# JANVARY 15, 188

# "QUESTION BOX "

Father O'Connor in Philadelphia Catholic Standard and Times,

His Lordship. The hat protruded from flashed with jewels, ive face was coldly oung man who was st. His dress was bung man who was ast. His dress was this face handsome the hair curled close row but smooth and s flashed with rest-mouth was the feat caught attention ; id blood red, and the e, and the smile not

Amen.

ed their blood men y the faith that was w on the one hand, other hand, found Words were spoken n indictment, would speaker to the gal-

rtesy the disputants other and his friends ed. Their politeness it. There was no y tone, no insulting of the duel presided word and pistol in knew that a rude death. They were ne braver, but death arred without grave bravest. With the nad grown so much a not be rude if they

men it was different. less under command. Lord Dulwich especito his. He flashed id him, and now and ost touched the limit , the only answer was bistol shot. Sue from him. There

air. All round the eeling grew that it ithout a storm. without seeming to led the talk into

with you, Mark," he e, courteously, to the the excitement of dis-ne claret jug rest in than custom allowed.

ran custom allowed. g in the manger with and pass." y lord?" said a pleas-ng man's side. Miles," cried Lord k, fill your father's u will asseen the wing I will season the wind

for both of you-May the good sense to be , and Sir Miles good of his son." ed a little as the words e tone smacked somele tossed off his bum-

impatiently, and was

t Maurice Blake's at-dward's at the same same thought was in

was one of the strange sich life is full. The lake, who all his life fore looked upon the beat hard and fast motion. Surely by no are the ties of blood than by the Irish? words "friend " and y the same meaning. given this feeling a Blake.

d him here were kinsly by a strong effort himself from claiming dship there and then. ongest towards him he brother. er's brother. That ous face was infinitely ed for a father's love. lake, even while he nds and claim cousin-felt a touch of repug-rd is sleek and grace-

ARY 15 1898.

ed his defeated en

val-Lord Dulwich.

The "Excommunicated Comet " was the subject of Rev. Joseph V. O'Con-nor's discourse at St. Teresa's on Sunday evening, when this stock story of anti-Catholic lecturers and authors was

thoroughly exposed. If the number of patrons of the "question box" continues to increase, the lectures will have to be abandoned or a separate night given to answers. If the questioners were continuous readers of the Catholic Standard and Times, the necessity of duplicating many answers would be avoided. Yet there is a respectable number even among the non Catholic seekers of information who give evidence of having watched these columns for the re-

to excite piety. Objectors to holy "An American Catholic " who water might object to our Lord using heartily endorsed the lecturer's clay on the eyes of the blind man to methods of removing prejudice and whom He restored sight. bigotry asked no less than ten ques tions, which gave evidence of his hav-"Patrick " could not see how the sacrament of baptism could enter any ing many Protestant friends, who were other Church than the Catholic. making him the mouthpiece for their Baptism is so essential that the objections or that he is one of those who Church allows any one to baptize when do not intend to allow arguments

a priest cannot be had, even if the against his Church to go unheeded baptized were a pagan or an atheist, when he can get the information providing his intention is to do that Condensed as much as possible the which the Catholic Church does-that queries and answers were : is, baptize with water in the name of What is the difference between the Father, Son and Holy Ghost. This the Catholic and Protestant Bibles? If naturally includes baptism which the Protestant Bible has the greater has been done with this intention by a number of books, where did it get

minister, but to be secure it is usual them? (2) What difference is there with converts to give conditional bap between the Catholic and Protestant commandments? (3) The Protestant "Lord's Prayer" ends with the words, tism. "An Admirer of Lectures" objected to Bishop Burke's excommunication of "For thine is the kingdom and the those attending the wedding of a Cathpower and the glory for ever and ever, olic by a Protestant minister. He was told that the Church pre Which is correct-the Cath olic or Protestant version? (4) Is the

Catholic friends.

articles?

scribes excommunication for certain acts of public scandal or open defiance. Bible inspired ? Were all the books of the New Testament written by the fol-The Catholic who indulges in such exlowers of Christ - that is, were they communicates himself. According to always with Him, as were the Apostlesi the Protestant theory, marriage is a If the Bible is divinely inspired, contract in which a priest, minister or now is it that one writer apparently magistrate is equally qualified to officicontradicts another, even if the writers were, as some claim, unedu ate, therefore the Protestant party to a mixed marriage sacrifices no principle Do the Hebrews believe cated men? by being married by a priest. With all of the Old Testament as given in Catholics matrimony is a sacrament, the Catholic Bible? and the Catholic married otherwise than by a priest commits sin. When

These questions are grouped together, because they are more or less intimately connected and relate to the Bible, directly or indirectly.

