Sacred Heart Review

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LXXXVI.

We have seen that in France, dur ing the latter part of the reign of Henry II., and during the reigns of his three sons, Francis II , Charles IX. and Henry III., a space of about thirty five years, not only Civil war between the two religions, but assassination and masacre, were the order of the day. We have seen that the Catholics, being comething more than three times a numerous as the Protestants, appear, on Dr. Fisher's estimate-to have massacred about 35 000 Huguenots. while the Protestants appear to have massacred about 8 000 Catholics. This hideous emulation, therefore, turns out thus far unfavorably for the Cathlics, by about 11,000 victims. If anybody says 14,000, I will not reclaim. On the other hand, during this time the Catholic massacres were massacres simply, attended by no protracted tor-ments. It was not so with the Protestant massacres of Catholics. The Calvinists seem seldom, if ever, to have tortured the lay Catholics whom they murdered, but there seems to have been no limit to their cruelties towards priests and monks. Read Cardinal Bellarmine's complaints, and the ghast-ly instances that he adduces. Cardinal Guise, at the Council of Trent, some nine years before St. Bartholomew's stated that the Protestants of France, within a few years before, had done to death, by protracted tortures, three thousand monks and secular priests, because they would not abandon their As this accusation was religion. raised in the face of all Europe, and does not appear to have been contradicted, and as Cardinal Bellarmine's allegations, which he gives only as in-stances that had come to his particular knowledge, fully agree with it, I judge that we are not at liberty to reject it

I think it will hardly be disputed man in slow agony than by the butchery of ten men in hot blood. If this is so, the Catholics, notwithstand ing their eleven thousand victims excess, are likely to fall short in the palm of infernal cruelty. It passes rather to the Calvintsta The present writer is a Calvinist, and a decided Calvinist but he is very thankful that he was not a French Calvinist of those days, for what reason has he to suppose that he should have done differently from his breth ren ? I do not know that we can ac cuse the Lutherans, for although I be lieve there was even then a certain number of Lutherans in northeastern France, I do not learn that they were infected with the fierce fanaticmuch ism of the Huguenots. I judge them to have partaken rather of the more moderate temper of their German brethren. The seed of St. Bartholomew's was

planted in the massacre of Vassey, ten years earlier. Johnson's Cyclopedia says that the Duke of Guise recommenced the civil war against the Pro testants in this massacre. This is not Guizot's statement, nor Froude's. Guizot wavers, but Froude, who certainly will not be suspected of favoring the Catholics overmuch, puts the blame explicity on the Calvinists, although they were the victims. Froude is very poor evidence against the Catholics, but for that very reason excellent evi-dence for them. I will give his statement.

The great Dake of Guise, in whose

less they could do this speedily, while zeal was yet fresh and flaming, there was small chance that they would ever be able to do it at all. Without, therefore, assuming the French Protestants to have been in themselves any more disposed to sedition than the Catholics, we can easily see how they were more inclined to rebel against a king of the hostile religion than the Catholics against the king of their own religion, give th and how they should be more impatient, in the uncertainty of their new enter-prise, than the Catholics, for whom atience was the most effectual weapon The next step towards St. Bartholomew's was the murder of the Duke o Guise, not the cause, but the innocent occasion, of the bloodshed of Vassy. As the Huguenots were determined to suffer no Catholicism in France, so the League, of which Guise was the head, was equally determined to suffer no Protestantism. Between these two ex tremes lay the great body of the indif-ferents, and of the moderate Catholics, of which last the illustrious Chancellon Hospital was the representative. Guise, although the head of the League, was too great a man to be the slave of his feelings. He could see plainly that the extermination of Calvinism from France was virtually im-possible. If the Protestants would accept a regulated freedom of worship, and eligibility to civil trusts ; would consent that the Huguenot heir should become a Catholic ; and would definitely abandon all thoughts of suppressing the Church, I can hardly suppose but that Guise, in his large statesmanship, would have consented, although perhaps his party would have b

