## THE CATHOLIC RECORD

1899.

Holiness, Leo XIII.

This truth they themselves

even pronounce the name of Jesus in a

spirit of faith without the Holy Ghost. It is true they co-operated of their own

free will with God's graces, and thus

merited an ever-increasing out-pour-

ing of His favors in this life and eter

nal glory in the next. But they were

deeply penetrated with the truth of the

great Apostle's words when he said : "By the grace of God I am what I

am; and His grace in me hath not been void." And even though they had

labored more abundantly than others,

In the saints, therefore, we praise and

glorify God who has done such great

things to men ; who has shown forth in

them His mercy, His love, His generos-

ity, His sanctity, His power to lift up the needy from the dunghill and make

them sit with princes, even with the angelic princes of the heavenly hier-

ness of his servants, and that is why all

pirations are too often clouded.

by Him kings reign and that of Him

are ordained the powers that be, and

that if He humbles a nation for its cor-

rection He can also raise it up again.

grace of God with me.

they could say with all truth :

, but the

archy.

"Yet

## Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER XXXI.

Any one who will consult the American Ecclesiastical Review for February, 1899, will find there in the original Latin a decree of the Holy Roman and Universal Inquisition, of which the Pope himself is Prefect, authorizing Roman Catholic confessors in the East, "where it can be done without any scandal," to absolve in extremis members of the separated Oriental communions, without agitating their minds by controversies over points at issue be-tween their churches and the Holy

Could any such decree be issued in favor of Protestants? Assuredly not. The farthest point of concession allow able (and even this not directly authorized) may be viewed as marked by an incident reported by Sainte Beuve, in his Histoire de Port Royal. In the seventeenth century a Jesuit of Antwerp, being appointed to attend the last hours of a Protestant soldier condemned to be shot for some breach of discipline, and having satisfied himself that the soldier was a Protestant in good faith, did not deem it expedient to speed the half-hour left the prisoner arguments beyond his reach over the points at issue between the two re ligions, but contented himself with isting the man to make various acts of faith and love, read to him the 17th chapter of St. John's gospel, and after death solicited the prayers of the faithful for him as presumably one of the holy souls in Purgatory. The Jan-senists were greatly scandalized over this behavior, but Catholics at large seem to have been greatly edified, while neither from his General nor from the Apostolic See did the Jesuit receive any marks of disapprobation, but rather of approval.

Observe, however, the priest did not give the dying Protestant a sacramental absolution. Indeed, the soldier could hardly have solicited it without ceasing to be a Protestant. Nor did and uniquely the expression of Christ the Jes him. Private Masses, as Lehmkuhl de fines, are permissible for the souls of ons who have died out of ecclesias tical communion, provided the cele-brant has special reasons, over and above the general presumptions of charity, for believing that the deceased has died in a state of grace. Thus Cardinal Newman said a memorial Mass for Charles Kingsley, whom he believed to be a sincerely good man, and whose rather wild attacks on Roman Catholicism Doctor Newman with good reason imputed principally to a fault of temperament. Yet of to a fault of temperament. Yet course the Church allows no public celebrations in such cases.

Now what is the ground of this vital difference betwoen the treatment of Oriental Christians, and of Protestants?

It is owing to a vital difference in their respective positions. The East-erns have undoubted orders. The Protestants have, in general, quitted the episcopal succession, and as for the Anglicans, to say nothing of the Apostolicae Curæ, their orders have from the beginning been regarded by almost universal Roman Catholic opin ion as void. Again although varying as to grounds and definition, the Easterns one and all acknowledge the Primacy of the Universal Church to be roperly inherent in the See of Peter.

