15, 1888.

Symptoms of appetite, few days you may ther hand, you may

nonia or "galloping no risks, but begin e Ayer's Cherry James Birchard, of severely ill. The s in Consumption, do nothing for him, a last resort, to try oral. After taking r three months, he

ll man. His health present day. len, Mass., writes took a severe cold, ped into Bronchitis was so weak that is much emaciated, intly. I consulted they were power-that I was in Con-friend brought mos Cherry Pectorat.
e. I found relief.
ne, and my health

ED BY O., Lowell, Mass. rice \$1; six bottles, \$5.

y Pectoral.

LERGY. rn Ontario will, we learn that Wilson, s, of London, have quantity of Sicilian and genuineness for sesten by a certificate d Prefect of Studies rv of Marsia. We he original of the lify to its authentifestern Ontario are d for samples of this altar use.

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ighly recommendul of Quebec, Archhia, and it other
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UNETHIGRAVES
UNITAIC, Canada.

DEAR PROPLE: On the matter, form and minister of Extreme Unction we have only a few words to say. The matter of this sacrament is oil. The oil is blessed every year by the Bishop on Holy Thursday. The form of the sacrament is the prayer which the priest says when anointing certain parts of the body: "By this holy unction and by Hi own most loving mercy may the Lord forgive thee whatever sins you may have committed by sight," etc. The minis-ters of this sacrement are Bishops and priests only.

The effects of Extreme Unction are

The effects of Extreme Unction are generally said by catechists to be three. In the first place it assists and strengthens the could the sick person against the difficulties that accompany the sickness of death. These difficulties are many and have various causes. There is nothing so much feared as death, and when that the trutter moment arrives are when that supreme moment arrives we tremble in its presence. The memory of one's past life and the reproaches of conscience increase this fear. The thought of God's judgment, the tribunal before which we must soon appear, sffright the soul. The fear of eternal punishment augments this fear. The cevil, who has been trying to lead us to bell during our whole life, knows that this is his last chance, and consequently that forward all his interpuits to second puts forward all his ingenuity to accomplish his end. Read the lives of the saipte and you will find that the boliest persons have trembled with the fear of losing their souls, at the very last

moment.

Hear St. Cyril of Alexandria on the reparation of soul and body: "I fear death because it is cruel and bitter. I tear hell because it is eternal. I dread the fires of hell because they are devouring. I fear its darks a she because it does not admit the least ray of life. I fear the river of flames, the worm that never dies, the weeping and gnashing of teeth. The hour of death is a sorrowful, dangerous hour. It is an hour of tears." St. Eusebius says that every day we should live in dread of that terrible moment when scul and body are about to be separated. St. Gregors exclaims: to be separated. St. Gregora exclaims: "Think of the terror of the moment of separation, when all the sins of a lifeime will crowd upon the memory, and the thought of meeting our Judge seizes the mind. Lord, Lord, who shall enter into the Kingdom of Heaven?"

The grace of Extreme Unction coming

to the scul of the sick person, robe death of its terrors and banishes fear. It sustains and comforts the soul through hope tains and comforts the soul through hope in God's goodness. "God created me. God wishes to save me. Jesus Christ died for my salvation. He loves me and will not suffer me to be lost if I only turn to Him. The Blessed Virgin is intrested in my salvation." These are the consoling thoughts which Extreme Unction causes to spring up in the soul. It makes the dying Christian an athlete of Christ. How admirably all this is signified by the exterior sign of the interior grace conexterior sign of the interior grace con-veyed to the roul! Oil sweeters, heals, strengthens. When the form is added to strengthens. When the form is added to to matter the ascrament is perfected, the internal unction of the Holy Ghost takes place in the soul. What dew is to the facing flower, what rain is to the parched plant, what the sunlight is to the flower pining in the shadow, the grace of Extreme Unction is to the drooping spirit when the failing senses announce the approach of death.

The Argelic Doctor, from whom we delight to quote, speaking on this subject.

delight to quote, speaking on this subject, says: "Each sacrament is chiefly instituted for one particular effect, though by way of consequence it produces many. Extreme Unction is employed under the frim of a remedy, as Baptism under the form of an ablution. A remedy being intended to cure, Extreme Unction is chiefly destined to cure the infirmities produced in the soul by sin. Esptiem, therefore, is a spiritual birth, Penance a resurrection, and Extreme Unction a cure