(1). The Catholic Bible contains the the act of the Church must be likewise. most books. Tobias, Judith, Wisdom, Considering the enormous development Ecclesiasticus, Baruch and I. and II. of divorce among those outside the Maccabees are not in the Protestant Church, the Church is compelled in the (2). There is practically no interests of society, if from no other difference in the commandments, but notive, to put herself on record regarding, the sanctity of marriage. "E. A. L." asked five questions. merely in their division. All Protes-tants do not agree in the division. The Lutherans differ from the other Two of them are embraced in the old catechism question, "Is it ever lawful The Catholics, in making the sects. worship of strange gods and images to lie?" one commandment, have the weight of The answer, of course, was in the rabbinical tradition on their side and catechism, " No." She was told, how theirs is the only arrangement consist ever, that it was not necessary to tell ent with the Hebrew text as found in you know, particularly when all people ask questions they have no right to know and the answer to which The Protestant scholar manuscripts. Kennicott found the divisions to agree with the Catholic form in 460 out of 694 may result in injury to others. ancient manuscripts which he collated The third query told of a poor man who came to her house begging for The ninth and tenth commandments are, moreover, the sequence, as it were, something to eat, but refused soup and The sixth of the sixth and seventh. meat because it was Friday.

forbids adultery, the ninth forbids the same time she thought he had been desire to commit this sin. The seventh drinking and she thought it would be forbids the stealing of our neighbor's better for the Church to forbid drink goods, the tenth forbids our coveting on Friday than meat. The Lord's Prayer in the The answer was that Catholics re (3). them. King James (Protestant) Bible appears frain from flesh meat on Fridays be both ways. In Luke xi., 2, 3, 4, you cause our Lord died in the flesh on will find the Catholic form. In the that day, and it is done in commemorrevised Protestant version it appears ation of Him. Where drink is an only in the Catholic way. The Protest-ant version is not found in the best occasion of sin to a Catholic, he is bound to abstain from it any day, and manuscripts and is supposed to have he is commended for abstaining where arisen in a liturgy used in the Syrian Church. The Episcopal Book of Comhe does it to avoid sin or to give example to others. mon Prayer uses the Catholic version.

ers of t

In her fourth query "E. A. L." told of a Catholic girl who once thought that the Church believes in ghosts and that people send sometimes for the The writers of the Bible were undoubtedly inspired. Some of the writ-Testament books were not with Christ, but were companions priest to lay a ghost that troubles a house. Is not this superstitious? asks "E. A. L." and disciples of His Apostles. (5) The contradictions of the Bible are only apparent, as Father Lambert so ably showed in his "Notes on Ingersoll." If you will turn to your New Testament, you will find that the Apostles, You may look at true accounts of the same circumstance in different papers, who were pretty good Christians, thought our Saviour a spirit when He appeared among them after His resur-rection, and that He did not chide them and while different phases may strike each writer, yet all agree in the main. The Bible in itself would furnish for their belief, but described a spirit more than enough material for a lecas not having flesh and blood like Him. ture. The Jews who spoke Greek used the word "Bible " for sacred writings. Thomas, if you remember also, put his hand in our Saviour's side before he The Hebrews called the Scriptures "The Law and the Prophets." The was convinced. Our Lord Himself cast out evil spirits. That is what is Septuagint was the Bible of the Alexcalled exercising in the Catholic Church, which, whether in the matter andrian or Hellenic Jews and corresponds with that used by the Catholics. of miracles or ghosts, exhausts every The Church existed before the Bible, natural means of accounting for such and it is on its authority we accept the things before accepting the super-There is no evidence of the natural. It is said that an Episcopa Jewish Church ever having decided clergyman (supposedly Rev. Jostah V. when the Bible closed, and even if i Huntington) became a Catholic be-cause of witnessing the "laying of a had, would Protestants be consistent in accepting the Jewish Church as infall ghost " by a Catholic priest. (5) "Would it be wrong for a Proible and denying that attribute to the Church of Christ? As late as the first testant to ask a priest to say Mass for him or could the priest say Mass for a century of our Lord the Jews disputed the canonicity of Canticles and Eccles deceased non Catholic ?" iastes. The Book of Wisdom, which is A priest can say Mass for a deceased rejected by Protestants, shows the de-

