

Forward.

BY SUSAN COOLIDGE.

Let me stand still upon the height of life,
Mirth has been won, though much there is
to win;
I am a little weary of the strife.

Let me stand still, while, nor count it sin
To cool my hot brow, ease the travel pain,
And then address me to the road again.

Long was the way and steep and hard the
climb;
Sore are my limbs and faint I am to rest.

Behind me lie long sandy tracks of time;
Before me rises the deep mountain crest.
Let me stand still—the journey is half done,
And when less weary I will travel on.

There is no standing still! Even as I pause
The steep path shifts and I slip back apace:
Movement was safety, by the journey laws
No help is given, no safe abiding place.

No idling in the pathway hard and slow;
I must go forward, or must backward go!
I will go up, then, though the limbs may
tire,
And though the path be doubtful and un-
seen.

Better with the last effort to expire
Than lose the toll and struggle that have
been
And have the morning strength, the upward
strain,
The distance conquered, in the end made
vain.

Ah, blessed law! for rest is tempting sweet,
And we would all lie down if so we might;
And few would struggle on with bleeding
feet,
And few would ever gain the higher
height.

Except for the stern law which bids us know
We must go forward, or must backward go.
—Independent.

NEWS FROM IRELAND.

Wexford.

On April 25th, the funeral took place at Ennisceorthy of the late Most Rev. Dr. Warren, Bishop of Ferns, among those present being his Eminence Cardinal McCabe, the Most Rev. Dr. Woodlock, Bishop of Ardagh, and the Most Rev. Dr. McCormack, Bishop of Achonry. The chapter assembled after the obsequies, and the Very Rev. Dean Murphy, P. P., was selected to fill the office of Vicar Capitular of the diocese.

Kilkenny.

On April 19th, the Very Rev. Wm. Canon Brennan, V. F., Mooncoin, departed this life, after an illness of only one week. Born in Kilkenny, county Kilkenny, educated in St. Kieran's, Kilkenny, and subsequently for eight years in St. Patrick's, Maynooth, the deceased had made hosts of friends among the Irish priesthood. Such was the respect in which he was held by his fellow-priests of Ossory that it is well known, had he lived, he would, at the next election of Bishop for the diocese, receive a very large number of votes. The great number of priests (over eighty) who assisted at his funeral obsequies testified to the respect in which he was held, not only in his own but in the neighboring diocese of Waterford.

On April 24th, the nomination of Dr. Moran's successor to the See of Ossory, on his Grace's appointment to the Archbishopric of Sydney, caused considerable excitement, not only among the priesthood of the diocese, but among the people of both Kilkenny city and county. The lamented death of Canon Brennan, P. P., Mooncoin, who was named as the most probable to be appointed, rendered the selection exceedingly difficult, and speculation was rife as to the final result. The names mentioned after Canon Brennan's death were those of Father Michael Murphy, Professor, of Carlow College; Very Rev. Dean McDonald, P. P., V. G., who acted as Coadjutor during the illness of the late Bishop Walsh; and Very Rev. Canon Hennessey, P. P., Instigoyne. The result was announced as follows:—Father Murphy 18 votes; Very Rev. Dr. McDonald, 14, and Very Rev. Canon Hennessey, 3.

Cork.

The question of granting the presentment for the cost of the maintenance of extra police in Cork, came before the Recorder, on April 19th, the Corporation opposing it. The Recorder reserved his decision. But the people of Cork have made up their minds not to pay a farthing of the mulct until it is forced from them by the point of the bayonet. They will make it more expensive to collect the tax than to pay it out of the fund to which it is justly chargeable.

About fifty men who have been stationed in the West Riding for the past three years have, within a short period, been transferred to other counties and ridings—the peaceable state of the riding at present allowing the authorities to reduce the number of the Royal Irish to what it was some six or seven years ago.