not protest, and separate in protesting, without quitting the common founda-tion. Such breaks have happened, are happening, and doubtless will happen Protestantism, however, is a breach, not accidental, but fundamental, not Recommended to our Prayers by His

temporary, but in its nature final. When, therefore, Catholics use the phrase "converted to Christ and the Church," they are far from setting up American Messenger of the Sacred Heart. the Church as a distinct and independ-ent authority. They simply mean that while there may be a genuine conversion to Christ before there is any The Holy Father desires before he dies to give his children one more intercessor in heaven, to place upon the altars of the Church and present to the veneration of the faithful one more of adequate knowledge of the Church and her ministries, there can not be a conthose remarkable personages whom God raises up from time to time to be version to the fulness of Christ. Any other conversion is inchoate, meagre, models of virtue, marvels of sanctity, precarious, detached from the organic life of God's people, not sustained and developed by the means principally apdoers of mighty deeds in the cause of truth and justice. The heavens show forth the glory of God, the earth is His footstool, nature pointed to nourish it, constantly in danger of being wasted and split. When, therefore, Catholics speak of "conversion to Christ and the power and wisdom. But nowhere do His divine attributes shine forth more Church," they simply mean what St. Paul means when he says that the Church is "the fulness of him that filleth all in all." The Church is not splendidly than in the life of a saint. As living beings surpass inanimate matter, as the moral order surpasses the physical, so Christian sanctity, held to be a separte object of allegiance, but to be the concentrated and consumdivine in its origin, supernatural in its operations is far more sublime than mate expression of Christ's life in the anything that nature can produce. In honoring the saints, we honor

world. Therefore, on the one hand, the Church condemns the teaching : "Grace is not given out of the God, for we know that all their virtues and all their holiness were the gifts of Church :" on the other, she teaches : God. clearly discerned, and hence they were " Out of the Church there is no salvaalways humble even amid the praises tion." Beyond the soul of the Church absolutely none ; beyond the body of of men. In the words of the Queen of the Church such a precarious and stunted spiritual life as she is not called Saints, they were always saying: "He that is mighty hath done great things to me; and holy is His name." to recognize in her official action and For they well knew that they could not

in her solemn prayers. Now, if Bishop Mallalieu, or any others, in speaking of a "conversion to Christ and Methodism," mean the same, they doubtless are not guilty of making Methodism co ordinate with Christ. Yet, why then should they censure as arrogant the Roman Catholics for demanding "conversion to Christ and the Church ?" In such a case both Rome and Methodism would occupy essentially the same position towards Protestantism at large. Each would maintain itself to be specifically

uit celebrate a public Mass for Private Masses, as Lehmkuhl de there is only meagerness and comparative spiritual ineffectiveness. What, then, becomes of that equal fellowship which Methodism boasts of cherishing with all Christians, meaning, however, simply all Protestants? Rome does no profess such an equal fellowship. Methodism professes it and then uses a phrase which either shuts it out or els s pure sectarian blasphemy.

generations shall call them blessed This real though slightly disguised claim of Methodism to be the perfec The beatification of Joan of Arc Christianity, explains how it is that would be most opportune at the presthe Methodists so commonly, as for in-stance, in India and South Africa, ent time. She comes before the modern world dazzling it by her heroism, wineither evade or refuse outright all limitations of their activity on the ning it by her sweet maidenhood, call-ing forth the admiration of Catholics ground of comity with other Protest-ants. In view of this their constant and non Catholics, Frenchmen and Englishmen. She is the ideal and

complaints about " the arrogance and pushing proselytism" of Rome sound rather strange. I next propose to consider Methodism

on the political side. Charles C. Starbuck. Andover, Mass.

THE CRUCIFIX. A BOOK OF MED-ITATION. perity to her country.