happiness and gives him the means of salvation, but freedom to accept or re-ject it, can God be called unjust be-Christ Himself in the garden of eyes, prefers damnation? If you Gethsemane asked the Father to per- its light. It is not only the memorial warn a friend of a danger, and he per- mit the chalice of sorrow to pass of divine love, but it is the influence of cause that man, wilfully and with open mit the chalice of sorrow to pass of divine love, but it is the influence of by Him though He was suffering sists in taking the risk, are you to

sists in taking the risk, are you to blame because you foresaw the result of his act? Nos. 7 and 8 deal with the question of "calls" and political topics for ser-of "calls" and political topics for ser-

mons among ministers, and are appar-ently echoes of an attempt by "Amer-Should the various offices in the gift of the people be abolished because they ican Catholic " to get back at his nonre sometimes bought and sold ? Amelia N., after imagining an im-(9) Are not holy water, blessed candles, etc., side issues in the Cathopossible case of a girl in disguise de-ceiving a Bishop and being ordained, clic Church, and do Catholics have to believe in them? Where does the priest. asked whether she should not be a

The answer was "no." The priestpriest obtain power to bless such hood requires that the recipient must be baptized and be a male. She would These are sacramentals and are used no more be ordained than one who makes a bad confession would be ab-

solved "M." asked if a widower could be come a priest or a widow a Sister. The answer was "Yes."

"M. M. C.," Jersey City, read an answer in the Catholic Standard and Times regarding a dispensation being nore readily obtainable for a mixed marriage where the lady was advanced in years and plain looking. "M. M. " could not understand the reason for this.

The Church recognizes the fact that one who is youthful and good looking has more opportunities of mairiage than others, and is therefore less excusable in accepting a proposal from a non Catholic. It is merely a question of degree in the circumstances which regulate the granting of a dispensaon. The Church would rather see no mixed marriages, yet there are cases where dispensations are necessary to save to the faith the Catholic party

and his or her offspring. "J. J. K." wished to know why the Church bothers about Catholics believ. ing in dreams or in fortune tellers, and said he knew things to happen which were already dreamed about. Many dreams are merely the result of indigestion, and yet people are found who believe them supernatural.

Of course visions have been granted to the saints and sometimes to others which were supernatural and had a significance. The Church bothers about it because many are led astray the ceremony is accompanied by an The Church bothers ostentatious display, as in the case mentioned, the sin is public, therefore by dreams which can be accounted for by past happenings or by thoughts regarding the probability of future events. As to fortune telling, the places where fortunes are told are requently masks for even greater in iquities, and girls especially who fre quent them endanger their reputa-tions. The Church in forbidding such things has the wisdom and experience of nearly two thousand years to guide her, and the experiences of the confessional alone supply her with an inti-mate knowledge of the diseases of the soul and the best methods of dealing

with them. "J. D." wanted to know " What is the use of a Catholic attending Mass if he gets drunk, steals and commits other sins ?" This is not a result of his attending

At the

Mass, but rather of resisting the graces which flow from such sttendance. However, our Lord, who came to save sinners and not the just, may yet save the sinner who still avoids another mortal sin, that is, failure to hear Mass Bad as he may be, he would be even worse did he not attend Mass.

HOW THE REAL PRESENCE MAKES CONVERTS

Our Eucharistic Lord wins souls in all ways, and oftener than we may fancy He wins them miraculously. remember the case of a young Protest ant woman who was induced by a Catholic friend to attend vespers and benediction one Sunday at St. Paul's

After th

the Incarnation, but it is the focus of the divine wisdom. The Eucharist is the sum of the

you, true God and true man, dwelling. souls, the food of souls ! with your Catholic brethren under the appearance of bread and wine.

And since, thanks be to a patient Providence, the vast majority of our separated brethren still hold fast to the Divinity of Christ, the Eucharist is a missionary coigne of vantage whose worth cannot be overestimated.

The personal love of Jesus is the substance of Justification ; it is the guarantee of perseverance ; and the promise of it is the hope of heaven The love of Christ is the supreme virtue, and therefore the means of getting

t the supreme missionary topic. The Real Presence is that divinely generous outpouring of divine love, the very identical Christ Himself given us for the participation in the divine life. In the Eucharist the immediate union of the soul with God through Christ and in the Holy Ghost, is made as per fect as it can be before the beatific vision.

