

e., says: "I do not re am 91 Years 6 days old, and my health is per-laye no aches or pains about me.

Sarsaparilla owels, stimulates my appetite, te sieep weil. I doubt if a er was made so well suited to dd people." L. B. HAMLEN, gusts, Me., Sept. 26, 1891.

LLS are a mild, gentle, painless, tenthartic. Always reliable.

A PRESENT one desires a A PALSENI one desires a bis article sta low price—some-liook well, last well, be useful asc. We meet these conditions. Fished Hollowware, such as Teatter Pitchera, Casters, Cake Pascings, etc. Biver-Plated Dessert ives; Tea. Dessert, and Table trust Ta de Forks, Sugur Shelis nives, in both Triple Plate and to Metal. Wal ham, Elgin and nend Swiss Warches, and a def Mantel, Cabinet, and other mar, Oak ant Nickel. We ship of examination before paying, if your address and receive pressed.

UPPLY COMPANY, ARA FALLS, ONTARIO

YTHATST DELICIOUS

& COFFEE DLD ONLY BY

Wilson & Co. chmond Street, London.

STABLISHMENT MANUFACTURING
H BELLS E PEALS
H GET ALL COPPER AND THE

KEY TO HEALTH.



I the clogged avenues of tidneys and Liver, carrying
without weakening the sysimpurities and foul humors
ions; at the same time Corcidity of he Stomach,
Billiousness, Dyspepsia,
J. Dizziness, Heartburn,
on, Dryness of the Skin,
umness of Vision, Jaunheum, Erysipelas, Scroering of the Heart, Nerand General Debility; all
any other similar Complaints
appy influence of BURDOCK
FTERS.

* Bale by all Declars.

& CO.. Proprietors. Toro DED GLASS RED. BENT. PLATE AS

R. WOOD'S

way Pine Syrup.

PERFECT CURE FOR Asthma, Bronchitis, Sore Throat, ill THROAT, BRONCHIAL and BASES, Obstinate coughs which remedies yield promptly to this yesyrup.

50. AND 500. PER BOTTLE.

50. BY ALL SNUGGISTS.

BING WORK , can be seen at our wareroom p. Masonic Temple. TH BROS

ARCHITECTS.

ARCHITECTS.

Ome 25 and 25, Manning House
west, Twonto. Also in the
evric Block, Whitby.

R.A. W. Hotsess.

MARCO POLO OUTDONE.

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

A man whose journeys vie 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. He is Father Kenelm Vaughan, a Catholic priest of England, and a brother of Cardinal Vaughan, and has traveled over nearly one-half of the earth in his missionary work. He spent nearly fifteen years in South America alone, propagating a knowledge of the Scriptures, and raising criptions for a Spanish edition of the Bible, many thousand volumes of which he has had distributed among the natives of the South American countries, without money and without

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

avage men. The journey consumed acarly three years.
Father Vaughan is personally very modest, and not inclined to say much about his journeys, and a reporter of the American had some difficulty in inducing him to speak about them for publication. "I have," he said, "often been asked by friends to write my adventures as a book, but they are severy strange and extraordinary very strange and extraordinary that they might seem too strange to be true. 'Truth, indeed, is stranger than fiction.'"

The long and perilous fourth South American journey was not made on railroad or steamboat, nor accompanied by a large escort, but the ground was covered on foot, on back, on muleback, and on the backs of natives, in canoes, in hammocks, and the greater part of the way alone. The journey, too, was not made in a straight line, but Father Vaughan, in his mission work, visiting the many cities and towns, had nearly traversed double the number of miles before he reached the end of his jour-

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 track-less forest in Bolivia, that was known to be infested with robbers of a ferocious and bloodthirsty type. A few days before the murdered body of the mail-carrier had been found in the forest, and the people of the town endeavored to keep Father Vaughan from continuing his journey, but he persisted, and, although he had no guide except his compass and map, he entered the roadless forest. He continued for some time, until suddenly he was confronted by three men, who leveled their loaded pistols at him and compelled him to halt. He immediately proclaimed himself a priest, but they would at first not believe him, and he thought they would murder him. Finally, he showed them that he was unarmed, and con-vinced them of what he was, and ordered the captain of the bandits, who was one of the three, to begone with his men. The reverence for a priest was present even in these mur-derers, and he was not only allowed to proceed with life and the few things he possessed, but he succeeded in getting a subscription for his Bible

from the robbers. 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. The peril that the devoted priest was in can hardly be imagined. He continued as his compass led him, until he came to a faint path, after several days of travel. Continu ing along this, he finally reached a village of Indians. He could not understand them, nor they him, had it not providentially happened that there was one of the tribe who had had some dealings with the coast-traders, and who could talk Spanish.