Mr. William O'Brien, M. P., paid a visit to his constituents in Mallow, on Sunday, April 20th, and met with a reception that any man might well feel proud of. His fellow-townsmen turned out in all their strength to meet him. On his arrival, accompanied by Mr. Redmond, M. P., a procession was formed, and the two gentlemen were escorted through the central streets of the town, which were spanned by arches of evergreens and banners. A prominent feature of the procession was the now famous jennet which has been sold so frequently by the police to realize the Monanymy tax. Mr. O'Brien's address was eloquent and pungent, as all his speeches are, and Captain Plunkett and Mr. Trevelyan were handled pretty roughly by him. Mr. Deasy, M. P., addressed a large meeting at Kilbrittain, on the same day, at which the parish priest, the Rev. W. Murphy, presided. The resolutions adopted declared for legislative independence, condemned the manner in which the Land Act was being administered, and expressed admiration for the Parliamentary action of the Irish Party. Reference was made to Mr. Henry George's land theories, and the chairman expressed a hope they had heard the last of them.

Addressing the Grand Jury at the West Cork Quarter Sessions, on April 22nd, Mr. Ferguson, Q. C., the County Court Judge, congratulated them upon the very satisfactory state of the county. Notwithstanding the fact that the Knockree meeting was proclaimed under the Crimes Act, a vast crowd of people (estimated at 5,000) assembled, on April 20th, in the village, where, however, a large number of police, under command of two Resident Magistrates, had also taken up their position. A number of bands, heading contingents from the surrounding districts, came to the place of meeting, but on being warned of its having been proclaimed, ceased playing at

the request of the magistrates, and retired. Mr. Mitchell, R. M., warned the crowd to disperse, and on their hesitating to do so, was about to read the proclamation, when a deputation waited upon him, and asked permission for one of their number to address the people, advising them to quietly disperse. This Mr. Mitchell refused, and again warned the people of the consequences of their disobeying the proclamation. The deputation then retired to the committee-rooms of the local branch of the National League, and having passed a resolution condemning the action of the Lord Lieutenant in proclaiming the meeting, withdrew from the village, example being followed by the people who had assembled; and the proceedings thus quietly terminated.

Kerry.

A beautiful memorial cross has just been erected over the grave of the Rev. Father O'Callaghan, in Ford Cemetery, Liverpool. Father O'Callaghan was a native of Kerry, and was one of those devoted Irish priests, whose close attention to the discharge of their sacred duties in the unhealthy portions of the large English towns oftentimes means death. He contracted a fever, caught in attending a dying parishioner, in the parish of St. John, Kirkdale, in April, 1883. The memorial, which is the work of a young Irish sculptor—Mr. John Geraghty, of Bedford road, Bootle—takes the form of an Irish cross, and stands nearly thirteen feet high. The cross is of Irish limestone.

Limerick.

The relieving officer of the Limerick Union has been served with notices of eviction of Rev. Father Ryan, P. P., and Rev. Father Godfrey, C. C., who held land on Lord Cloncurry's property, in the neighborhood of Murroe. Rev. Mr. Godfrey took an active part in endeavoring to settle a dispute between Lord Cloncurry and his evicted tenants; and his proposed eviction, and also Father Ryan's, has caused considerable excitement in this district.

Clare.

We extremely regret to announce the death, on April 23rd, of the patriotic, single-minded, devoted Irishman, Mr. Michael G. Considine, at Ennis, in the 75th year of his remarkable life. He was a follower of O'Connell's, and to his energy is solely due the splendid monument to the Liberator, which stands in the Square of the town, and the Manchester Martyrs' Monument in Victoria Road. His presence was a very familiar figure in every great gathering in Ireland for half a century, when he usually appeared in the uniform of the Volunteers of 1822, and wearing a green bound felt bearing, once worn by O'Connell, and bearing a flag of the Volunteers. He spent the end of his life in comparative poverty, and many a man has been honored and rewarded by the people whose claims to National recognition were as nothing compared to Michael Considine's. He was a total abstainer: having taken the pledge from Father Matthew, he observed it unbroken all his life. The funeral of the deceased took place on April 25th.

Tipperary.

The guardians of the Thurles union have resolved, on all occasions, to take Irish goods in preference to any other. Every union should follow this example. Waterford, likewise, does everything it can in this way.

Justin McCarthy's son is mentioned as a possible candidate for Tipperary, in replacement of Mr. Smith with a "y." Mr. Henry J. Quinn, sheriff's deputy, and party attended at Ballinamona, near Ballygriffin, on April 16th, for the purpose of executing an ejection on the title at the suit of Mr. George Errington, M. P., against Ellen O'Neill, whose farm of forty acres (Irish) had some time since been sold for nonpayment of rent, but she was allowed to remain, we understand, as a permissive occupier. The ejection decree for permission was granted at the last Cashel January Quarter Sessions.