strong for him. Be this as it may, he was the head of the League, and therefore, in the eyes of the Calvinists, was the incarnation of everything they hated. They thirsted for his blood, and they soon had it. His assassination is the second step towards the great massacre. The third step was the accusation

raised, and firmly believed, by the younger Guise and his house, and by that the instincts of humanity are the League, that the assassination of more outraged by the murder of one the great Duke was plotted by Coligni, head of the Protestant interes while Henry Bourbon wasyoung. Coligni protested, and I think with truth, that he had known nothing of the plo of the assassin Poltrot, who, from a fan-atical Catholic had become an equally fanatical Protestant, and who waylaid and shot the great Dake. Yet, as i was shown that Poltrot had spread everywhere among the Protestants the rumor of his intended deed, as it was acknowledged that Coligni had used him as a spy, and had furnished him with the money and the horse which enabled him to commit the murder, it is not strange that the Catholics were convinced that the Admiral was an ac cessary before the fact. Coligni seemed determined that they should believe this, for he openly declared to them that he viewed the murder of Guise as an unspeakable benefit to religion, and

exulted in it, passing by the immedi ate instrument, as a wonderful inter position of God in favor of the true alth. What did the Huguenots generally

say ? CHARLES C. STABBUCK.

12 Meacham street, North Cambridge, Mass.

FAMILY PRAYERS.

A Pious Custom Which Should be Genral Among Catholics.

Formerly the pious custom of saying the daily prayers together was very generally observed in families ; but in ory, "vation character, remarks Guizot, as in that of all the other great Frenchmen of that time, of both religions, good had to contend strongly with evil, without souls." of being finally overcome by it, was keep up the practice of family pray-passing, on March 1, 1562, between ers, for it is really one of the most Paris and his province. As it was a efficacious means to preserve the spirit foculual day he are the spirit focult of the spirit of God. We should, especially, give testimony of Christ in words, by joy-fully and courageously professing our faith in, and our adherence to the one festival day, he stopped at Vassey, not of piety, to keep faith alive, and even True, Holy, Catholic and Apostolic Church. Whenever an occasion de-mands, we should unhesitatingly and to preserve the spirit of union in the home circle. The labors and cares of the day are at an end; the shades of night surround the earth and invite to fearlessly guard and defend the honor of our holy Church. To remain a Christian and to be a coward, to be repose; the hour is favorable for the Christian family to join in prayer. long to Christ and to hide the light of What a charming spectacle to behold faith under a measure, are contradicthe whole family united in this action ! tions. Our Lord distinctly tells us We can see them in imagination, kneeling before the crucifix and an "He that is not with me, is against me." (Luke 11, 23.) and "he that image of Our Lady, the father and mother, the venerable grandparents, shall be ashamed of me and of my words in this adulterous and sinful the children and servants. The father generation, the Son of man also will or mother says the prayers aloud, the e ashamed of him when he shall come other answer, thus imitating the choirs in the glory of his Father and his holy of blessed spirits; and their prayers making faces at the people, for which are carried up by the angels as a sweet they were pushed and thumped by big incense to the Lord. Then, having ngels." (Mark. 8, 38) Not only in words, however, must w angels. give testimony of Christ, but also in boys of the Huguenot congregation. made a commemoration of all the faithworks, by leading an exemplary life. They raised a cry, and, before the ful departed, especially of those of their What St. Paul in the name of all the Dake could learn anything of it, some own family circle, all retire in silence apostles, said of himself, should also be to take that repose which seldom fails said of every God loving Christian. ants had been cut down by the Dake's to visit refreshingly the peaceful con-"And I live, now not I; but Christ liveth in me." (Gal. 2, 20) Christ This simple and brief outline of what church and stopped the massacre, but the flame of excitement spared the pious reader some of the beneficial must live in us, by our entertaining His sentiments, and following His example. We must imitate Christ in results that are calculated to flow from our thoughts, in our words, in our actions, and in our whole life. Christ must five in us, by our conscientiously the practice. Prayer made in com-Ranke's narrative, as I understand mon reminds a person of his principal it (and I was surprised to see this view duty here below, that of adoring God. avoiding sin and the proximate occa-sions of sin, by faithfully performing the duties of our state of life, and of our holy religion. Christ must live in Solitary prayer is often made with less represent the Huguenots, through all care and earnestness : sometimes it is this time, as peculiarly disposed to hurried over or shortened; occasionalsudden rebellion. Froude makes them ly it is quite forgotten. When the out at least equally inflammable with whole family are accustomed to join us by our imitating the divine proteout at least equally inflammable with whole family are accustomed to join their rivals. Guizot, although, as a regularly in this devotion, such faults French Protestant, he does not, like are in a great measure, if not alto-Ranke, emphasize the provocations gether, removed. There is in this type, in our being meek and humble of heart, in our being obedient and peace-loving, in our being chaste and Ranke, emphasize the provocations gether, removed. There is in this peace-loving, in our being chaste and guren by the Huguenots, says nothing union of the members of a family, at the feet of a crucifix or r picture, a by our entertaining true sentiments of Christian charity towards our neightor, by our offending none, angering none, insulting none, reviling none, mathematical data and this contented the non-store the part of the nobility, and these again gathering together for a common purcursing none, hating none, working no evil, but wishing all good, and dopose each evening is calculated to have house. They accept d toleration as a the most happy effects on the family mere makeshift, but their hope was itself. When the father and mother ing good to all, whenever we can. If we thus we tuifill Christ's command.