CURED THE KING'S SON. Father Vaughan was conducted to the cacique, 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. But, although the medicine-man tried to cure the young man by incantations and orgies, it was in vain. The chief then ordered that the Christian priest should cure his son on pain of death. Father Vaughan, who is something of a physician, at once undertook the case, and with some English pills he happened to have, and a good care of the son, soon had him restored to health. The chief was overjoyed, and was willing to grant any desire, but Father Vaughan only asked that a score of men be given him to cut a road to the nearest village, through what had been a pathless forest. 'The request was granted, and the brave priest not only traversed the trackless forest, but had a road cut through a good part of

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 protestation.

to remember that he had copied the whole of his passport on a fly leaf of his Bible, and showed this to the commanding officer, that he was believed, set free, and, as the commanding officer said, made a prisoner to his friendship. Once, on a similar occa sion, being suspected as a spy, his hands had already been pinioned behind him; seven men were standing with leveled muskets to shoot him, when he recalled certain papers in his saddle fully establishing his identity, and was released. At still another time, he was compelled to stay over night in a room in an inn, in which there were two beds. When he woke up, about 4 o'clock in the morning, he found that his fellow lodger had risen and was sharpening a razor. The priest didn't like the wild looks on the fellow's face. and asked him why he was sharpening his razor. He received the calm reply that he intended

TO CUT THE PRIEST'S THROAT as soon as the razor was sharp enough Father Vaughan made a dash for the door, and closed it just in time to escape the madman and to arose people in the house, who found the man in delirium tremens. Again, the priest, while, alone and unarmed in a great tropical forest, was fol lowed by a tiger, and remembering that the beast would take to flight on hearing the human voice, raised a loud hullabaloo, and escaped a terrible

"But these thrilling adventures. the climate and the diet of monkey soup and rattlesnake steaks certainly soup and rathesnake stead to the seem to have agreed with me," said Father Vaughan. "When I left Father Vaughan. "When I left England I was delicate, and did not 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. I do not think any man except a priest could have made the journey I made and live. My cloth many times was all that saved me from death. I must say that I am as well able as any living man to speak of South America and its presspeak of South America and its present state and resources. I believe that the interior of South America is as unexplored, or more so, than the heart of Africa. It is a strange and wonderful@country."

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 o family for several generations back have been either "soldiers of the Church or soldiers of the State." His parents had seven sons and four daugh ters, of whom six sons became priests, one being Cardinal Vaughan, of London, another son being Colonel Vaughan, of the English army, and the four daughters all became nuns. Father Vaughan is tail and slim, is most fascinating in conversation, having a small, well-shaped head, and a restlessly energetic and active manner. He has done extraordinary things, and his appearance bears the things, and his appearance mark of a man capable of doing them. Father Vaughan is deeply interested in what is known as the "Society of Expiation," and is establishing branches of it wherever he can.

