory," and on the rocks of his memory the angels of youth hal left the deepest foot-marks, and the long-ago and distant past were more deeply inpressed upon his mine then

more deeply impressed upon his mina than the occurrence of yesterday. The following is the eloquent conclu-

A RETROSPECT. Reader, have you ever stood within the

walls of some great old gothic cathedral of the continent, when the bells summoned to a solemn worship? I have stood in such a place, at such a time, and when I saw the train of long-robed priests sweep by me; when I heard these notes of sacred song which venerable tradition tells us were chanted in the temple of Solomon; when I saw the smoke rising from the censer as it rose of old from the altar of incense; when I beheld the lights shining from the altar, such as they shone from the altars of the middle ages—such as the early Christian lighted in the Cata-combs; and—older than the Catacombs— such as he of Patmos beheld in the Apoc-

alypse; and older than the Apocalypse-such as Aaron kindled in the golden candlestick; when, I say I witnessed that majestic ceremonial, I felt that the ground on which I stood was holy; and that angels, as of old, are still ascending and descending the ladder which joins this earth to Heaven. Henceforth it was, more than ever, a work of love to me to search into the history of the Church: to ask from the past what the resent ought to ask from the past what the present ought to be. And now that my work is done, that work has not been done in vain if I have added one glory to the glories of that Church upon which my humble but immortal hope depends.

# The Idea of a Saint

Worldly-minded men, however rich, if they are Catholics, cannot, till they utterly lose their faith, be the same as those who are external to the Church : they have an instinctive veneration for those who have the traces of heaven upon them, and they praise what they do not imitate.

Such men have an idea before them which a Protestant nation has not ; they have the idea of a saint : they believe the alize the existence of those rare servants of God, who rise up from time to time in the Catholic Church like angels in disguise, and shed around them a light as they walk on their way heaven-ward. They may not in practice do what is right and good, but they know what is true ; they know what to think and how to judge. They have a standard for their principles of conduct, and it is the image, the pattern of

saints, which forms it for them \* \* \* Very various are the saints, their very variety is a token of God's workmanship ; but however various, and whatever was their special line of duty, they have been heroes in it; they have attained such noble self-command, they have so crucified the flesh, they have so renounced the world; they are so meek, so gentle, so tender-hearted, so merciful. so sweet. der-heatled, so merciful, so sweet, so cheerful, so full of prayer, so diligent, so forgetful of injuries; they have sustained such great and continued pains, they have persevered in such vast pains, they have made such valiant confessions, they have niracles, they have been blessed with such strange su cesses, that they have set up a standard before us of truth, of magnanimity, of holiness, of love. They are not always our examples, we are not always bound to follow them : not more than we are bound to obey literally some of our Lord's pre-cepts, such as turning the cheek or giving away the coat ; not more than we can fol-low the course of the sun, moon, or stars in the heavens : but, though not always our examples, they are always our stan-dard of right and good ; they are raised up to be monuments and lessons, they remind us of God, they introduce us into the unseen world, they teach us what Christ loves, they track out for as the way which leads beavenward. They are to us who see them, what wealth, notoriety, rank and name are to the multitude of men who live in darkness-objects of our veneration and of our homage.-Cardinal Newman.

### Cardinal Newman's Famous Article on the Incarnation.

MOTHER OF GOD.

Mere Protestants have seldom any real perception of the doctrine of God and man in one person. They speak in a dreamy, shadowy way of Christ's Divinity; but, when their meaning is sifted, you will find them very slow to commit themselves to any statement sufficient to express the Catholic dogma. They will tell you at once that the subject is not to be inquired into, for it is impossible to in-quire into it all without being technical and subtile. Then when they comment on the Gospels, they will speak of Christ not simply and consistently as God, but