The Church of Christ was, in a cer tain sense, founded to give men Christ in the Eucharist. Every doctrinal beliof leads souls to the altar. All ecclesiastical authority, whether to teach or to govern, is associated with the Eu charistic priestnood as its essential guardianship. If you call the Christian religion the

and then cheered lustily. Mr .----Tree of Life, then the sap is the Eucharist, the bark is the society, the priesthood and laity are the fruits The Real Presence makes the Church. hat.

and it also makes the priesthood and the laity, just as the sap of the tree makes its bark and its fruits.

Henry. The Church organism guards the Eucharist as the bark guards the sap hat, it is the image of Henry Clay. the Christian priesthood and people prove the Real Presence as the fruit your hat to this statue which you say is the image of Henry Clay, and yet proves the tree.

The demonstration of divinity in Church authority as well as in the holy lives of the Church's children is but to the image of Christ crucified ?" show the living force of Christ-Christ living in us and in the Church as say lives in a tree and gives it life.

Not only is the Real Presence the supreme missionary dogma, but being the most difficult one to accept, its belief is the decisive victory of all con troversy.

Persuade a Protestant that his Cathblic neighbors have Christ the Lord personally present in their church building, and what obstacle remains for faith to overcome? By such a soul the Roman dogme of authority, every way easier to believe than the Real Presence, will soon be understood and accepted. On the other hand, the claims of Church authority are too often rejected because they are not accom panied by a full and clear demonstraion of the Eucharist. History, reason, radition, Scripture are well used, indeed, in showing that Christ founded Church, and in pointing out the Church's divine marks of genuineness but all evidences of religion should not e monopolized in proving the authority of the Church.

The really black ignorance of non-Catholics is ignorance about the Real Presence. It is indispensable that we should proclaim to them : "There hath stood One in the midst of you whom you know not." Have you not noticed hat when any sect sets up an altar and claims a priesthood it straightway calls itself Catholic ? Any form of the

altar and a sacrifice ceases to be offenstostant and yearns for the Great

The question should be: "Is it standing the Eucharist. The Real ion, fewer men and women would stop me a box of Dr. Vil ams' Pink Pills right for us to ask God to have mercy Presence is not only the fountain of half way on the road to the Church. And, finally, let us ask, What makes somewhat reluctantly as I did not and urged me to the them. did iso somewhat reluctantly as I did not think any medicine could help me. a missionary? What quality is added to the ordinary Christian character, whether of priest or layman, that we may have a missionary? It is love of souls, zeal for souls. It is that love which utters the spontaneous cry, "Da mihi animas !" O, what a pattern for soul-lovers and soul seekers in Jesus Christ in the Eucharist ! He is content to be the Guest of souls, the Servant of Persuasion is the divine gift of the missionary ; but no man can persuade who does not love. The Sacrament of love and the school of love is the Eu charist. The Real Presence make converts, not only because in it Chris

I feel better than I felt for seven years previous to taking the pills. I thank God that Dr. Williams'Pink Pills came n my way as I believe they saved my sionary priest, as the frequent commu nicant is the typical missionary lay ife, and there is no doubt whatever man. Such a one knows what mission hat they rescued me from years

Dr. Williams' Pink Pills strike at the what missionary elequence is, for out of the fulness of his heart the mouth root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, ciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many Cardinal Gibbons relates the follow ing anecdote, Mr. ---- had been a most bitter Protestant, but sincere. women a burden, and speedily restore the rich glow of health to pale and sal-Later, by conviction, he was received into the church. One day an immense low cheeks. Men broken down by overwork, worry or excesses, will find throng were gathered in Richmond to in Pink Pills a certain cure. Sold by witness the unveiling of the statue of all dealers or sent by mail postpaid, Henry Clay. At the moment of the 50s. a box, or six boxes for \$2 50, by unveiling the crowd took off their hats addressing the Dr. Williams' Medicine Company, Brockville, Oat., or Schenectady, N.Y. Beware of imitations and

Sleeplessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a tew dosses of Parmelee's Vegetable Pills, getatine coated, containing no mercury, and are guaranteed to give satisfaction or the money will be refunded. There are cases of consumption so far ad-Look here, my good sir, you take off

There are cases of consumption so far ad-vanced that Bickle's Anti-Consumptive Syrup will not care, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, imags and chest, it is a specific which has never been known to fail. It promotes a free and ensy expec-toration thereby removing the chlorer and

Rheumatlem.