On April 21st, Anne Leahy, relict of Thomas Leahy, of Shanbally, died peacefully at the extraordinary age of 109 years.

Antrim.

On April 22d, Sister Mary Agatha Hassett, of the Presentation Convent, Cashel, and sister of Rev. Father Hassett, Belfast, died after a protracted illness.

On April 19th, Arthur Boyd, a tenant on the Bellahill estate, on his way to Carrickfergus with a horse and cart, was thrown out and killed. The deceased was one of the tenants on the Bellahill estate who recently bought out their own farms. He was unmarried, and lived with his mother on the farm. His age was about forty years, and he was much respected in the locality in which he lived.

Tyne.

On St. Patrick's Day a train, in which Mr. Davitt was travelling to Tyne, was fired at when passing Dunganon, and on April 24th, a boy named Grimes was charged with the offence. Two witnesses identified him as having fired the shot, but several others proved an alibi for him, and the magistrates refused informations.

The Nationalists of Drumquin are determined on having a great popular demonstration as soon as Messrs. Davitt, Healy, M. P., and Harrington, M. P., are in a position to attend one.

The work of registration continues to make steady progress in Tyne. The Whig fortress of Dunganon has been stormed at last. Deputations from the central associations in Omagh, having organized committees throughout the greater part of the county, proceeded to Dunganon. Having matured their arrangements, they attended at the Catholic churches, on April 20th, in order to give the necessary assistance for the satisfactory organization of the districts. Committees of efficient character were then formed at Coagh, Mountjoy, Clone, Tunnydonnell, Slaturry, Coalisland, Stewartstown, and Fegish. The priests and people seem in every instance to give the movement their most cordial encouragement and support.

Fermanagh.

At Ederny, an old woman named Barbara Muldoon, whose age was about four-score years, was evicted out of her little house last March. A kind neighbor took her in, and the eviction, the throwing out of herself and her little household goods, so affected the poor old creature that she took sick and died in about three weeks after the occurrence. The extreme "loyalists" of Fermanagh,

to judge from their local organ, the Fermanagh Times, got into a terrible fright on the announcement of Mr. T. D. Sullivan's recent lecture in Enniskillen on "The Songs of Ireland." The intelligent and tolerant organ referred to endeavored at once to stir up a bigoted party spirit. The Town Commissioners were requested to re-consider their determination to give the use of the Town Hall, because, said the Times, "there is quite enough excitement in the county at present, and a single spark might set it ablaze." The "Rev. John's" sheet pretended also to dread "a repetition of the Derry riots," as the natural sequence of Mr. Sullivan's "political harangue." No one, however, took any notice of this insane twaddle, and the lecture, at which the Very Rev. Dr. Birmingham, V. G., occupied the chair, was attended by a large and highly respectable audience.

Sligo.

The Thomas Sexton Branch of the National League, Colloony, held a special meeting on Sunday, April 20th, James McDonagh, president, in the chair. There was a large attendance of the committee and members present. Forty-five new members were enrolled. Sergeant Dolan and Constable Bruen put in an appearance. Their presence was objected to. They left the house and remained on the street taking notes.

The Sligo Champion, of April 26th, says:—We believe there are some Nationalists (b) who would require to be born over again ere they could be induced to act honestly, consistently, or decently. It will be worth the reader's while to examine the division lists of those who voted at the election of chairman at the Tubbercurry Board on Monday. Several Catholics went into the lobby with the little Captain, who hates them and their faith, and who traduced our noble-minded Thomas Sexton. The leaven of corruption has a strong hold of the minds of those traitors. Some of them sell their country for a whiskey license, others for employment as bailiffs, and the remainder because some trifling patronage is bestowed on them in the way of trade. The astute navy-captain thought to succeed in placing a Tory in the vice-chair by a wrong count, but Richard H. Devine laid bare the inaccuracy.

Mayo.

An inquest was held at Castlebar, on April 21st, into the circumstances connected with the death of a slater named William McDonagh, who was killed by a fall from the roof of a house on which he was working. The jury returned a verdict of accidental death.

Roscommon.