THE

A BEING MADE UP OF GOD AND MAN. partly one and partly the other, or between both, or as a man inhabited by a special divine presence. Sometimes they even go on to deny that He was the Son of God in heaven, saying that He became the Son when He was conceived of the Holy Ghost; and they are shocked, and think it a mark both of reverence and good sens to be shocked when they hear the Man spoken of simply and plainly as God. They cannot bear to have it said, except as a figure or mode of speaking, that Go had a human body, or that God suffered they think that the "Atonement," and "Sanctification through the Spirit," as they speak, is the sum and substance of th Gospel, and they are shy of any dogmatic expression which goes beyond them. Such, I believe, is the ordinary character of the Protestant notions among us on the Di-vinity of Christ, whether among members of the Anglican communion, or dissen-ters from it, excepting a small remnant or dissen

of them. Now, if you would witness against Now, if you would witness against these unchristian opnions; if you bring out, distinctly, and beyond mistake and evasion, the simple idea of the Catholic Church that God is man, could you do it better then by laying down in

ST. JOHN'S WORDS that God became man? and could yo again express this more emphatically and unequivocally than by declaring that He was a born man, or that He had a Mother The world allows that God is man: the The world allows that God is mon; the admission costs it little, for God is every-where, and (as it may say) is everything; but it shrinks from confessing that God is the Son of man. It shiriks, for it is at once confronted with a severe fact, which violates and shatters its own unbelieving view of things; the reverend doctrine

forthwith takes its true shape, and receives an historical reality; and the Almighty is introduced into His own world at a certain time, and in a definite way. Dreams are broken and shadows depart; the divine truth is no longer a poetical expression, or a devotional exaggeration, or a myst cal economy, or a mystical representation. "Sacrifice and offering" the shadows of the Law, "Thou wouldst not, but a body hast Thou fitted to Me." "Thou which was from the beginning, which we have heard, which we have even with one area which which we have seen with our eyes, which we have diligently looked upon, and our hands have handled," "that which we have seen and heard declare we unto you" such is the record of the Apostles, in op-position to those "spirits" which denied that Jesus Christ had appeared in the Cash ", and which discussed". Him by flesh," and which "dissolved" Him by denying either His human nature or Hi divine. And the confession that Mary i Deipara, or the mother of God, is THAT SAFEGUARD WHEREWITH WE SEAL I

AND SECURE. the doctrine of the Apostle from all evasion, and that test whereby we detect all the pretences of those bad spirits of "Antichrist which have gone out into the world." It declares that he is God ; it implies that He is man ; it suggests to us that He is God still, though He has become man, and that He is true man though He is God. By witnessing to the process of the union, it secures the reality of the process of subjects of the union, of the divinity and of the manhood. If Mary is the Mother of God, Christ is understood to be Emmanuel. God with us. And hence it was that. when time went on, and the bad spirits and false prophets grew stronger and bolder, and found a way into the Catholic body itself, and the Church, guided by God, could find no more effectual and sure way of expelling them than that of using this word Deipara against them ; and, on the other hand, when they came up again from the realms of darkness, and plotted the utter overthrow of Christian faith in the sixteenth century, then they could find no more certain expedient for their hateful purpose than that of reviling and blas-pheming the prerogatives of Mary; for they knew full sure that if they could been known to completely re-write, after grave debates, encyclicals which he had already completed. As he suffers from get the world to dishonor the Mother, dishonor of the Son would follow sleeplessness, it is generally in the night hours that he composes his most impor-The Church and Satan agreed together in this, that Son and Mothe tant works. together; and the experience of three It is by this active life, the monotony of enturies has confirmed their testin for Catholics who have honored the Mother still worship the Son, while Protestants, who now have ceased to confess the Son, which would frighten many a statesman, that the Holy Father is able to manage

HOW POPELED MILL PASSES HIS LONG DAYS AND SLEEPLESS NIGHTS-HOURS OF TOIL, MODEL AND EXPERIENCED RULER.

OUR GLORIOUS LEO.

CATHOLIG RECORD.