The Crucifix is at once a book of neditation, a help in suggesting motives for true sorrow for sin, courage to face difficulties, and to bear our calling an ecumencial council as prop-erly belonging to this. On the other enable us to say, "Not se I will et their difference but as Thou wilt." A curious and of her. striking incident is recorded in connection with the impiety of men during the French Revolution. Some young men, having come into church, it. Furthermore, the Greeks agree and seeing people going to confession, throughout with Rome in faith, and it was suggested that, for a joke, one of them should pretend to go to con-fession. The idea was fully approved, and one was appointed. He knelt in the confessional and he commenced in this sort : "I have cursed God, and will do so again. I have given up all religion, and don't care a straw for all its teaching," etc. The priest quietly listened, and then moved, one cannot help thinking, by the Holy Spirit, said : 'For your penance obtain a Crucifix, place it on a table, kneel before it attentively for a minute, look at it, and then say, 'He died for me, and I don't care a straw for Him.' The young man's friends were delighted armor with her white banner of Jesus and insisted on him doing his penance. and Mary in one hand, her drawn They procured a Crucifix made him kneel as ordered, and bid him repeat the words. He began, "He died for me, and I-." Here he stopped but his friends urged his going on. He did so, but, to their bewilderment, it was to say, "Yes, He did die for nothing here below escapes His allme, and I will never sin against Him doe again." Hc then arose and rushed away from his companions, and never stopped till he knelt at the confes with His permission. She tells us that

LEAGUE OF THE SACRED HEART. The Beatification of Joan of Arc. GENERAL INTENTION FOR MAY, 1899 achieved such marvels in the active

life. Joan's vocation, certainly an extraordinary one, made it necessary for her to don the accoutrements of a warrior, to live among men and be a warrior, to hve among men and be a leader of men. But she never thought of trying to ape the ways of men. Strong in her vow of virginity, she ever displayed the simplicity, the gentleness, the modesty, the delicate refinement that are woman's crown and glory, that charm the upright, shame the dissolute and compel the respect of all. She rides forth, then, that warrior

maiden, that mirror of knighthood and through all her works displays His of womanhood, the champion of the Apostleship of Prayer, fighting by day and praying by night that God's king-dom may come, that Christian princi-ciples and Christian charity may reign throughout the world.

Let us pray then, with the Holy Father, that we may soon be able to in-voke her as Blessed, and that her beautiful life and powerful intercession may inspire the faithful with fresh ardor and win over to the truth those who still dwell amid the darkness of error.

### FIVE - MINUTES' SERMON. Fourth Sunday After Easter.

CONSCIENCE - SINNER, MOURN.

"Sorrow has filled your heart." (Luke 16, 6, The apostles were in deep sorrow at the impending farewell of the Master

whom they loved so dearly, and, yet, they had no cause, as Jesus assured them. For in a little while the Paraclete, the Divine Consoler, the Holy Ghost, would come upon them, to take the place of the Redeemer, and to strengthen them miraculously for their future labors and sufferings. The apostles, then, had no cause for sorrow ; but there are very many Christians who have indeed reason to sorrow and to shed bitter tears, but they do not do so : they laugh and sport. moreover, in wild pleasures as if they were the happiest mortals on earth. But who are those commiserable be ings? They are sinners separated from God, who are culpably dead in their souls, who are enemies of the Most High, and are rapidly advancing on the road to hell.

He hath regarded the lowli-On the summits of high mountains may often be seen the sun shining in glorious effulgence, whilst in the valley below the most violent hurricanes are raging, causing terror and devastation. In a similar manner, joy is reflected from the countenance of such unhappy sinners : their whole exterior breathes happiness and contentment. But could you, like the Most High, penetrate the interior of champion of the legitimate aspirations of the day, while at the same time she their soul, how you would recoil with fright and terror ! There you would corrects the errors by which those as find a fire, torturing and burning con-To day men are crying out for free tinually. There you would behold a poisonous viper hissing and stinging dom and autonomy. Joan gave free-dom and autonomy to a down-trodden without interruption. There you would discover a spectre causing fear and trembling day and night. And what is this fire? What is the name of this people. Men are crying out for pro-gress and national prosperity. Joan opened a new era of progress and prosviper, of this frightful spectre ? It is To-day there is a desire to enlarge the sphere of called conscience, its name is, monitor woman's usefulness. Joan led an army of the soul, voice of God.

nature, but his life is given to you. His hand is the anointed hand which to battle and refounded a kingdom. Yes, this monitor ceases not its cry To-day we long for peace and frater-nity. Joan put an end to a hundred sinner. O miserable wretch ! it thungives you the sacraments. If they have faults, leave their faults to God. years' war, and two rival nations forders incessantly, what have you done,