does it not inspire feelings of greater respect? If some have been grieved and vexed during the day by any of these thousand and-one little miseries that may disturb peace and harmony anywhere, will they not be disposed to forgive and forget when, at the foot of the crucifix, they repeat : ' Forgive us our trespasses, as we fore that trespass against us?" He that has fallen into ain, will he not be disposed to repent of it when he 21) makes his short examination of conscience at night, and joins in the Con-

サテリンク語のアンマ シュレットリークの後、キームのシットリーの

iteor and the Act of Contrition ? Fathers and mothers, and other heads of houses, will be doing much for their own souls and for the souls of those under their care by introducing and maintaining the custom of family prayers. It is generally difficult, often impossible, for the family to meet for morning prayers; but in the evening there is seldom any difficulty. All that is required is the good will of the father or the mother. If the family cannot be assembled immediately be fore the hour of retiring, let prayers be said just after supper, or at any other convenient time. It is not necessary that the prayers should be long ; let them consist sim-ply of the "Oar Father," the "Hail ply of the Mary," the "Creed " a short examination of conscience, the "Confiteor," the "Acts," and the prayer of St. Bernard to the Blessed Virgin. These prayers will not take ten minutes, and when said with devotion and attention, they will be more readily and more abundantly heard by God for being offered in common. "If two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by Father who is in heaven. For where they are two or three gathered together in My name there am I in the midst of them. St. Matt., xviii., 19, 20)-Catholic Columbian.

FIVE . MINUTES' SERMON.

Sixth Sunday After Easter.

"OUR TESTIMONY FOR CHRIST."

'And you shall give testimony." (John 1 That which our Divine Saviour fore told to the apostles in these words "And you shall give testimony" was afterwards fulfilled in a most glorious manner. In obedience to the divine command, the apostles went out into the whole world, and gave testimony of their Lord and Master-testimony in words, by the preaching of th gospel, testimony in acts, by their angelic life, testimony in suffering by the sacrifices they made for Christ, testimony in death by their bloody martyrdom. In a similar manner, we must also show ourselves as true disciples, by giving testimony of Christ in words and deeds and sufferngs.