From the Figaro

After his Mass, which he says early, Leo. XIII. gives audience to Cardinal Jacobini, Secretary of State, and formerly Nuncio at Vienna, whose political learning is rare even in those of his official position. His even in those of his official position. His place is then taken by the Cardinal Secre-tary of Ecclesiastical Affairs, and by the Con-gregations of Cardinals, each of which has its fixed day. These several councils gen-erally occupy the whole morning, until one hour after mid-day! The Pope's dinner! A potage, one dish of meat, and some cheese a few minutes suffice for its some cheese: a few minutes suffice for its onsumption. While he takes the air in consumption. While he takes the air in the afternoon—generally in his carriage— he usually reads the Bishops' report, all of which come direct into his own hands, the dispatches from the Nunciatures, and especially any news from Belgium. That little kingdom, which has broken its diplo-matic relations with the Holy See, is par-ticularly near his heart. For it is there that he himself was Nuncio from 1843 to 1846, and there that he studied at clos quarters a great politician, Leopold I. Towards four o'clock the Pope gives his private and public audiences, and the evening hours are devoted to the reception of Bishops. This long day over, Leo XIII. regains the solitude of his own closet. Then at last he is able to begin work

work. Tall, thin, spare, with his pale, and deeply lined face, the Pope usually has delicate health, of which he takes small care. His austerity is extreme. The spiri-tual sovereign of two hundred millions of Catholics does not spend a hundred frances a month for his table. The energy of a strongly developed nervous system alone enables him to resist the fatigue of his labor and of his vast responsibilities. At times those about him perceive a moment of exhaustion and collapse; but a little

be exhibited and compact, but a first happiness, a piece of good news, or a pleasant telegram, restores the life of his worn frame. Suddenly well again, he takes up once more his heavy burden, and betakes himself to that work of reconciliation and peacemaking to which he has devoted himself. He is always grave, or rather solemn;

always the Pope. The Italians call his manners and surroundings ceremonius, Gravity is inherent in his pature, as those aver who have known him from earliest youth. He never abandons bimself, laughs rarely. He might be thought stern did he not temper his severity by the pa-tient attention with which he listens without interruption-to all who speak to him. His audiences are far less frequent than were those of Pius IX, but for that very reason they take up more time. He has not the brilliant side so noticeable in his predecessor, the genial ease, the fine good humor which endured, notwithstanding the surprising vicissi tudes of the last Pontificate; nor the frank bold and genial speech, full of witty and happy words, thrown off in that sonerous voice which Pius IX. retained to his extreme old age. Leo XIII. is as slow of speech as the Archbishop of Paris. But if neither the Pope nor the Cardinal has received the orator's gift, each has been endowed with the author's. Perhap this similarity explains the special sympa-thy and esteem which the Pope entertains towards Mgr. Guibert. The pastorals in which the Archbishop

of Perugia was wont to demonstrate the harmony of faith and reason, of religion and civilization, "growing like the flowe and fruit from the root of Christianity, were much noticed by Italian publicist The prelate loved to treat the questions of the day and of modern society. The illustrious Bonghi said of him, that his was "one of the most finely balanced and most vigorous of characters;" that he was "a man who had realized the ideal of a Cardinal mode as "a man who lation known as "The Vulgate." Having Cardinal such as St. Bernard conceived it. been denounced as a Christian, Lucian Since the eighteenth century, since the time of Benedict XIV. and Clement was put in chains and condemned to the torture, which was protracted for twelve XIV., Rome has not seen a Pope of so culti-vated a mind, so accomplished in Latin and Tuscan verse, so familiar at once with classic and with contemporary letters. At the present time the two avoiding which whole days. Having been visited by Christians while in prison on the day of the Epiphany, he had bread and wine brought to him, consecrated the elements, the present time, the two qualities which Leo XIII. most prizes, and aims most con-stantly at securing in his own writings, communicated, and with his dying words, said "I am a Christian!" MORAL REFLECTION .- Let us strengthen ourselves by "reading" and meditating upon the Holy Scriptures, conformably are simplicity and moderation. His letters his encyclicals, all are submitted to the Sacred College. Nothing is more admirwith the counsel of the great Apostle. able than the manner in which he elicit 1 Tim. iv. 13.) opinions and weighs objections. He ha

### HALF HOURS WITH THE SAINTS.

Saint Emiliana.