PAIN PAST ENDURANCE.

speaketh-a heart filled with Jesus.

tic Conferences."

The Rev. Walter Elliot , in "Eucharis

Veneration of Images.

"What for," said he.

COULD NOT RAISE EITHER HAND OR FOOT AND HAD TO BE FED AND DRESSED-THE DOCTORS TOLD HIM A CURE WAS IMPOSSIBLE, YET HE ATTENDS TO HIS BUSINESS TO DAY.

### From the Milbrook Reporter.

Rheumatism has claimed many victims and has probably caused more pain than any other ill affecting mankind. Among those who have its victims few have suffered more than Mr. G. W. Coon, now proprietor of a flourishing bakery in Hampton, but for a number of years a resident of Pontypool, when his severe illness oc curred. To a reporter who interviewed him Mr. Coon gave the follow ing particulars of his great suffering and ultimate cure : "Some seven or eight years ago," said Mr. Coon, "I felt a touch of rheumatism. At first l did not pay much attention to it, but as it was steadily growing worse

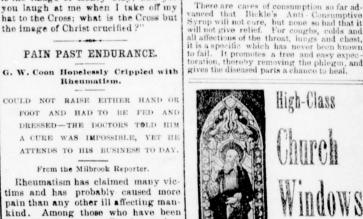
began to doctor for it, but to no effect. The trouble went from bad to worse. until three years after the first symp toms had manifested themselves I came utterly helpless, and could do no more for myself than a young child. Christian religion which claims an I could not lift my hands from my side, and my wife was obliged to cut opposition, and is ashamed of being eating, which was not often considerwas undergoing torture I

However, I used the pills, then I got another box and before they were gone I felt a trifling relief. Before a third box was finished there was no longer any doubt of the improvement they were making in my condition, and by the time I had used three boxes more I began to feel, in view of my former condition, that I was growing quite strong, and the pain was rapidly siding. From that jout, there was a steady improvement, and for the first me in long weary lyears I was free from pain, and once more able to take my place among the world's workers. have not now the slightest pain, and works and His Father works for souls but also because it makes missionaries The sanctuary priest is the typical mis

ary self denial is because he is emptice torture. of self and filled with Jesus. He knows

substitutes alleged to be "just as

## purpose kept on his hat. Being in a conspicuous place he was noticed. His neighbors told him to take off his good." "For Henry Clay," was the answer. "I see the clay but I don't see "Man don't be foolish, take off your





ASK FOR DESIGNS



and sportive, but there h warns against caress-

### CONTINUED.

## ostles are Buried.

mains of the Apostles the following places -ng the sleep of the ., St. Peter, St Philip, Jesser, St. Jude, St. t. Matthias and St. nains of three lie in Naples : St. Matthew ndrew at Amalfi and oma. One, St. James s buried in Spain at ostella. Of the exact ne remains of St. John here is much dispute. St. Luke are buried in er at Venice and the St. Paul's remains d to be in Italy. St. a Rome in the church name; so, too, are St. Jude. St. James the ied in the church in the Tiber which The "Legendsof the the remains of St. the altar of the re-

Very Much. Very Much. licted with sciatic rheuma-re. Seeing an advertise-saparilla we concluded to . After she had taken a ined very much and she until she was cured." JTT, Coldwater, Michigan.

are the best family cath-c. Gentle, reliable, sure.

4.—Mr. S. M. Boughner, "For about two years I inward Piles, but by using was completely cured, and s have elapsed since then urned." Parmelee's Pills d a specific for the cure of r Complaints, Dyspesia, ache, Piles, etc., and will ious and remove all bilious

Mr. J. F. Kellock, Drugs: "A customer of mine of deafness by the use of AECTRIC OIL, wrote to Ire-iends there of the cure. In sived an order to send half s to Wexford, Ireland, this

non Catholic and Catholics can pray velopment of Israel's religious life and prepares the way for New Testament doctrine. Out of 350 quotations in the dying in venial sin, does not believe in purgatory does not prevent him New Testament 300 are from the Septuagint, which St. Augustine speaks of going there.