The second effect of Extreme Unction is a remission of all sins, even mortal sins not yet committed. Suppose a sick per con forgot a mortal sin in confession, without any fault of his; or suppose that after confessing he again commits a mortal sin which he forgets, and consequently will not confass; or suppose that, without knowing it, he forgets having done so; in all there cases, if Extreme Unction is received with sorrow and no obstacle is placed to the grace of the sacrament, his faults are remitted by this sacrament. Let me summarize the admitable teaching the laults are remitted by this sacrament. Let me summarize the admirable teaching of St. Thomas on this subject. A corporal remedy supposes the life of the body. A spiritual remedy supposes the life of the soul. Extreme Unction is not given against the defects which destroy the spiritual life, namely, mortal sin, but against the defects which make the soul sick certain weaknesses and another single single single services and a soul sick certain weaknesses. ick, certain weaknesses and unfitnesses which are the remains of original or actual n, but because this effect is produced by tace; and, as grace and sin are incom-atible, it follows that if it finds in the oul any mortal or venial sin it effaces this soul any mortal or venial sin it effaces this sin as to the guilt, provided it meets with no obstacle on the part of him who receives it. Brethren, considering these effects of Extreme Unction, it is necessary for me to say to you that in case of sickness it is of the highest importance that the priest should be called in before the sick person becomes unconscious?

ck person becomes unconscious? The third effect of this sacrament is to restore the health of the body when it is useful for the soul's salvation. This certain. It is implied in the words of St. James: "The prayer of faith will save the sick man." It is defined as a by the Council of Frent. If it were generally known, people would bardly be so dilatory in

Catarrh is a common disease, so common that snuffing and "hawking" reach you at every turn. Your foot slips in its nesty disgrace, in the omnibus or in cture or concert. The proprietors of Dr. Sage's Catarrh Remedy offer \$500 team for a case of Catarrh which they tentot cure. Remedy sold by druggists, at 50 cents.

BHORT INSTRUCTIONS FOR LOW MANNES.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn. N. Y.]

XXXVI.

EXTREME UNCTION.

Sending for the priest in case of sickness. Extreme Unction produces this effect only when restoration to health is useful for the sick person's salvation, and, according to St. Thomas, whenever this condition is present, the sacrament always produces this effect. Every priest attending sick calls from time to time witnesses this effect of Extreme Unction. It would be witnessed oftener. time witnesses this effect of Extreme Unction. It would be witnessed oftener if it were generally received earlier and with more faith. Generally speaking, the priest is not sent for until the sick person is at the point of death. Now, bear in mind that this sacrament is not intended to act miraculously. It is not intended to suspend the laws of nature, but to assist them. Another reason why this sacrament does not more frequently produce this last effect is because those produce this last effect is becau who receive it are wanting in faith.

A COUNTRY NEGRO MISSION.

Rev. J. R. Slattery, in Catholic World. Keswick, a small village in Albemarle county, Va, has now a flourishing mission among its colored inhabitants. As late as October, 1886, there was no Cathsion among its colored inhabitants. As late as October, 1886, there was no Catholic, white or colored, in the place, save one—namely, the teacher of the colored public school. By birth a native of Albemarle county and a slave, he had hardly been conscious of his shackles, for he was but a child at the time of emancipation. Like thousands of the young men of his race, he longed to drink of the Pierian spring. Like them, also, he had to endure hardships and practice a self-denial seldom recognized as within the power of the negro in order to gratify his desire. Seeking in Pennsylvania to slake his thirst for knowledge, our Lord gave him there to drink of the water which should become in him a founts in spring ing up into eternal life. Returning to his home, the young Catholic convert applied for and secured the position of teacher in the public school. As soon as he had got his school in good working order, he wrote to me, then living in Richmond, to come up and preach to the order, he wrote to me, then living in Richmond, to come up and preach to the

colored people.

With some misgivings, for the man was a stranger, I responded to the invitation. On my arrival at Keswick I was met by the teacher and one of his pupils, whose father was to be "mine host;" they soon brought me to my journey, and Standing there on the parch of his end. Standing there on the porch of his fine house, which is the centre of a farm of fifty acres, my colored host, a man of of fifty acres, my colored host, a man of splendid physique, presented in his own person an argument of what the black race is capable. And it was a cheering surprise to learn that in that part of the Old Dominion were many such colored farmers. At night I was brought down to the school-house, little better than an inclosed wooden shed, about twenty feet by forty, built on a piece of land which was given by mine host to the county school board. It was packed within and besieged without by an expectant congregation, for never before had the word of God gone out from a priest's lips in that place. With but three exceptions the audience were negroes. I began the that place. With but three exceptions the audience were negroes. I began the services by having them sing the hymn, "Nearer, My God, to Thee." Afterwards I explained the "Sign of the Cross," the "Our Father," "Hail Mary," and "Creed." Then all standing recited the prayers after me. A sermon of one hour and a half followed, and nothing shorter would have satisfied them. This simple people not only tolerate, but actually request sermons which, in the cities of the North, would be of tolerable length. This was followed by a second hymn and the repittion of the prayers. The services closed with the priest's blessing, to repittion of the prayers. The services closed with the priest's blessing, to receive which all stood up. As a result of the visit, a Sunday school was organized, embracing young and old, married and single, the school teacher acting as

On my second visit I brought the requisites for the Holy Mass, which was a most extraordinary sight to this poor people, Placing the teacher at the Gospel side of Placing the teacher at the Gospel side of the improvised altar, I had him read out in English the ordinary of the Mass. Four times I turned around and explained the ceremonies. A most profound impression was made by the majestic simplicity of the great Sacrifice of the New Law, which was enhanced by the colored teacher receiving Communion at the hands of the white priest. And no congregation could be more reverent than those simple folk.