RESISTANCE AND OBEDIENCE TO GRACE.-St. Gregory the Great had three aunts on the father's side,—Thrailla, Emiliana and Gordiana. All three made a vow of chastity, and devoted themselves to an ascetic life in the house of their father the senator Gordian. Thrasilla and Emiliana having renounced the world on the same day, gave themselves up, with mutual zeal, to the practice of perfection, and made great progress in the spiritual life Gordiana allowed the fervour of her piety of her piety gradually to tone down. Her sisters, b force of entreaties, and by lavish mark of affection towards her, were instrumen tal in leading her to fresh renewals of zeal but her love of the world ended b detaching her wholly from a devout lif and inducing her to relinquish the placti-ces of piety. Nothing further is known of her after life. Thrasilla was first called to her reward, after having been favoured with a vision of the Pope St. Felix, her uncle, who addressed her thus:-"Come I will accompany you to the abode of glory." Shortly after, she herself appeared to Emiliana, inviting her to celebrate with her, in Heaven, the teast of the Epiphany. Emiliana, in effect, died the following day, the 5th of January, on the eve of that great festival.

MORAL REFLECTION .- Let us often

# he will sustain the one and despise the other."-(Matt. vi, 24.)

### The Epiphany.

GOOD EXAMPLE.-The word Epiphany means "manifestation," and it has passed into general acceptance throughout the universal Church, from the fact that Jesu Christ manifested to the eye of men His Divine mission on this day. First of all, a miraculous star revealed His birth to the kings of the East, who came forthwith to adore Him at Bethlehem, and to offer Him nystical presents, as to the King of Kings, to the God of Heaven and earth, and to a Man withal, feeble and the the the state of the state of the state. mortal. He was in fact all this. Subsequently, when going out from the waters of Jordan, after having received baptism from the hands of the Precursor, the Holy Spirit hovered visibly above Him,

under the form of a dove, and a voice descending from the clouds uttered these words:--"This is my beloved Son, in whom I am well pleased!" Finally, at the out-set of His evangelical mission, He wrought the miracle of the conversion of water the mirade of the conversion of water into wine, at the nuptial feast of Cana, at the sight whereof His disciples believed in Him. The remembrance of these three great events, concurring to the same end, Holy Church has wished to celebrate in

ne and the same festival. MORAL REFLECTION .- "So let your light shine before men that they may see your good works, and glorify your Father who is in heaven "-(Matt. v. 16)

### St. Lucian.

THE STUDY OF THE SACRED SCRIPTURE St. Lucian, who suffered martyrdom at vicomedia, in 312, was a native of Samosata. Having been invested from early youth with full power of disposing of his worldly goods, he distributed them to the poor, and withdrew to Edessa, to live near a holy man, called Macarius, who imbued his mind with knowledge of the Holy Scriptures, and led him to the prac-tice of the Christian virtues. Having become a priest, his time was divided between the external duties of his holy state, the performance of works of charity, and the study of sacred literature. He revised the books of the Old and New Testament, expunging the errors which, through the negligence of copyists or the malice of heretics, had been insinuated into the text; thus preparing the way for the learned St. Jerome, who shortly after was to give to the world that Latin trans-

From the Church Progr What do they do with in ld to their shame-and other questions of a kindred nature are often put by a certain class of Catholics, some of whom ertain class of Catholics, some of may be found in every congregation. The "Grumblers" fail to understand why a priest without wife and family can need or merit the five, or six, or seven hundred year at which their salary may be fixed by diocesan regulations. It is strange that these same people, even if unmarried and alone, never object or scruple to accept as much and more for compensation in their own daily avocations. But call on them to contribute towards the salary of their pastor, and immediately we find that in their pocket-book we have touched their sciatic nerve. Indeed it will be found invariably that the chronic "grumbler" of any congregation, on this point and every other, or those who criticise unfavorably everything that is done, are the ones who lo the least toward the maintainence of the congregation. Their mouths are ever open, but their pockets are tightly closed indeed.