These Brands are exclusively used in the House of Commons. FUN FOR THE CANUCKS.

nother day, another hour in a condition which at any moment may be "They say an Englishman can't apfor you the beginning of eternal dampreciate a joke, or play one. That isn't the case with the Canuck as I nation. Every day you don your shroud, you know not the hour when have found him," said a New York man the Lord will come to judgment, but who had just returned from a trip to the Dominion. "I was in Toronto," this you know : if guilty of one mortal sin, you die without repentance, you he added, " for nearly a week. The are unhappy forever, damned for all eternity. If you had two souls, the last day I was there I was the guest of a lively crowd at the big club of the misfortune would not be so great : if one would be lost, you would still have town. After the entertainment my jolly companions said they would walk another to console yourself for the loss of the first. You have, however, only with me as far as my hotel, and they did. They went in with me and folone soul and not a second ; if this one soul is lost, i nopelessly lost-lost for lowed me to my room. After a short stop the leader of the party told me to all eter. y. Oh! if therefore you hav sinned, I call you in God's how words, "delay not to be convert-ed to the Lord and defer it not from go to bed. Although we had dined and told stories and quaffed, we had not become unduly familiar, and I was day to day; for His wrath will come on a sudden and in the time of vengeance He will destroy thee." (Eccli 5, 8.9) "Hasten your repentance," says St. Chrysostom, "that the sent-

and damnel by the Most High.

RESPECT YOUR PRIESTS.

ngratitude With Which Some Receive

His Self - Sacrificing and Willing Services.

"A priest is not an angel," says a

o constituted that, as George Eliot has

said, they constantly fix their eyes

tuitous way as that in which we ac

ought to respect our priests.

Amen.

somewhat surprised when told to turn in in my own quarters They saw I was puzzled and the leader explained. "You fellows from the States have such a funny way of blowing out the gas,' he said, and then they all laughed. In spite of the moss that has ence of the Judge may not precede you. Be now, when by God's grace accumulated on this gas joke, I rather it is still possible for you, your own judge, so that you may not be judged enjoyed it because it seemed to be new to my friends, the Canucks."-New

# A HAMILTON GASE.

### GROCER S. ROSS MAKES A VERY STARTLING STATEMENT.

He Would Have Been a Cripple All His Life Had Dodd's Kidney Pills not Cured Him-Fell on an Icy Walk New Zealand priest at the close of a sermon to a large congregation re-cently. "He is only a man; he is and Injured His Kidneys.

numan. He has the faults of human Hamilton, April 17 .- "I do confidently believe I would have been a cripple for life, if I had not used Dodd's Kidney Pills."

Such was the startling statement made by Mr. S Ross, 76 Merrick.

APRIL 29, 1897 OUR BOYS AND GIRLS.

A May Blossom In my dim room, above the city street. I sat at work. , yet, all about me grew Bricht reaches of the fields, so cool, so sweet I heard the pretty talk of building birds. I heard the pretty talk of building birds. Poem, for which no poet hath found words. And white of wings, that swept the sunshing

And whir of whiles, that where the other through. I felt soft touches of the wind, at play, Lift from my tired prow loose slips of hair. And kiss my check. . . . the tear that trem-bied there. Oh, strangest charm ! . . . I did not dream, but slip dream entranced the day.

but still The magic of a dream entranced the day. Some one had placed upon my window sill A tiny crystal cup, and in it lay A single white sweet blossom of the May !

A Quick Temper. What did you say? That you had a quick temper, but were soon over it; and that it was only a word and a blow with you sometimes, but you were always sorry as soon as it was over ? Ah! my boy, that was the way with ain. People almost seem to pride Cain. themselves on having quick tempers, as though they were not things to be ashamed of, and fought against. God's word does not take your view of it, for it says expressly that "he that is slow to anger is better than the mighty," that "better is he that ruleth his own spirit than he

that taketh a city;" and "anger rest-eth in the bosom of fools." A man who carries a quick temper about with him is much like a man who

rides a horse which has the trick o running away. You would not care to own a runaway horse, would you? When you feel the fierce spirit rising

do not speak until you can speak calm ly, whatever may be the provocation Words do lots of mischief. Resolve

as God helps you, that you will imitate Our Saviour who was always gentle and when He was reviled reviled no again.