We must give testimony of Christ in words. You may not be called, like Saints Peter and John, to take the staff in your hands, and, in apostolic missions, to traverse foreign countries and preach the gospel to pagan nations. nevertheless there are many oppor-tunities for instructing the ignorant admonishing the sinner, comforting the sorrowful and leading the stray sheep back to the fold of the Divine Shepherd. You will find these oppor tunities in your surroundings, an your friends, and in your families. Do not neglect these occasions, but try when it is possible, to gain souls for Heaven. "This is the most divine of all divine works," says Pope St. Greg-"to co-operate in the sal n of souls." To do this this. means to rejoice our Lord and His angels, to give great happiness to cur

rue serval

by our lives. Thus the spostles have THE PRIEST AT THE DEATHne, and the saint imitated them, and for us there is no way of entering

Heaven except by giving testimony in the works of our infidelity and low for Jesus. For our Lord said, every one that saith to me Lord, Lord shall enter into the kingdom of heaven, but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." (Matt. 7,

And lastly, we must give testimony of Christ by our willingness to accept offering from the hand of God. Take for instance, the apostles, for the love of Jesus, how willingly did they not relinquish their homes, their families, everything that was near and dear to them. See how their lives were consumed by apostolic zeal, in untold trials, sufferings and persecutions. How gloriously did they not stand the test of their love for Christ by martyr-Although we may not be asked to drink so bitter a chalice as did the apostles, yet we cannot escape all the tribulations, contempt and scorn of the world, pains and sickness of the body, sorrows and affictions of the soul, mis fortune in our undertakings, misfor tune in our family, and many other evils :- for these are the thorns that will strew our pathway through life. My dear Christians, accept these trials with resignation, bear them patiently for the love of your divine Master. Ah ! here you have the best opportun ity of giving testimony of Jesus, and of showing to the world that you love Him above all things. If God grants you the power of working miracles, He upon you something great, estows says St. Chrysostom, but not so great a distinction, as by sending you crosses and sufferings : For by the power of miracles, you become a debtor to God, but by suffering, God becomes indebted to you, for, according to His promise, He must give us, as a reward, the eternal crown of victory. Consoling words, indeed, of so great a doctor of the Church! We should deeply imprint them on our memory, e encouraged to suffer for Jesus, and

thus to give testimony of our love, to make satisfaction for our sins, and to gain the eternal reward in Heaven. In conclusion, my dear Christians let us follow the example of the apostles, and with a joyful and self-

acrificing spirit, give testimony of Christ, by words, actions and suffer On all occasions let our conings. versations show that we belong to Christ, and that we consider it the greatest honor to believe in the holy gospel, and to be members of His holy Church. Let our lives give testimony that the spirit of Christ lives in us, and brings forth the fruit of virtue. Let patience in sufferings and persecution be for us, the glorious victory, by which we can conquer the world and its bitter woes. Happy indeed, if we thus live with Jesus, die with Jesus, be His in life and in death, for then only shall we reign with Him in the

eternal mansions above. Amen.

IMITATION OF CHRIST

Following Christ, and Despising all the Vanities of the World.

1. He, that followeth me, walketh ot in darkness, saith our Lord. John, viii. 12) These are the words John, viii. 12) of Christ, by which we are admonished that we must imitate His life and man ners, if we would be truly enlightened and delivered from all blindness of neart.

Let it, then, be our chief study to meditate on the life of Jesus Christ.

therein a hidden manna.

BED. Colonel Hughes, C. B., read a paper " Definitences as Regards the Faith," before a meeting of the English Church Union, recently, an ex-tract from which we here append, feeling assured that this Protestant testimony to the comforting effects of the last sacraments upon the dying will be appreciated by our readers. I Hughes is speaking, herein, Colonel of his own personal experience in the British army. We believe that it was Dr. Oliver Wendell Holmes who gave sim ilar testimony, once, to the resignation which marked the dying Catholic, as compared with the person of any other or of no creed. Here are Colonel or of no creed. Here are Hughes' words on this point :