Four Brothers in the Sauctuary.

### Exchange.

In the Church of the Holy Family, on the south side of Thirteenth street, near Fifth avenue, South Brooklyn, there was keep in mind the words of our Saviour, "No man can serve two masters; for either he will hate the one and love the other, or singular family reunion on the 29th ult. The celebrant of the Mass, a pale, black-haired young priest, the Rev. Father George M. Hanselman, had been ordained George M. Hanselman, nad been order two two days before at the Grand Seminary in Montreal, and it was the first time h officiated. The chief assistant of the celebrant was his eldest brother, the Rev. Father J. Hanselman. The chaplain of St. Catherine's Hospital, Brooklyn, the Rev. Father John M. Hanselman, officiated as deacon, while the subdeacon was the youngest brother, the Rev. Joseph F. Han-selman, S. J., of Woodstock College, Mary-Another of the family, a cousin, a master of ceremonies. This was land. acted as master of ceremonies. This was the Rev. Father Michael Wagner of the Church of St. Benedict, Fulton street and Ralph avenue, Brooklyn. In the congre-gation were Mr. and Mrs. Henry Hanselnan, the father and the mother of the priests.

### A SENSIBLE BOY.

An intelligent boy sat on the steps of his father's dwelling, deeply absorbed with highly wrought and pernicious book, alculated to poison and deprave the mind.

This father, approaching, saw at a glance the character of the book, and said: "What have you there, George?" The little fellow, looking up with a confused air, though his young mind had already been tainted with tales of romance and fiction, promptly gave the name

the work. His father gently remonstrated, point-ing out the danger of reading such books and having some confidence in the effects of early culture upon the mind of his child, left him with the book closed by

his site. In a few moments the father discovered a hight in an adjoining room, and on in-quiring the cause, was informed that it was George burning the prenicious book.

"My son, what have you done?" "Burned that book, papa." "How came you to do that?"

"Because I believe that you knew bet-ter than I." . ....

Compliment to Scotch Catholics.

The Rev. D. Burns, the Protestant inumbent of Glasgow Cathedral, in replying o the toast of "The Clergy," at the annual anquet of the St. Andrew's Society of that city, referred to the work being ac plished by the Catholic community. It struck him sometimes, he said, that perhaps as Protestants they did not give full credit to those working alongside of them beonging to another d

## THE SALARY OF PRIESTS.

8

with a white moss, have lost their leafy Our readers will value the following

touching narrative: HOW ARCHBISHOP O'HURLEY DIED.

From that time and for fourteen years the Pope appointed no archbishop to fill the Chair of St. Jarlath. To do so would bring the penalty of persecution on the prelate who would be rash enough to accept an Irish See at the hands of the Sovereign Pontiff. Darby O'Hurley, Archbishop of Cashel, afforded a melan-choly example of this principle; he had been, in 1581, appointed by Gregory XIII. to Cashel, and for the acceptance XIII. to Cashel, and for the acceptance of that See he was brought, in 1584, to trial in Dublin. The crown lawyers, however, were of opinion that the law in Ireland did not not warrant the prose-cution, and that it did not regard the ap-pointment of bishops by the Pope as treason done in places beyond the seas. Loftus, Protestant Archbishop of Dub-in was then Lord Justice, and he seelin, was then Lord Justice, and he see ing that O'Hurley was likely, if left t the common law of the land, to be li erated, had him tried by court-martial i Dublin with the hope of dragging an ac nission of treason from him. To accom plish this end Loftus wrote to the Sec-retary of State in England that he had commissioned Mr. Waterhouse and Mr. Secretary Fenton to put O'Hurley to the orture, which was to toast his feet against the fire with hot boots. This expedie was tried; his feet were stuffed into boo filled with boiling pitch; but they failed to extract any confession from him, and n his agony he was dragged on a hurdle in his agoing to be adapted and there hanged until he was dead, afterwards suspended in chains in Stephen's Green as a terror to others. His bones were interred in St. perience long wished for relief from it, kevin's Churchyard, Dublin. Multitudes of pilgrims have since thronged to his tomb, which the fancy of the people has clothed with many legends. One is—that Sold by Harkness & Co., Druggists, Dunon dark and tempestuous nights the spectre of the murdered Archbishop, arrayed in mourning and gory vestments may be seen reading the Canon of the Mass by sickly lights on a phantom altar intervention derive from Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda a degree of vigor obtainraised over his grave, but when he comes able from no other source, and it has raising of the Host the lights are the