King-Harman and his supporters, the Orange magnificos of Roscommon, have determined on no less an enterprise than that of starting a local newspaper. The fact is that Boyle lacks an Orange-Tory organ, and, galled by the weekly rounds of literary grape and canister poured into them by the Roscommon Herald, the convent-scholar Colonel and his coterie contemplate establishing an opposition battery, to do havoc in the National ranks. The projected phenomenal print is to be named—or nicknamed the Constitutional.

A LADY WITH A GRIEVANCE.

New York Freeman's Journal.

"I think," writes a lady, of Chicago, Ill., "that a late article which appeared in the Freeman's Journal on 'Mixed Marriages' is likely to do harm, by prejudicing Protestants against a Church which is so intolerant of marriages with Protestants. All 'mixed marriages' are not unhappy. I am a Protestant married to a Catholic. I happened by chance to see your article, although my husband would not have shocked me by showing it to me. I wish to say that we are happy; all the children, except the two eldest, go with him to the Catholic Church. These two, since they have been able to talk with me on the subject of religion, prefer to go with me. I think my experience—one of many—of the happiness of some 'mixed marriages' ought to cause you to modify the expressions in your article."

Not at all, madam; the record of your experience only helps to prove what really needs no proof, that marriages of Catholics and Protestants result in most unhappy consequences. Do you imagine that your husband is happy when he sees his two children, baptized, we presume, in the Catholic faith, frequenting your conventicle—led thereto by your "reasoning?"

No doubt you promised on your marriage, that your children should be baptized Catholics. No doubt you, in keeping this promise, permitted them to receive instruction in the Catholic faith and allowed them to assist at Mass. But, all the time, you regretted that they were Romanists, and looked on the ceremonies at which they assisted as elaborate mummeries. When they asked you questions, such as every Catholic child asks its mother, you being honest, told them what you believed, but said you could not tell them what their father believed. They would have to ask him. You could not teach them the "Hail Mary;" it was not your fault; you meant, as you had promised, to let them become Catholics; but all the while, you wished that they would come over to your way of thinking. You never interfered with them; you never attempted to influence them, and yet your experience must have taught you that a mother's unconscious influence is terribly powerful. Its effect is evident on your two eldest children. The younger ones go to Mass with their father, because you and he both insist upon it. But they are more under your care than his; and the consequence can easily be guessed. The children will soon consider their mother's religion "good enough for them." And thus the offspring of a Catholic father will enter the ranks of Protestantism or indifference—probably the latter.

Our correspondent has enabled us to point a moral doubly. Here we have a mixed marriage at its best. A Catholic father who tries to make his wife and children happy; a Protestant mother, attached to her sect, but too honorable to interfere with the desires of her husband in the matter of the creed of the children. And what does this mixed marriage, under these good conditions, give? Results which the Church approve,

and which ought to make happy a father believing that the Church is the repository of divine truth, the only means of salvation, the only saviour of society? It is an easy question to answer.

The Catholic father sees the great gulf widening between him and his children. They come to look indulgently on his pious practices. The Sacraments, the life of his life, becoming more precious as he grows older, are nothing to them. Soon, when death takes him, there will be no child of his to pray for his soul, that the sins

"Done in his days of nature may be burned And purged away."

His wife and children may hang wreaths on his coffin and build a monument; but when other Christian and other suffering souls are remembered in the prayers of loving and faithful children, his will be forgotten. He can not blame the mother of his children. She has not broken faith; she has not spoken against the Church; she has commended its charity; she has found much to admire in the self-sacrifice of the Priests and Sisters. She has no vulgar prejudices. She does not believe, that is all! She can not understand how sensible people can adore the Real Presence. And she feels that her children must sooner or later come to their senses.

She does not object to the saying of the Rosary, but she can not encourage that sort of thing. The reading of a chapter out of the Old Testament seems much more reasonable to her. Finally, the father realizes that all the touching Catholic home habits, which he knew when a boy, must be abandoned. The children will soon choose for themselves—each the "ism" that suits his constitution. The mother does not hesitate to say that she thinks one religion is as good as another. Let the children alone; they are old enough to go or to stay away from church, as they choose.