A Hero of Our Day.

Many years ago there was a grea fire, which burned down a large par of the city of Chicago. Hundreds of homes were swept away, and man strange events occurred while th

flames were raging. A rich lady wa hurrying through the crowd of fright ened people and trying to save a fer of her household goods. She saw small boy and called him to her, say ing : "Take this box, my boy, and d not part with it for an instant until see you again. Take care of it and will reward you well.'

The boy took the box and the lad turned back to save some more of he goods, if possible. Soon the crowd came rushing be

tween them, and they were separated All that night and the next day passed The lady took refuge with friends ou side the city, and heard nothing mon of boy or box. Her diamonds, a larg amount of jewelry and all her valuab papers were in the box, and of cour she was in great distress at losing then

But on Tuesday night a watchma found the boy sitting on the box an almost buried in the sand and dirt th had fallen about him. He had bee there all through the long hours wit out food or shelter. At times he had co ered himself with sand to escape the terrible fiames. The poor child w almost dead with fright and fatigu but had never once thought of deser ing the precious box that had been e trusted to his care. Of course, he w amply rewarded by the grateful lad but the boy who could be so faithful a trust would be rich and noble witho any gift .- Catholic Youth.

## Childish Faith.

A pretty little story comes from Bal

hand the Protestants commonly treat the Roman Primacy as anti-Christ, and even those who do not go so far, commonly regard it as obsolete or obsoles cent, and do not look for a revival of even the few millions of Nestorians and Monophysites probably differ rather in word than in real belief. On the other hand, except as to the Trinity and the Incarnation, which the Reformation took over bodily from Rome, there is scarcely a conspicuous point of doctrine upon which the Protest-ants have not diverged so essentially from Catholic tradition as to involve the Council of Trent in the necessity of pronouncing the anathema upon the Protestant position. There s never, I believe, been any contro versy over the Atonement, but con cerning justification, merit, the sacra ments, the priesthood, the succession, free-will, original sin, concupiscence, tradition, the canon, the Eucharist, the effects of Baptism, the nature of th Church, Purgatory, intercession of saints, the Greeks and the Romans alone know themselves to be virtually, and for the most part, explicitly one In not one of these particulars Rome find any occasion to pronounce an anathema over the Greeks. Protestantism, on the contrary, dif-

fers from Catholic tradition at every joint and turning of doctrine. It is not a question of more or less, or of e mere force of terms. It is a shifting of the whole point of view. The great Richard Rothe seems to me to have struck the matter in the middle, in declaring that it was a want of courage and consistency in early Protestantism, at least after Trent had cleared the air, that it did not frankly avow itself to have definitively left the ground of the Catholic Church, and of Catholic tradition as this is found from Saint Ignatius of Antioch down, to go no further back. Protestantism either has no justification for existence, or it is bound to approve itself a maturer form of Christianity than that in which the Church appears under the immediate successors of the Apostles. We can not eat our cake and have it. We can not be at once Protestants and Catholics. I do not mean that Catholics may

sional, this time a sincere penitent .-New World.

## The Original.

She tells us that every enterprise of life ought to be undertaken for Him and in His name. She teaches us reverence for authorty. She sought out the King in his

The Original. There is only one remedy known that has a combined action on the kidneys and liver and cures the most complicated ailments of these delicate filtering organs, and that is Dr. Chase's Kidney Liver Pills, the original kidney pill. This world-famous kidney and liver cure has an enormous sale in all parts of Canada and the United States. A Carefully Prepared Pill.- Much time and attention were expended in the experi-menting with the ingredients that enter into the composition of Parmelee's Vegetable Pills before they were brought to the state in which they were first offered to the public. Whatever other pills are the result of much exper-sindy, and all persons, suffering from etirement and humiliation when almost all had forsaken him, because he was the lawful ruler. She insisted on having him crowned and anointed by God's minister. She showed respect to terrible death. study, and all persons suffering from dyspepsia or disordered liver and kidneys may conidently accept them as being what they are represented to be.