out and the altar is gone. The following is scarcely less touch-

ing: ARCHBISHOP MACHALE'S LAST SERMON.

in the month of April, 1881, the Arch-bishop had passed his fourscore and ten weight was increased twenty pounds."

How it Works.

Malarial Diseases, so prevalent in the Spring and Fall, such as Ague, Chill Fever, Bilious Fever, &c., depend upon an inac-tive state of the liver, bowels, skin, kidneys, etc., for did these outlets of morbi-

o sickness would result. Burdock Blood Bitters effectually regulates these organs and corrects the absorbent and secretary system as well. GREAT RESULTS ARE SPEEDILY ACCOM-

PLISHED by the leading alterative, Northrop & Lyman's Vegetable Discovery and Dysbe by the second bacover and by the second bacover and by a peptic Cure. Indigestion ceases, billous ness disappears, constipation gives place to regularity of the bowels in consequence of taking it. Ladies suffering from complaints peculiar to their sex extension. das St.

\*proved itself a most efficient protection to those troubled with a hereditary tendency to consumption. Mr. Bird, Druggist, of Westport, says: "I knew a man whose case was considered hopeless, and by the

his tles. I have lots of customers, who would not be without it over night.

began then by scofling at the Mother.

Get Rich. When Hops are \$1.25 per lb. as now, an acre will yield \$1.000 profit, and yet the best family Medicine on earth. Hop Bitters, contain the same quantity of Hops and are sold at the same price fixed years austerity, is the dominant note in th Sovereign Pontiff's conduct, and which h

igo, although Hops now are twenty times ligher than then. Raise Hops, get rich n pocket; use Hop Bitters and get rich in health

Mrs. R. A Harrison, Chemist and Druggist, Dunville, Ont., writes: "I can with confidence recommend Northrop & Ly-man's Vegetable Discovery and Dyspeptie Cure for Dyspepsia, Impure Blood, Pim-ples on the Face, Biliousness and Consti-pation—such cases having come under my personal clearartic." ersonal observation. Don'T DIE in the house. "Rough on

the Holy See and almost all States, guar-antees for the present the existence of the Pope at Rome and his spiritual indepen-Rats." Clears out rats, mice, flies, roaches, bed-bugs. 15c.

R. C. Bruce, druggist, Tara, says : pose that the present moderation denotes a change or a backward movement from the doctrines of the late pontificate. I have no medicine on my shelves that sells faster or gives better satisfaction than Dr. Thomas' Electric Oil, and the sale is con-stantly increasing, the past year being the largest I have ever had. One of my cusrecall to mind the recent significant say-ing of a dignitary of the Roman Curia "All that had to be said has been said tomers was cured of catarrh by using three bottles. Another was raised out of The Church never changes."

bed, where he had been laid up for a long time with a lame back, by using two bot-STINGING irritation, inflamation, all Kid-

Nevertheless, wo

must not sup

ney Complaints, cured by "Buchupaiba. \$1 per bottle.

A Hundred Bells Tolling at a Funeral.