'George B." quotes the decision of as approved by the Apostles. The a Judge, who said a legacy of money Greek Church accepts the Catholic for souls in purgatory was void and asked: (1) "Does not the priest de fraud people when he takes money to Books. Lutherans and Anglicans treat them with reverence. Other Protestants look upon them otherwise. Other get souls out of purgatory ?" All Protestants accept the New Testa-The priest does not take money to ment on Catholic tradition, else they get souls out of purgatory. He does have nothing to prove that the Bible not know whether the soul prayed for they possess is not spurious.

is there or not. When given an This query is the old question honorarium for that purpose or when of predestination, which does not dispromising to say a Mass, he must say it for the soul of the person named. tinguish between God's creating a soul to be damned and between His power (2) "If God punishes us after death, of seeing into eternity. If God creates a man for eternal is it right for us to evade it ?"

Church, New York service was over the Protestant girl said to the Catholic one : "Bring me to the priest ; I want to speak to him. And she said to him : "I know nothing of the Catholic religion, but while you were raising up that bright object in church it spoke to my soul and com-manded me, like God, to join the Catholic Church." And so she was instructed, received, and in course of time became a religious.

I met a woman in California whos husband had at one time a bitter lawsuit with the Church about some property belonging to the old missions. Both were rank Protestants, she the daughter of a Methodist bishop. She chanced to wander idly into the Catholic Church one day, and sat down and rested, and enjoyed the quiet, for she was in deep distress. Soon she grew into the habit of daily spending some quiet minutes there, "just resting," she told me, "looking at the altar, wonder ing at the little sanctuary lamp, and at the peaceful devotion of the occa-

sional worshipers, but deeply enjoying the calm serenity. And after some time I was in that manner converted : without reading a word or hearing a word of the Catholic doctrine, I becam gradually influenced in its favor and then strongly certain of it. Of course I afterwards went through a regular course of instruction, and since then have thoroughly studied the faith, but the Real Presence it was that actually converted me." Her husband and children joined the Church some time afterwards.

Who can tell how many converts are thus made by the Eucharistic Teacher of mankind ? conscious as they may be, or unconscious, of His leading.

It has been said that every religious error of modern times can be traced to misconception of the Incarnation. And it may be added that the Incarnation, the synthesis of all religious truth, can best be known by under-

Brotherhood. The Eucharist is the divinely given Piedge of Brotherly Love-itself one of the most attractive themes for missionary preaching. Meanwhile, the Real Presence gives to true individualism all its wants, nay, more than was ever dreamed to be possible by most radical separists. It reveals new spiritual appetites, and

more than satisfies them. How little is known outside the Church of our personal Eucharistic Union of the soul with its God ? Are we not over anxious to emphasize the intellectual peace of Christ secured by the teaching Church, forgetting the peace of heart which passeth understanding, and which is given by the Eucharistic Church ?

The reason why there is faith in the world is because there is divine love to keep faith alive. Remember the con-cluding words of our Saviour's promise of the Real Presence. "The words that I have spoken to you are spirit and

As charity outranks faith and hope, so in the repertory of the wise mission-ary does the Eucharistic dogma out-

rank all other dogmas. The presentation of Catholic truth without the Eucharistic dogma in supremacy, is like building a church vithout an altar, or like a church whose pulpit outshines the sanctuary. The Eucharistic house, the Euchar istic banquet, the Eucharistic man, the Eucharistic day-here are missionary forces whose undeveloped power awaits he champions of truth as newly disovered mines the labor of the en-

rineer. Among our separated brethren are nany who are already half-converts, and a large proportion of these hesitate to enter the Church because they do not properly know the Eucharist; they have never been clearly told what it

tion. means. Did we but publish in burning words the joy which is poured into our own souls at Mass and at Commun

My hands were swollen out of shape, and for weeks were tightly bandaged My legs and feet were also swollen. and I could not lift my foot two inches from the floor. I could not change my clothes and my wife had to dres and wash me. I grew so thin that I looked more like a skeleton than any. thing else. The pain I suffered was almost past endurance and I got no rest either day or night. I doctored with many doctors, but they did me no good, and some of them told me it was not possible for me to get better. believe I took besides almost every thing that was recommend for rheuma

tism, but instead of getting better was constantly getting worse, and I wished many a time that death would end my sufferings. One day Mr. Perrin, storekeeper at Pontypool gave

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