Can a Catholic father, with a well-instructed conscience, be happy under such circumstances? Protestants, like our Chicago correspondent, will think that the causes of unhappiness we have enumerated are of a slight and sentimental kind. But martyr after martyr died for the Faith of which the Catholic party to a mixed marriage runs the risk of depriving his children. St. Peter and St. Paul thought no suffering too great in preaching it. St. Sebastian and St. Agnes gloried in the torments of their confession brought them. St. Francis Xavier and thousands of missionaries of yesterday and to-day dare hunger, torture, death in its most horrible forms, to preach and carry the Word to the Heathen. To save one soul, St. Francis de Sales would have given his life.

But here, from this "happy" mixed marriage, two souls have gone astray. They have denied the teaching of the Church, disregarded her sacraments and her practices. Good-humoredly, gradually, following their mother, who has perhaps amiably said to them over and over again: "One religion is as good as another!" The Christian father, under Diocletian, would have preferred a thousand times to see his children torn by the wild beasts of the arena, rather than to have them carelessly drop a grain of incense on the altar of a god, to show that "one religion is as good as another."

The Catholic faith is the same as it was under Diocletian; and it is as well under dying for to-day as it was in Rome when the Christians were given to the lions, as it was in Ireland when to be a Catholic was to be a pariah. If the preciousness of the gift of faith were only understood, there would be fewer mixed marriages.

We thank our Chicago correspondent for her letter. We have drawn conclusions from it which may further offend her; but we have given her the benefit of presuming that she has acted honorably. And we have shown that mixed marriages are worse than unfortunate.

Vital Questions!!

Ask the most eminent physician
Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always?

And they will tell you, unhesitatingly
"Some form of Hops."

Ask any or all of the most eminent physicians:

"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs, such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to Women?"

"And they will tell you explicitly and emphatically 'Buchu.'"

Ask the same physicians

"What is the most reliable and surest cure for all liver diseases or dyspepsia; constipation, indigestion, biliousness, malarial fever, ague, &c., and they will tell you:

"Mandrake! or Dandelion!"

Hence, when these remedies are combined with others equally valuable and compounded into Hop Bitters, such a wonderful and mysterious curative power is developed which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER II.

"Almost dead or nearly dying!"
For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, severe coughs, called consumption, have been cured.

Women gone nearly crazy.
From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.

People drawn out of shape from excruciating pains of Rheumatism.
Inflammatory and chronic, or suffering from scrofula.

Erysipelas!
Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact almost all diseases frail.

Nature is heir to
Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it,

this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

HOUSEHOLD LIBRARY!

The following books, in paper covers, will be sent to any address on receipt of price, by writing Thomas Coffey, Catholic Record office, London, Ont.:

General History of the Christian Church, from her birth to her final triumphant state in Heaven, by Sig. Pastorini. 25 cents.

The Rise and Fall of the Irish Nation, by Sir Jonah Barrington. 25 cents.

The Spanish Cavaliers, by Mrs. James Sadlier. 15 cents.

Legends of St. Joseph, patron of the Universal Church. 25 cents.

Life of St. Joseph. Translated from "The Mystical City of God." 25 cents.

The Invasion, a great Irish Historical Tale, by Gerald Griffin. 25 cents.

Canvassing, a tale of Irish life, by John Banim. 15 cents.

Bessy Conway, or the Irish Girl in America, by Mrs. James Sadlier. 25 cents.

Winifred, Countess of Nithsdale, a tale of the Jacobite Wars, by Lady Dacre. 25 cents.

Tubber Derg, or the Red Well, and other Tales of Irish Life, by Wm. Carleton. 15 cents.

Fardorough the Miser, or the convicts of Lisnamona, by Wm. Carleton. 25 cts.

Tales and Stories of the Irish Peasantry, by Wm. Carleton. 25 cents.

Valentine MacLuthey, the Irish agent, by Wm. Carleton. 25 cents.

The Emigrants of Aghadara, by Wm. Carleton. 25 cents.

The adventures of a Protestant in Search of a Religion, by Iota. 25 cents.

The Jesuits, by Paul Faval. 25 cents.

Heroines of Charity. Preface by Aubrey De Vere. 25 cents.

Life of St. Francis of Sales, Bishop and Prince of Geneva, by Robt. Ormsby. 15 cents.

Love, or Self-sacrifice, by Lady Fullerton. 15 cents.