A rare honor this, especially as it was offered, not to a great potentate, but in memory of a private citizen. What added

to the solemnity of the occasion was the fact that these bells were not all in one place, but were sounded, most of them that the Holy Father is able to manage directly, in all their immensity of detail, the affairs of the Church. Those affairs have multiplied greatly since the third of the century. More than a hundred bishoprics have been founded in America. Plus IX, wrote hitle; he inspired the writings of others. Los VIII, he his miles and miles apart. "On this day," writes a local newspaper in Bohemia, "diec here Otto Herold, the bell-founder. His His

father, also a bell-founder, had cast the bell of the Protestant church of this place. He made an agreement, on delivery of the ame, that it should be rung at the funeral the writings of others. Leo XIII, has h own hand in all, sees all with his own eye and directs all. Moderation, which, wi of any members of his family who should

some Catholics. Accordingly the bells the Catholic and Protestant churches il both be rung at his funeral. Morewill both be rung at his funeral. over, by a concerted arrangement all th has made into a law for himself, has born has made facto a law for infinitely, as borne its fruits. At the time of his accession, the Diplomatic Corps accredited to the Vatican was reduced to about two Am-bassadors, those of France and Austria. bells manufactured by the firm of Herold. over one hundred in number, will be tolled at his burial in various places throughout Bohemia, Mæhren, Silesia, Lower Austria and Hungary. There is something and Hangary. There is something tomarkably touching in this circumstance of a hundred bells, each sending from afar the wailing tones of its plango mortuos over the grave of its "formation". At present he receives the envoys or the ambassadors of all the Powers, save only Belgium and Italy. With regard to thes two countries, there are no signs of any possible understanding; but the re-estab-lishment of diplomatic relations between over the grave of its "founder."

#### . .... To Consumptives.

or those with weak lungs, spitting of Fro blood, bronchitis, or kindred affections of tradi-throat or lungs, send two stamps for Dr. it. R. V. Pierce's treatise on these maladies Address the doctors, Buffalo, N. Y.

A Good Investment. Twenty-five ents expended to your druggists for a bottle of Hagyard's Yellow Oil will allay more pain and cure more diseases than many dollars spent for ordinary medicines yould do. Yellow Oil cures Rheumatism, Burns, Scalds, Frost Bites, Sore Throat, Croup, stiff Joints, Contracted Cords, and all Lameness and Inflammation.

own part he was glad to say that he felt that as much good work, thorough work, earnest work, and genuine work was being done by their Catholic friends, at whose head was Archbishop Eyre, as by any community in the city. As members of St. Andrew's Society- and they must remember that in the north there were as many Catholics as Protestants-they could not forget that there were noble minds and noble hearts not Protestant in Scotland doing thoroughly God's work. In the name, therefore, of the Catholic as well as the Protestant clergy he begged to return thanks for the hearty manuer in which they had honored the toast. The speech of the Rev. Docior was received with ap plause.

IT IS A REMARKABLE FACT that Dr. Thomas' Eelectric Oil is as good for inter-nal as external use. For disease of the lungs and throat, and for rheumatism, neuralgia, crick in the back, wounds and sores, it is the best known remedy, and much trouble is saved by having it always are band

on hand. Jacob Loockman, Buffalo, says he has been using it for rheumatism. I such a lame back that he could do ing; butjone battle entirely cured him.

Mrs. Wm. Allan, of Acton, says she has yells, will, Allan, of Acton, says she has never been without a bottle of Hagyard's Yellow Oil in the house for the last twenty years, and would not be for ten times the sost; adding that she has never known it to fail for Colds and Croup, Sore Throat, Stiff Neck, Burns, Scalds, etc. She concludes by saying, "if any one doubts its efficacy, refer them to me."

Deafness that is caused by colds, inflammation of the membrane of the ear, and Eurache, is often cured by Hagyard's Yellow Oil, the great external and interrelief of the great external and inter-nal remedy for all Pain, Someness, and Inflammation, Rheumatism, Barna, Scalds, Frost Bites, Sore Throat, Croup, Con-tracted Muscles, etc. Never be without

Mr. J. R. Seymour, Druggist, St. Catherines, writes that he finds an ever-increas-ing sale for Burdock Blood Bitters, and adds that he can, without hesitancy, recommend it. Burdock Blood Bitters is the grand specific for all diseases of the Blood, Liver and Kidneys.

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