Are your corns harder to remove than those that others have had? Have they no: had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle. the deeds of heroes and of giants. His voice of God's grace, and remain not

fate in eternity? You have rent the

But what a rebuke is her life to the soul's beautiful garment of innocence errors that beset us! The great misyou have lost your God, your Heaven take of our times is the attempt to all your happiness. Your are a slave of the devil, your soul is dead and an enemy of Him Who can this instant divorce the natural from the supernatural. Man in his folly thinks he is sufficient for himself : he needs no God, cut the thread of your life and you are no religion to help him carry out his a reprobate in the eternal fires of hell. Thus it knocks and hammers, rages enterprises. If any one wants religion let him indulge his tastes in private, and thunders without interruption in but let him not be dragging religion | the heart of the poor sinner, and do, what he will, he cannot silence this monitor. If he seeks distraction in pleasant society, his evil conscience accompanies him to the place of amuseinto the affairs of daily life. It is too sacred a thing for such contact. It is of another world and is out of place when it tries to meddle with the affairs of this world. Let God remain in the ment. If he sits down to a sumptuous feast, conscience is with him at table churches, where we may, if we please, make a ceremonious call on Him once a If he seeks oblivion in peaceful slum week, but let the doors be shut during ber, his conscience retires with him the days of labor. What has religion and frightens him by terrible dreams to do with business, with politics, with war, with social life ? Oh deplorable condition of the soul Oh, truly terrible beginning and pro-totype of infernal despair! And yet, where is the sinner that can withdraw But Joan comes before us in shining

himself from such a martyrdom sword in the other, to enter the field of Truly, were there no other punish war, of politics, of social life, in the ment for one separated from God, than name of God. She tells us that God's this continual fear and touture, could

The order of Melchisdech, with the providence guides the destinies of he be happy a single moment of his nations as well as of individuals, that life? Indeed, how often has it hapwonderful power which it confers, carries with it the blue ribbon of all earthly dignities, but it carries also pened that sinners, not being able to seeing eve, nothing is far from His endure longer the torture and despair with it a great dower of human loneliness. When he dons the garb of his all-pervading presence, that nothing of conscience, like the traitor Judas, can happen but by His command or | take their own life. supernatural knighthood the priest is

The heathen poets relate of the shut out by a wall of Phrygian king Tantalus, who killed ateness from the fair garden of human love. He must go alone his own father. In punishment for such a crime, the gods chained him to a rock on a high mountain. Every and lonely and practically homeless through the world. The life of the evening a vulture flew to the spot and priest affords the highest ideal that the world holds to-day of the Christian charity embodied in the primary comfed on his liver, which, however, was

continually renewed. This was cermandment of the positivist school: "Live for others." Altruism can go tainly a terrible, but well-merited punishment. But, tell me, God forsaken sinner, do you not carry within your-self such a vulture, who day and night no further. In common gratitude the least that Catholics can give to their priests is profound respect and wide indulgence, instead of cold non apprehacks your soul and who causes pain after pain, and bitterness after bitterness? And yet it is in your power to iation and flippant criticism. her very judges, who, in defiance of all destroy this vulture this very day, by

aw and justice, condemned her to a a sincere confession which will recon cile you to God, and you refuse to do You prefer to wear the chains of so ?

But, above all, she teaches us how retirement, contemplation, mysticism, so Satan and to feel the worm of desperafar from unfitting one for great actions, tion with its unbearable martyrdom, are the best preparation for them. The ordinary good Christian practises or-loved children of God? O unfortunate dinary virtue ; the contemplative does sinner, let your heart be moved by the

correspondent of a New Zsaland paper. is just what so many Catholic people do not do. Some persons are ances a few days ago.