But these visits of the Catholic priest soon roused the white Protestants of the neighborhood is he known through the neighborhood is he known tife. Often he goes off into the woods, passing hours there absorbed in prayer and talking, as he simply says, to "de great Massa." He seems to be one of those chosen souls, scattered here and there upon this earth, who, though separately from the visible body of the Caurch, yet belong to her soul.

A Sunday school was opened at Union Mills, and was taken in charge by the neighborhood who. up to that time, did

soon roused the white Protestants of the neighborhood, who, up to that time, did not seem to have so much as recognized, at least spiritually, the negro's existence. Bn Episcopalian clergyman, who lives in the next village, volunteered to teach the Sunday school. Of course, the teacher declined the offer. True to his Episcopal instinct, the clergyman would then like to decined the oner. True to his Episcopai instinct, the clergy man would then like to become a scholar, and was denied admission. Foiled in this attempt, the whites, whose leader was an old Episcopalian lady, next attacked the teacher. He was sumpercool to the court was the second to next attacked the teacher. He was summoned to the county seat, there to answer before the school board grave charges made against him. The county seat is eight miles from Keswick; to it the teacher made several journeys, going to and fro on foot, all fruitless, because one or other member of the board of trustees was cheent and loging has deep a day's part by absent, and losing besides a day's pay by each fruitless visit. At last he stood each fruitless visit. At last he stood before the assembled board, by whom he was suspended and the school house was closed, not only upon the school children, but also against the priest. It was only on alighting from the train at my next visit that the poor fellow told me of his troubles. Several of the fiery ones among the neuroes were in favor of breaking. the negroes were in favor of breaking open the school, but wiser counsels pre-vailed. Through the kindness of a white getleman living in the next county, they secured the grist mill of the neighborhood, and all hands set to work to fit that building for purposes of worship. It was only at nine o'clock at night that the services were begun. It was a welrd sight. The few benches we could procure were all

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Polson's Nerviline cures flatulence, chills, and spasms. Nerviline cures vomit-ing, diarrhoea, cholera and dysentery. Nerviline cures headache, sea-sickness and

filled, the idle mill-stone seated several more, the vacant spaces of the filor were filled with squatters, and upon the rafters, straddling them and holding on in every fashion, were scores of others. Turn where I would, above or below, at one side or the other, black faces were visible, while a fair sprinkling of whites were seen around the doors or scattered among the blacks. In this mill three adults, the first fruits of the mission work, were baptized. blacks. In this mill three adults, the first fruits of the mission work, were baptized. They had been admirably instructed by the school teacher; they made the responses, prompted by the teacher, in clear, ringing tones. The whole service was reverently participated in by all. The hand of the clock warned us of the hour of eleven before the wondering crowd received the priest's blessing and departed. At my next visit four more were baptized, this time in the parlor of mine host, and on the following day the three first received into the Church made their First Communion.

To render the work permanent it

Communion.

To render the work permanent it became necessary to build a school house, which was done last summer. And now St. Joseph's Colored School, Keswick, Va., is one of the chief consolations of the missionary. A rather singular result of this good start is the little Catholic boarding school that he contains the contains ing school that has grown up at Keswick Applications to attend the new school Applications to attend the new school came from several respectable colored men at a distance, so that it became necessary to provide a convenient place in which to lodge them. The teacher, therefore, took a house, the rent of which and the expense of their own support are paid for by himself and the six young men who occupy it. They follow a simple rule of life, rising at half past five o'clock, and have fixed times for prayer, study, recitation, meals, recreation, and retiring. Save nave fixed times for prayer, study, recitation, meals, recreation, and retiring. Save the teacher and one other, all are unbaptized. At present there are about fifteen Catholics at Keswick, and if a priest could only live there or go there oftener, especially on Sunday, incalculable good would follow.