or of no creed. Here are Colonel Hughes' words on this point : A." The military medical officers have often asked me the question : 'Why is it when a soldier is in hospital and at the point of death, that they always find that the visit of the Roman (sic) priest has, medically speak-ing, been of benefit to the patient, whilst that of the Church of England chaplain mearly always has the contrary effect?" The ex-planation is a very simple one. Whatever we may think of the Roman system, it yet has this great merit, that the members of that communion have a definite belief in grace through the sacraments, and so when the priest has to apply the sacraments to the dying soldier, the man receives them natur-ally as the expected remedies for the needs of his soul. So the priest's visit leaves him calm and expecting the great change with a quiet confidence. This the doctor recog-nizes by a quiet pulse and lowered tempera-ture. But the Church of England soldier, probably no worse morally than his Roman Catholic comrade, has generally made little, if any, use of the means of grace offered him by his Church; has not troubled himself to think of sin as something to be confessed and atomed for, and has seldom used the sacra ments or thought of their definite meaning for himself. The man is filled with fear about the unknown, and anxiety whether in the short time of life that remains there is hope of peace through the ill understood and unaccustomed means of prayer, confession and Communion. No wonder the doctor finds him feverab, and worse rather than better in health." The difference between the true The difference between the tru

which is the Catholic Church, Church, and all other "sects," "congrega and " communions," is that, while they are fine, easy churches to live in, the Catholic Church is the only one in which there is found consolation and happiness in the dread hour of The quiet which descends death. upon the sufferer after the priest has een with him is only the reaction upon the body of the peace of mind and soul which the worthy reception of The Angthe last sacrament induces. lican Protestant Church, which imitates the Catholic Church somewhat closely, and which, in fact, calls itself the Anglican "Catholic " Church, can not give to its " priests " that power to so comfort and quiet the dying sinner that even the medical attendants are sensible of some change which, if they themselves are not Catholics, they find it impossible to account for. Only Catholic Church possesses ne real that power. Oaly she received it from Christ Himself.-Sacred Heart Review.

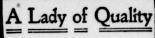
A SPLENDID GIFT.

Michael Cudahy of Chicago has subscribed \$50 000 to the Catholic Univer-sity of America, which is established in Washington, D. C. The tender of the gift was made to Archbishop Keane, who was appointed by the Pope to rais funds for that institution.

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MAY 26, 1900.

OUR BOYS AND GIRLS.

When I Was a Boy.

When I Was a Boy. Up in the attic where I slept When I was a boy, a little boy, In through the lattice the moonlight crep Bringing a tide of dreams that swept Over a low, red, trudle bed, Bathing the tangled, curly head, While the moonbeams played at hide and seek

seek With the dimples on the sun-browned che When I was a boy, a little boy !

And oh! the dreams, the dreams I dreame When I was a boy, a little boy ! For the grace that through the latti streamed Over my folded eyelids seemed To have the sift of prophecy.

Over my tolded systems secure. To have the gift of prophecy, And to bring the gliupses of time to be When manhood's clarion seemed to call-Ab, that was the sweetest dream of all, When I was a boy, a little boy!

I'd like to sleep where I used to sleep When I was a boy, a little boy! For in at the lattice the moon would peep. Bringing her tide of dreams to sweep The crosses and griefs of the years away From the heart that is weary and faint day.

day ; And those dreams should give me b.

again A peace I have never known since then-When I was a boy, a little boy !

How Butterflies Sleep.

-EUGENE FIEL

which guides the frail butterflies t safe and comfortable a sleeping pl for should a storm arise the slen grasses bend in the gale, and the bu lies are rocked as if in aerial cras If the butterflies rested on shrub trees, a blow from a leaf flappin and fro in the wind might injure t very seriously.

is also interesting to know when they settle down for a nag butterflies fold their wings tightly gether that the bright colors may attract the attention of some hu bird with a weakness for butterfli supper.

Ruskin's Advice to Young Peop Ruskin's Advice to found to build to build to build to build to build the set of the set however slight they may be, you better make some patient effort t rid of them. Therefore, see th day passes in which you do not yourself a somewhat better crea and in order to do this find ou what you are now. If you not dare to do this, fin why you do not dare, an to get strength of heart enough yourself fairly in the face in m

well as in body. Always have two mirrors of toilet, and see that with prope you dress both mind and body

them daily. Preparing a Speech. Though it is true, as the pays, that "the poet is born, not yet it is also true that the gre

both born and made. boasted to Tennyson that in re poem of his he could always p those lines which wrote the from those which had been elal Being asked to illustrate his dis ation, he quoted a line ; who the poet remarked :

"I smoked a dozen pipes o line before I gave to it its form.