Mr. Ross is one of our shrewdest, and most progressive business men. He conducts a flourishing grocery upon the spots upon the sun and not business, at the address given.

upon its glorious radiance. We are all apt to take the self-sacrifice and "Why do you make such an asser-tion as that?" asked one of his hearwilling services of the priest in much

ers. "Well, you all know of my severe the same unthinking, ungrateful, grafall on an icy sidewalk, three years light and air. Possibly it is in conse ago. The doctors said my Kidneys quence of this airy appropriation, as a natural heritage, of the services of the priest that we are so free with were injured severely. I suffered the most agonizing pains in my back, and loins. The doctors couldn't help me. our criticism and so stingy with Neither did any of the medicines I our gratitude. It should be vice versa. took, till I began using Dodd's Kidney When a sickness assails us and death faces us the priest is the only one upon Pills, the best health-restorers ever sold. Three boxes of them set me on whom we call, knowing that the call my feet, made me sound and well in every respect. Dodd's Kidney Pills are truly worth their weight in gold." will be obeyed. Other friends may fail us. The priest never fails us Mr. Ross expressed the same em-phatic conviction held by every one His telephone is never spiked. No matter how cold the night or late the hour at which the urgent ring comes else who has ever used Dodd's Kidney it is answered. Truly, indeed, we Pills, for any form of Kidney Trouble Dodd's Kidney Pills act so rapidly, so strongly and yet so gently, on the Kidneys, restoring them to their na-tural health and strength in such a short space of time, that those who use them are surprised at the result. And

there is only one result. no matter how evere the disease may be, no matter how long it may have lasted. separ Dodd's Kidney Pills positively cure all forms of Kidney Disease, including Bright's Disease, Diabetes, Gout, Rheumatism, Female Troubles, Dropsy, Impure Blood, Nervousness, etc.

Example is Better than Precept

Example is Better than Precept. Those sententious proverbs, or old saws, which are used as prefixes to all of the Hood Sarsaparilla advertising in thousands of papers throughout the country, are evidence of a new and original style of display ad-vertising both pleasing and effective. The Hood firm is to be congratulated on so cleverly adapting such wisdom as has filtered down through centuries. Another charming thing about this Hood advertising is the unique type they are using.

Siz Oils-The most conclusive testimony, repeatedly laid before the public in the col-umns of the daily press, proves that DR. THOMAS' ECLECTRIC OIL - an absolutely pure combination of six of the finest remedial oils in existence-remedies rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns, and injuries of horses and cattle.

more. At a fair held there for t benefit of a church a little g named Rose had worked very ha while the fair was in progress to s various things that were intrusted her. A doil was at one of the boo that was to be voted to the most popu little girl, and Rose was, amon others, a candidate for this prize. T child was very anxious to possess lovely doll, which seemed to her most beautiful thing in the wor On the evening of the drawing li Rose could hardly wait, but when numbers began to be read off it noticed that she was not arou Some one went to look after her a found her in a part of the room wh the crowd was least on her knees s ing over a little childish prayer wh begged that the doll baby might sent to her. The sight brought te to the eyes of those who saw and tened. Just as she finished the w was sent among her friends that E had, indeed, earned the doll, an second latter, so touched was every with her childish faith, it was hurri snatched from the table and put in Happiness beamed all over baby face as she carried her treat around the room, and everybody saw her was as glad as she was that had got is.

#### A Touching Friendship.

Perhaps one of the most touch instances of apparently ill-so friendships is that of the well kn lioness which died at an advanced in the Dublin Zoological Garden So feeble had she become 1876. she was unable to repel the rats, w found their way to her quarters continually annoyed her by biting feet. It was finally resolved to i duce a good ratting terrier into cage, and this was done with a r thus graphically described : dog was naturally received with angry growl ; but as soon as the li saw how her companion treated first rat she began to understand the terrier was for, and immedi her behavior towards him was chan She now coaxed him to her side, f her paws around him, and each the little terrier slept at the brea the lioness, enfolded with her p and watching that his natural en