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 idiocy, 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? Men may become Mormons; they may settle down at Salt Lake; they may join any sect; they may adopt any practices which do not bring them under the hands of the police, and the public opinion of this country does not trouble itself about them. What, then, is the reason why it troubles itself about the religious life? Because it is a life of perfection; cause it is a life which is a rebuke to the world, a direct and diametrical contradiction of the axioms and maxims by which the world governs itself. The world is therefore conscious of the rebuke, and uneasy under that conrebuke, and uneasy under that consciousness. Some years ago I remember reading a paper upon 'The Extinct Virtues,' and what were they? Obedience, chastity and voluntary poverty. If so, then, the eight beatitudes are extinct. I do not suppose the world would accept this. They would count me a severe and an unjus accuser if I were to say disorder, un chasity, and the love of riches are the ascendent virtues of modern society. But if obedience, chastity and voluntary poverty are extinct, their opposites must be in the ascendant. Of this I am sure: that the prevalent spirit amongst men at this day is to feel a secret hostility against a life which surpasses their own; and there fore it is that we hear these tales fables, slanders, fictions about monks nd nun; and that we have books like 'La Religieuse and Le Maudit :" or romances about the acts of ex-Benedictine nuns at Naples, and such like or that which is the gospel of a multi-tude of people—though it has been ex-posed a hundred times over as a stupid posed a nundred times over as a staple seif-refuting imposture, condemned and exposed by local proof and distinct documentary evidence—the history of 'Maria Monk'. Nevertheless, this abomination is printed and reprinted, and bought and sold, because there is a gross morbid taste to which it panders, and a diseased hatred which it gratifies.—Cardinal Manning.

into prison as a spy to await execution, a deaf ear being turned to his protestations. It was not until he happened

HOOD'S AND ONLY Hood's Sarsaparilla is the medicine for you. HOOD'S CURES.

Minard's Liniment relieves Neuralfia.

HEAD OF THE PAULISTS.

How Very Rev. Augustine Francis Hewit Became a Catholic.

At the time of his birth, Nov. 27, 1820, in Fairfield, Conn., Father Hewit was called Nathaniel Augustus, and when he became a Catholic in 1847, he made the change as given above. His father was a graduate of Yale and oecame a prominent defender of the early temperance reform in England and the United States, and was a founder and liberal benefactor of the Hartford Theological Seminary. His brother, Henry Stewart Hewit, was raduated in medicine from the University of New York in 1848, and entered the army as assistant surgeon in the same year. He was afterwards medical director on General Grant's staff at Fort Don-elson, Shiloh and Vicksburg. Dr. Hewit joined the Catholic Church in 1855 and promoted many charitable works.

Father Hewit having studied law for a short time, decided to abandon it and entered the Theological Institute of Connecticut. In 1842 he was licensed to preach as a Congregation alist, and in the following year was ordained deacon in the Protestant Episcopal Church. He was selected to accompany Bishop Southgate as a mis sionary to Constantinople, but the mis-sionary committee refused to ratify the appointment on the ground that Mr. Hewit held beliefs that were distinctively Roman Catholic. He was RECEIVED INTO THE CATHOLIC CHURCH in 1846, and was ordained in 1847 by Bishop Reynolds. He was then appointed Vice-Principal of the Charles ton Collegiate Institute. He joined the Redemptorist Order in 1850, and in 1858, on the foundation of the Con-gregation of St. Paul by Father Hecker, became one of its chief mem

bers. Since 1865 he has been employed in literary work, as professor of philosophy, theology and Holy Scripture in the Paulist Studentate in Scripture in the Paulist Studentate in New York City, and later at Washington, D C. From 1869 till 1874 he edited the Catholic World. Amherst gave him the degree of DD, in 1877. Father Hewit's works are: "Reasons for Submitting to the Catholic Church" (Charleston, 1846); "Life of Princess Borghese" (New York, 1856); "Life Dumoutin Boric," an Annamite Missionary, (1857); "The Little Angel of the Copts;" "Life of Rev. Francis A. Baker" (1865); "Problems of the Age, with Studies in St. Augustine on Kindred Subjects" (1868); "Light in Darkness, a Treatise on the Obscure Night of the Soul" (1870); "The King's Highway, or the Catholic King's Highway, or the Catholic Church the Way of Salvation, as Revealed in Holy Scriptures" (1874). Father Hewit has been a frequent

contributor to religious periodicals especially the American Catholic Quarterly Review, and edited the "Complete Works of Bishop England" Baltimore, 1850). In recognition of his distinguished labors as a scholar Pope Leo XIII. recently conferred on him the title of Doctor of Theology. Some years ago Father Hewit con

sented to write AN ACCOUNT OF HIS CONVERSION to the Catholic faith which is now published by the Columbus Press in a vol-ume entitled "From the Highways of