As with poetry, so with orate

far from Paris, to hear the Mass. They Calvinists had built their temple right alongside of the church, doubtless, says Froude, to plague the Papists. They too, had a service then, and were ssnging Marot's psalms at their loudest so that nothing could be heard in the church. The Dake at length sent a courteous message, begging that they would suspend their psalmody for a quarter of an hour, by which time the Mass would be over. Theretime the Mass would be over. upon, says Froude, they began bel-lowing louder than ever. Some lads of the Dake's train strolled over to the open doors of the temple, and began forty or fifty of the unarmed Protestmen-at arms. Learning what was science. passing, Guise rushed out of the throughout France, and the war re-

taken by the great Protestant writer) by the mutinous branch of the royal to force their religion on the who's are thus exercising a species of priest ments in all things, then, and then define their con at the point of the sword. Un- hood in the midst of their children, only, shall we give testimony of Him grace of God.

very little affected ; because they have not the spirit of Christ.

He, however, who would fully and feelingly understand the words of Christ, must study to make his whole life conformable to that of Christ.

void of humility, and consequently displeasing to the Trinity ! In truth, sublime words make not a man noly and just ; but a virtuous life

maketh him dear to God. I had rather feel compunction, than know its definition.

If thou didst know the whole Bible by heart and the sayings of all the philosophers, what would it profit thee without the love of God and His grace? Vanity of vanities and all is vanity, besides loving God and serving Him

alone This is the highest wisdom ; by despising the world to tend to heavenly kingdoms.

4 It is vanity therefore to seek after riches which must perish, and to trust in them. It is vanity also to be ambitious of

nonors, and to raise one's self to a high station

It is vanity to follow the desires of the flesh, and to desire that for which thou must afterwards be grievously punished.

It is vanity to wish for a long life and to take little care of leading a good life.

It is vanity to mind only this present life, and not to look forward to those things which are to come.

It is vanity to love that which passeth with all speed, and not to hasten thither where everlasting joy remains. 5. Often remember the proverb : The eye is not satisfied with seeing, nor is the ear filled with hearing .-Eccles 1. 8.

Study therefore to withdraw thy heart from the love of visible things and to turn thyself to things invisible. For they, who follow their sensuality, defile their conscience and lose the

But it happeneth that many, by the frequent hearing of the Gospel, are very little affected; because they have not the spirit of Christ. He, however, who would fully and eelingly understand the words of Dhrist, must study to make his whole ife conformable to that of Christ. 3. What doth it avail thee to dis-ourse profoundly of the Trinity, if hou be void of humility, and conse

of a beneficial medicine. "Catch the opportunity." By taking Hood's Sarsaparilla now you may build up your health and prevent serious illnees. THE BEST should be your aim when buy ing medicine. Get Hood's Sarsaparila, and have the best medicine MONEY CAN BUY.

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the Oid Elms." She says tha members a delightful visit f She says tha Summer, when he spent mos time describing President Thi ner of entertaining his guests Summer told every smalles the arrangement of the ta were the guests : how they we how Madame Thiers conver how courteous her husband' was towards her; and how dent at the close of the dinner his guests around him as he the sofa in the salon, and reh speech he was to make the in the French Assembly.

"Thus," said Mr. Sumner, advantage of any suggestio cism that might be made gave his speech to the public

An Emperor Who Wished Monk. A beautiful story is told of

of Germany. Being desirou more perfect life than he possible amid the distraction a resolved, like many and Catholic king and some Pontiffs, to leave his throne himself in a monastery. secretly to the religious h Nannes, in Verdun, he beg sion as a postulant. Abb solemnly assembled all his chapter, and cailing the cant before him demanded authority : "Are you re even unto death ?"

"I am sir," answered He "And I hereby received tinued the abbot, "into th my religious. I will ans salvation of your soul if to fulfil all I enjoin upon y

"I swear obedience," the King. "Then," rejoined the

my will that you resume ment of the German Empi was done. -Catholic Deaf

Costly Apron Worked by of Scots, While Awaiti at the Block.

There has recently con