



...am 91 Years... I do not remember to take Hood's Sarsaparilla; it does me good in my declining years.

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...stimulates my appetite, to sleep well, to feel well, to feel well, to feel well.

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MARCO POLO OUTDONE.

Thrilling Experiences of a Catholic Priest in the Trackless Wilds of South America.

A man whose journeys vic with, and perhaps even surpass, those of a Marco Polo, says the Baltimore American of a recent date, is at present in this city, a guest of Cardinal Gibbons.

Four great journeys were made by Father Vaughan during his stay in the South American continent, the greatest, most wonderful, and the one most filled with marvelous adventures, being one from Panama to Buenos Ayres, a distance of some five thousand miles, through trackless forests, over wild mountains, and through dark valleys, among wild and savage beasts, and even wilder and more savage men. The journey consumed nearly three years.

Through the Trackless Forest. Only a few of his adventures can be given—a full account of them would fill a large book. It happened once that he had to traverse a large trackless forest in Bolivia, that was known to be infested with robbers of a atrocious and bloodthirsty type.

At another time Father Vaughan determined to continue his journey through a forest, which no one but savages had ever penetrated. One man offered to accompany him, but finally turned back and left Father Vaughan to penetrate the jungle by himself.

Cured the King's Son. Father Vaughan was conducted to the oncious, or chief, whose son was very ill. All about stood the half-naked Indians when the priest was brought in, and the chief ordered the native medicine-man to cure his son or beware of his life.

Still another time, during the revolution, when many renegades and spies were travelling in the dress of priests, he had forgotten to bring his passport, and was seized and thrown into prison as a spy to await execution, a deaf ear being turned to his protestations. It was not until he happened

HEAD OF THE PAULISTS.

How Very Rev. Augustine Francis Hewitt Became a Catholic.

At the time of his birth, Nov. 27, 1820, in Fairfield, Conn., Father Hewitt was called Nathaniel Augustus, and when he became a Catholic in 1847, he made the change as given above.

But these thrilling adventures, the climate and the diet of monkey soup and rattle-snake steaks certainly seem to have agreed with me, said Father Vaughan. "When I left England I was delicate, and did not expect to live many months. I feel strong now, and feel more than ever able to do the work that God has assigned to me.

COMES OF A RELIGIOUS FAMILY. Father Vaughan comes of a family who have done noble work in the past. As he himself said, the members of his family for several generations back have been either "soldiers of the Church or soldiers of the State."

Monks and Nuns.

The whole literature of countries that are not Catholic is full of all manner of tales, calumnies, slanders, fables, fictions, absurdities, on the subject of monks and nuns. No man or woman is compelled to be a monk or nun; and if by perversion of light, if by idiosyncrasy, as the world calls it, any should be found who desire to live the life of monk or nun, why should public opinion trouble itself so much about the matter?

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"THE MONKS OF OLD."

Rev. J. S. Vaughan recently delivered a most interesting lecture in London on "The Monks of Old." Father Vaughan, who was cordially received, said there had been much misrepresentation among the English people as to the monks of old.

Of course he must confess that though the monks led lives of great sanctity, no one should be prepared to defend the life of every one of them. They were a very large and numerous body of men, having had existence from the earliest times of Christianity until the present day; therefore it would be easy to understand that among so many there would be found a certain number who would be guilty of many excesses, their writings on parchments before printing was invented, writings that were handed down to us with much religious, historical and ecclesiastical lore, and all that was most valuable in the form of literature.

One reason, said Father Vaughan, why the monks of old exercised such influence in this country and elsewhere was on account of the straightforward, honest and laborious character of their lives. The monk was not professed until he had taken three solemn vows—of poverty, chastity and obedience. The vows arose from a desire to imitate our Blessed Lord. Among those who entered the religious orders were Kings, princes and members of royal families. The monk by his vow of poverty ceased to have any right over anything in this world except by permission of his abbot.

One accusation brought against the Catholic Church was that she refused to allow her clergy to marry, and that she did not regard marriage as a holy state. These non-Catholics talked as if Catholics condemned marriage as something unworthy and something ungodly. He would be able to show that the Catholic Church, so far from regarding marriage as something to be looked down upon, viewed it with a far more favorable eye than the Protestant Church. The Catholic Church upheld marriage in a way which no other Church sustained the marriage bond. Let them see the way in which marriage was spoken of by Catholics. If they went to a Catholic church on Sunday they would hear it read out that A and B intended, "by the blessing of God, to be joined together in holy matrimony;" therefore marriage was considered as something upon which the blessing of God might fall. Then it was called holy matrimony—a holy state; the ceremony was performed in the church, in the very sanctuary, or before the altar of God, the priest being vested in robes. This was an indication that the Catholic Church considered that the marriage ceremony thus performed with the religious office was considered something more than it was by Protestants who permitted it to be performed in a secular place. The lecturer's remarks being received with general applause, a few non-Catholics called out "No, no." They did not appear to like the allusion to the Protestant marriages taking place in a secular building.

Religious Observance of Sunday.

It is questionable, of course, how much Catholics should defer to the religious sentiments and prejudices of their non-Catholic neighbors. Sometimes there is too much concession and sometimes too little. There is a saying of St. Paul which would be a good rule of conduct in such cases. Where no principle is involved, and there is no danger of minimizing Catholic truth, deference becomes a virtue. It was in the spirit of the Apostle that the Bishop of Pittsburgh lately forbade the use of bands by Catholic societies at the laying of corner-stones, dedication of churches, etc.,—ceremonies which are usually held on Sunday, the rigid observance of which is so much insisted upon by our separated brethren. It will be an ill day for the United States when Sunday cases to be a day of rest and of religious observance; and Catholics would do well to abstain from anything calculated to lessen respect for it. But we commend the good taste as well as the conciliatory spirit of Bishop Phelan's enactment. The propriety of brass band music and other noisy demonstrations at religious celebrations is hard to see. An orderly procession is always an impressive sight; but the brass band is a nuisance, which should be restricted to such occasions as the Fourth of July.—Ave Maria.

Sore Throat Cured.

DEAR SIR:—I had a very sore throat for over a week and tried several medicines without relief until I heard of Dr. Wood's Norway Pine Syrup, which I tried with great success. I think a fine medicine for sore throat, pain in the chest, asthma, bronchitis, and throat and lung troubles.

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