Life." He thus writes:
"My father inherited his patro nymic name from an honest English mariner, who, though not a Puritan, was an early settler in New England. My mother inherited hers from an Irish Presbyterian minister who came over to Connecticut about the year am a New Englander in heart as well as by birth and descent, and I have a sincere respect for my ancestors and other forefathers of my own country and people, so far as their civic and social virtues deserve it. Their religion also I honor, inasthe Bible, in the divinity of Christ, and on sound morality. I am grateful for the goodly natural heritage they have left to their offspring, and also for the Christian tradition, albeit a detective one, which they have transmitted. There is no claim, however which parents can have on the religious allegiance of their offspring afte the period of nonage, except so far as they represent a higher and divine authority. Allegiance to ancestral religion, so far as it is in any way due, ought to be given to the original Christianity of our Catholic forefathers in England, who were converted from heathenism by the missionaries of the Roman Church.

"I never felt any sympathy with Paritanism. A spontaneous repug-nance of mind and heart to this narrow, harsh and dreary system of religion sprang up in me as soon as I began to have thoughts and sentiments of my own. This was fostered by my reading, which I began at a very early age, in history and general literature. Besides this, I was frequently conversing with relatives and friends whose religion was of a milder and more genial type, particularly with the Episcopalians. A thaw had set in among the orthodox Congregationalists, under which their Calvanism was melting away. This did not affect me much, except as it weakened the moral influence which is exerted by common consent and agreement in doctrine. I was attracted to the Episcopalian form of Protestantism from childhood, and to no other. I was familiar with it from reading English history and literature, often attending its services.

choosing my religion for myself, I might have been practically religious during my boyhood and youth. As it was, I only made occasional and fitful efforts in that direction, under the influence of the emotional excitement to which young people in the evangelical sects are at times liable, especially during what they call "revivals." At twelve I had finished the course at Phillips Academy, Andover, and before I was fifteen I was entered at Amherst College. I never made what is called a "profession of religion" until some months after may graduation. Dur-ing my college life I was inclined to look for a philosophy purely rational and not specificially Christian, after the manner of Carlyle. I had no expectation of joining any kind of Church, much less of entering the perfectly reasonable act, and one which can be justified on the most satclerical profession. I was looking forward to a secular profession, to gaining all honorable worldly advantages and enjoyments, to acquiring wealth and fame, and, in short, was

magnificence. "I was convinced by study that the Protestant sects which had organized hemselves on the Presbyterian basis had departed altogether from the apostolic and primitive order episcopacy, so that their claim to be recognized as churches was questionable, and the irregularity of their constitution was certain.

building castles in Spain of great

" From this time my respect for the Reformation as a general movement, and for all religious teachers and doc trines which were its legitimate off spring, was destroyed. I looked toward the Church of the Fathers, to the successors of the apostle, to that episcopal body which had inherited the divine commission of teaching and ruling, for the genuine and perfect form of Christianity in respect to doctrine and order.

"This was the time (1840-46) when the rich literature of the Oxford school obtained a wide circulation among Episcopalians in this country It obtained many adherents and ad vocates, and the so-called Anglo-Catholic movement not only rose to great importance in England, bu attracted general attention and exerted great influence in America. this source I gained a much fuller knowledge of primitive and Catholic doctrines historically and logically connected with the one specially emphasized by the High Church party -i. e., the apostolic succession through the episcopate. It is needless to specify doctrines generally well known as taught in that Anglican specify school, with more or less explicitness and completeness — a sort of semi-Catholic system, in its highest degree approximating so nearly to genuine Catholicism that its advocates were regarded by outside observers as Romanizing.

"Some little time elapsed before I reached the conclusion that I must sever my connection with the ministry and communion of the Congregational sect. When I arrived at this conclusion I passed over to the communion, and in due time into the lowest order of the ministry, of the Protestant Episcopal Church, where I remained until the early part of the year 1846.

was loyal and true to my new alligiance as long as my conscience permitted me to acknowledge it. travelled rapidly Romeward, following Newman; but I did not know where I was going until I suddenly came upon of the Puritan Captain John Mason. I the gate of the city. I never harbored was bred in the Congregational sect and in the strictest Calvinistic doctrine. cal position until within a few weeks of the time when I severed the tie which bound me to it. as my conscience required me to make this severence I ceased to officiate in the ministry and to receive commun ion. The last time that I officiated as Their religion also I honor, inas a deacon in the Protestant Episcopal much as it was based on belief in Church was on Christmas day, 1845, and this was the last time I communi cated. On the following Easter day I made my first Communion in the Cath olic Church, and one year from that time I was ordained priest, on March 25, 1847.