About eight miles from Keswick is a About eight miles from Keswick is a place called Union Mills, quite an extensive property, consisting of a mill, cotton-factory, many out buildings, with a magnificent old style Virginia mansion, which is situated on the crest of a knoll, at the base of which runs a small river, which can be seen for miles are it. which can be seen for miles as it meanders southward through a beautiful country. The family of the present owner are Catholics, and being very much interested in the colored people, invited the writer to open a mission there. The school teacher of Keswick accompanied me The old cotton fac-tory, a large three-story brick building, was put in order for the visit. The old plantation bell, hung in its tower, summoned the negroes to the service ; unfortunately it was a very dark and cloudy night, so that not more than one hunnight, so that not more than one hundred negroes were present. The usual hymn opened the services, then followed the explanation of the "Sign of the Cross," the "Our Father," the "Hail Mary," and the "Creed." Any one familiar with instructing children knows that in teaching them had a bless them. that in teaching them how to bless them selves, the readiest way is for the teacher selves, the reachest way is for the reacher to use his left hand. Forgetting this, I blessed myself with the right hand, and the poor people, imitating me too closely, all blessed themselves with the left But this little awkward piece of forgetfulness was soon corrected | The services fulness was soon corrected at The services were the same as at Keswick. I was greatly impressed by the appearance of one of my hearers. He was a noble specimen of the negro. Very tall, straight as an arraw, black as ebony, but with regular features, this old colored man sat bolt upright before me, never man eat boit upright before me, never once taking his eyes from my face. Upon questioning my hostess, who by her presence and that of her family greatly strengthened the negroes' reverence for the religious exercises, I learned ence for the religious exercises, I learned that this noteworthy negro, whose only name is "Uncle John," is universally looked up to by the negroes, and beloved by all, white and black alike. Everywhere in the neighborhood is he known or his honesty and the purity of his

oo, has been very successful. Prepara

tions are being made to open a Catholic day school there.

Thousands of such missions and schools might be started among the millions of blacks in the South if there were priests who would break the Bread of Life to those famishing souls. And these pricets will come. The opening next autumn of our Seminary for the Colored Missions, in the city of Baltimore, will give an opportunity for the zealous youth of our American Church to enter upon the labors of this harvest, so ripe, so fruitful, and so consoling.

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To the Editor ;-Please inform your readers that I have Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of our readers who have consumption if they will send me their Express and P. O. address,

Respectfully

Respectfully,
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onto, Ont. A Railway Smash Up calls vividly to mind the appalling spectre of death, and yet no thought is taken of the thousands annually dying through disease caused by wrong action of the stomach, liver, kidneys or bowels, and which might be remedied by the use of B. B., nature's great restorative tonic and blood

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"Last summer our children were very bad with summer complaint and the only remedy that did them any good was Dr, Fowler's Extract of Wild Strawberry. We used twelve bottles during the warm weather and would not be without it at five times the cost, considering it to have no superior for diarrhea." Mrs. James Healey, New Edinburgh, Ont.

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Henry Edward Manning is a frequent Henry Edward Manning is a frequent guest at luxuriant banquets, but in the midst of such feasts generally makes his dinner of a baked potato, a piece of beef and a glass of water. The cardinal rises at 5 in summer and 6 in winter. After half an hour's meditation he says mass in his private chapel, and then passes thirty minutes in thankegiving. He breakfasts at 7 in summer and 8 in winter. After a very light breakfast, his winter. After a very light breakfast, his eminence passes an hour or two over his correspondence and the London Times, which he cordially dislikes (so far as opinions are concerned), and devotes the rest of the morning to literary work and matters pertaining to the archidocesa.

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ALL CHRONIC DISEASES A SPECIALTY. Although we cannot, in this brief notice, make mention of the various ailments to which particular attention is given by the specialists at the Invalids' Hotel and Surgical Institute, yet we may state, in a general was, that the In-stitution abounds in skill, facilities, and stitution abounds in skill, facilities, and apparatus for the successful treatment of every form of chronic ailment, whether requiring for its cure medical or surgical means. A large phamplet of particulars, entitled "The Invalids" Guide Book," will be sent to any address for ten cents in postage stamps. All letters of inquiry or of consults. All letters of inquiry or of consulta-tion should be addressed to

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ALL AGES AND CONDITIONS of people may use National Pills without injury and with great benefit.

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I have been afficted with hay fever from early in August until frost. My eyes would run a stream of water and I sneezed continually. I was avised to use Ely's Creaming and I same and I can say I am entirely cured.—Mrs. Emeiling Johnson, Chester, Conn.

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superior for diarrhea." Mrs. James Healey, New Edinburgh, Ont.

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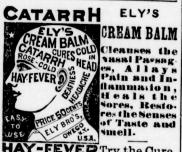
"My hair was faded and dry," writes Mabel C. Hardy, of Delavan, Ill.; "but after using a bottle of Ayer's Hair Vigor it became black and glossy."

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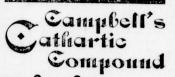
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PLAECTIONS—Take one or two pilts immediately after cating or when—Take one or two pilts immediately after cating or when from Indigestion, Lump in the Throat or Flattlenee.

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