The Story of the War in La Vendee, by George I. Hill. 25 cents.

The Straw-Cutter's Daughter, and the Portrait in my Uncle's Drawing Room, by Lady Fullerton. 15 cents.

Callista, a Tale of the Third Century, by Cardinal Newman. 25 cents.

Fabiola, or the Church of the Catacombs, by Cardinal Newman. 25 cents.

Life of St. Elizabeth of Hungary, by the Count de Montalambert. 25 cents.

Father de Lisle, or Tyburn and its Victim in the days of Queen Elizabeth. 15 cents.

Life of Dr. Doyle, Bishop of Kildare and Leighlin. 25 cents.

Duties of Young Men, to which is added Selections from Lacordaire's Letters to Young Men. 15 cents.

Catholic Christian instructed in the Sacraments, Sacrifices, Ceremonies and Observances of the Church, by the Most Rev. Dr. Challoner. 25 cents.

Life of Father Mathew, by the Nun of Kenmare. 15 cents.

Father Connell, a Tale, by Michael and John Banim. 25 cents.

Clough Fionn, or the Stone of Destiny, by Michael and John Banim. 15 cents.

The bit of Writin', by Michael and John Banim. 25 cents.

The Conformists, by John Banim. 15 cts.

The Boyne Water, by Michael and John Banim. 25 cents.

The Denounced, or the Last Baron of Crana, by John Banim. 15 cents.

The Ghost Hunter and his Family, by Michael and John Banim. 25 cents.

The Mayor of Windgap, by Michael and John Banim. 15 cents.

Peter of the Castle, by Michael and John Banim. 15 cents.

The Colegians, or the Colleen Bawn, a Tale of Garryowen, by Gerald Griffin. 25 cents.

Tales of the Five Senses, by Gerald Griffin. 15 cents.

Rose Le Blanc, an Original Tale, by Lady Fullerton. 15 cents.

The Inheritance, Translated from the French. 15 cents.

History of the Variations of the Protestant Churches, by Bossuet. 2 vols. 50 cents.

St. Thomas a'Becket, or the Peoples' Martyr, a legend of Canterbury. 15 cts.

The Confederate Chieftains, a Tale of the Irish Rebellion of 1641, by Mrs. James Sadlier. 25 cents.

The Castle of Roussillon, or Quercy in the 16th Century, by Mrs. James Sadlier. 25 cents.

Maureen Dhu, the admiral's Daughter, a Tale of the Claddagh of Galway, by Mrs. James Sadlier. 25 cents.

Lady Annabel, or the Recluse of Byland Forest, by Miss E. M. Stewart. 15 cts.

The Bridegroom of Barna, a Tale of Tipperary. 15 cents.

The Vicar of Wakefield, by Oliver Goldsmith. 15 cents.

The King and Cloister, or Legends of the Dissolution, by Miss E. M. Stewart. 15 cents.

The Poor Man's Catechism, or the Christian Doctrine explained, with Short Admonitions, by Rev. John Mammoth, O. S. B. 25 cents.

The Notary's Daughter, Translated from the French, by Lady Fullerton. 25 cts.

Short Tales and Parables for Little Children, by C. Von Schmid. 15 cents.

Life of St. Patrick, by Bishop O'Farrell. 25 cents.

Bertha, a Historical Romance of the time of Henry IV. 25 cents.

Life and Times of St. Bernard. Preface by Cardinal Manning. 25 cents.

Rome and the Abbey, a Tale of Conscience. 25 cents.

Treasure Trove, or he would be a gentleman, a Tale of the Irish Brigade, by Samuel Lover. 25 cents.

Characteristics from the Writings of Cardinal Newman. 25 cents.

Life of Christopher Columbus, by Rev. A. J. Knight, S. J. 25 cents.

The Vessels of the Sanctuary, a Tale of Normandy. 15 cents.

S. Chadwick, of Arcadia, Wayne Co., writes: 'I have had severe attacks of Asthma for several years. I commenced taking Dr. Thomas' Electric Oil. The first dose relieved me in one hour. I continued taking it in teaspoonful doses for a few days, and have not had an attack of it since, now nearly one year.'

Try our WINTER FLUID, the best remedy for chapped hands, etc.

Surgery in rear of Store.</