"Nearly all the study and reading, the personal influences and other cir cumstances, which determined affected my religious course in a Cathelic direction were Protestant. very little in Catholic books of the modern period, and had but very rare and slight acquaintance with Catholics, except those who were in an humble

"There were, however, certain dis tinctly Catholic impressions made upon me, few in number and at rare intervals, which I think worth mentioning. "At a very early age those texts of the New Testament which relate to the

Holy Eucharist seemed to me to teach most clearly the doctrine of the Real Presence. Also the text concerning St. Peter impressed me vividly as teaching the apostolic primacy of St Peter and his successors. Those im pressions were never effaced.

"The first time I ever entered a Catholic church I was taken to the old St. Patrick's Cathedral of New York by my father. The first time I was present at High Mass was while I was a student of the East Windsor Semi-nary. I did not understand the ceremonies very well, but it seemed to me that the Mass was the most august and suitable form of the worship of Almighty God, and it reminded me of the picture of Jewish ceremonial in Calmet's Dictionary, with which I had been familiar in childhood. This and even perusing some of its able was in St. Patrick's Cathedral, New works of controversial divinity. I York. Father Starrs was the celethink that if I had been educated brant, and Dr. Hughes, who was then

under the High-Church discipline, or had even been permitted to exercise the right of private judgment by General Theological Seminary, and for the first time the service seemed flat and tame.

"John Henry Newman had just been received into the Catholic Church I had been sent to a plantation in North Carolina, with symptoms which threatened a fatal issue within a few months. During that winter I had leisure to mature the results of the study and thought of the several pre-ceding years, and with the strongest possible motive to make a decision which would endure the test of the divine truth and justice. From the last spit of sand on which I had found a temporary footing I made the leap across upon the Rock, an act which, of course, I was only enabled to make by

isfactory rational grounds. "I have sketched the progress of my religious convictions from Protes tant Christiani'y pure and simple, in the form commonly called "orthodox" and "evangelical," through the middle ground of "High Church" and "Ango-Catholic" Episcopalianism to the per-fect and integral Christianity of the

a special aid of divine grace, but which, none the less, I considered as a perfectly reasonable act, and one

Catholic, Apostolic, Roman Church.
"The justification of this process in a rational sense consists simply in this: that it is consequent and logical from the premises that God is; that the Godhead is in the Person of Christ that Christ has proclaimed and established a religion of doctrines and perpetual in a manner which is certainly

"The general conspectus is included within the terms of three theses: "First. Every rational and in-structed man ought to believe in

God. "Second. One who believes in God ought to believe in Christ and His revelation.

"Third. Whoever believes Christ and Christianity ought to be-lieve in the Catholic Church, whose centre of unity and seat of sovereignty is the Roman See of Peter."

A Wretched Slave.

Bad companions have ruined many unsuspecting boys and girls and older persons, too. Habits of tippling are formed by taking a social glass, and before one is hardly aware of it he is a drunkard. In the same way feasting on rich viands and rare desserts wil allure the appetite to indulgence until one becomes a glutton. And what can be more degrading than to live for eating and drinking? It is notorious that the love of liquor will make its victim idle and shiftless. He would rather sit in a saloon and tell profane and obscene stories than to be industriously engaged

in his trade or profession.

Nor is this all. Indulgence in night drinking and frolic robs one of strength, renders him drowsy and lazy and inefficiency. No wonder such a wretched slave of beastly appetite often comes to poverty and rags. family, alienates his friends and employers, and barters away his eternal soul to Satan. Oh the horrors of the poor drunkard's end both in this world The thought of it and the next! the path of Froude, Allies, Faber, and ever inviting young people to taste the ought to keep every older person from intoxicating bowl.

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. 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 for-bade 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 cases to be a day of rest and of religious observance; and Cathoics would do well to abstain from any thing calculated to lessen respect for it. Rut 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

It is not what we say but what Hood's Sarsaparilla does that tells the story of its merit. When in need of medicine remember Hood's Cures.

July. - Ave Maria

Hood's Cures.

Dys peysia and Indigestion.—C. W. Snow & Co, Syracuse, N. Y., writes: "Please send us ten gross of Pills. We are selling more of Parmelees Pills than any other Pill we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint. Mr. Chas. A. Smith, Lindsay, writes: "Parmelee's Pills are an excellent medicine. My sister has been troubled with severe headaches, but but these pills have cured her."

Toronto Testimony.

Toronto Testimony. DDAR STRS.—Two years ago I had a bad attack of Burdock Blood Bitters, and can truly recommend it to any suffering from this complaint.

MRS. CHARLES BROWN, Toronto,

"THE MONKS OF OLD."

Rev. J. S. Vaughan recently delivered a most interesting lecture in Lon-don on "The Monks of Old," Father Vaughan, who was cordially received, said there had been much misrepresenta tion among the English people as to the monks of old. This had been the case not merely in history—in books of various kinds, but in pictures or placards, in which there were the most gross caricatures of monks. They found the monks described and represented as excessively jovial, and spending "their time in eating and drink-ing," with heads as big as pumpkins and stomachs as large as if they carried a feather bed under their waistcoat. (Laughter.) Such representations were mere fictions or caricatures, and were rather intended to amuse people than to enlighten them as to the true character of 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. 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, sins and crimes. But they must not take the comparatively few who thus transgressed the law as the sample of the many who lived so devoutly by the law. They would not think of taking a drunkard from the gutter and pointing to him as a specimen of the Christianity of the present day, and therefore they should not take isolated monks, whose lives were not good ones, and hold them up as an illustration of the monks of old. (Applause.) INFLUENCE OF MONASTIC ORDERS

The lecturer then gave a sketch of the conversion of England, and the founding of the great monastic institu-tions, the ruins of which dotted the land. He described the lives of their inmates and their occupations, their cultivation of the land, which they frequently reclaimed from barrenness, 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. He quoted from various authors, most of them Protest ants, showing the influence for good exercised by the monastic orders, the esteem in which their work was held by these most distinguished men of letters of our own time. The extracts Father Vaughan read from the Protest-ant writers placed him during each part of his discourse on the best of terms with his audience, who repeatedly applauded the quotations.

One reason, said Father Vaughan. why the monks of old exercised such influence in this country and else-where was on account of the straightforward, honest and laborious characnext morning, fills his head with aches, his eyes with inflammation, his pulse with fever, his brain with deluplace with fever, his preves with trembling desire to imitate our Blessed Lord. ious orders were Kings, princes and members of royal families. forfeits his character, debases his brain and heart, disgraces and mortifies his 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 omething unworthy and something undignified. 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 mar-riage 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. 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 They did not appear to like the allusion to the Protestant marriages

taking place in a secular building. Sore Throat Cured.

DEAR SIRS,—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 it a fine medicine for sore throat, pain in the chest, asthma, bronchitis, and throat and lung troubles.

MARIA MIDDLETON, Bobcaygeon, Ont.

MARIA MIDDLETON, Bobcaygeon, Ont.

Can Recommend it.—Mr. Enos Bordbern,
Tuscarota, writes: "I am pleased to say that
DR. THOMAS' ECLECTRIC OIL is all that you
claim it to be, as we have been using it for
years, both internally and externally and
have always received benefit from its use.
It is our family medicine, and I take great
pleasure in recommending it."

Gored by a Cow.

A time celt pleasuring to Mr. Pater Lind-

A fine colt belonging to Mr. Peter Lindsay, of Nixon, Ont., was badly hooked by a cow. Two bottles of Hagyard's Yellow Oil cured it. This invaluable remedy should be in every house. It cures sprains, bruises; burns, and all pains and aches in man or beast.

Minard's Liniment for sale every. Minard's Liniment cures Dandrug