MAY 3, 1884.

ll which

taineer,

vine or well or e. The

words, ae priest

ther at

lost his refused he wind at they

ut were vel with

ot at all. nd they

ney fre-s which ally, the no far-tely ex-

must die " Rev.

Bat as hort dis-hausted,

y break low and

els until ngly did farther against red, and fire and e storm

violence lared no

the night

t morn

ures did a sadness ad who weighs ot minis-

MOUNhe told

pupil of hundred, and he ork, the

h moun-

ny other

note for When Id heart

d a forty

church, ove it to of Idaho. e Catho-

Editor. purpose ladelphia rthy, and mountain

ES ON

copies of dy been

y on the regarding that the

otestants. pookstor th praise assembly of San

a church a Roman sylvania n gentle ave been the arti oll in the ie uniust d at the

Bless

Rev. "Let us

ories, sye, all the great luminaries in the galaxy of the saints of Gol, and of the highest office and dignity worn by men that were elevated and exalted in the Church by the grace of God; they, one and all, firmly believed in the existence of hell and in its eternity. Are you acquainted, my good men, at least somewhat of the history of these men, the saints of God, and the doctors of holy church ? Pray tell me are they fools, visionaries, men of over-heated religious imaginations? A St. Augustin, a St. Chrysostom, a St. Jerome, a fool, an idiot, amaniac ! All the great lights, and doctors, and saints of the church fools, idiots, maniacs! All the great men, the learned doctors that have figured in this world, in every de-partment of law, of science, of science the have figured in this world, in every de-partment of law, of science, of science the most profound, the thousands and thou-sands of men who shone in their day as the greatest scientists of the world; who commanded the admiration of the schools and universities, the saints of God, whose very touch could raise the dead to life within the spesight of hundreds of thou-sands of men: men whose lives were both

Reported for the Record. SERMON BY REV, FATHEIR MILLER, C. NS. R. The following are notes of a sermon preached by the Rev. Father MILLER, March, 1884 : Subject :--Hell, and its eternity. "Depart from me ye cursed into ever-hasting fire, which has been preared for the devil and his angels." This, dearly beloved Christians, is the sentence of the living God that shall fall of religion : in order that here were no Odd, and therefore no christianity, no religion : therefore no supernatural and eternal would wish that there were no Odd, and therefore no christianity, no religion : therefore no christian its, is the sentence of the living God that shall fall upon the heads of the reprobates on the day of judgment and crush them into that trikes terror into the heart of the sins forebodings and its eternide feets; and therefore, and precisely therefore, do they prefer not to believe it and fear it, therefore respectablemen ! We are f that deny the existence of Hall and its etermity / Men of faith and morals men of faith of Jesus Christ, but the new ho would be guided by the visioom of God, the faith of Jesus Christ, but the lis in of del." Into the hearts of the stare, "the fool axys in his heart there is a hell, that hell is no Cot." May god man that has the wisioom of God, the faith of Jesus Christ, but the char words well, dearly beloved Christians in the stare of the ignity worn by two says in his heart there is no God." Men words the intere were no to dot and holy church, all the fathers and for a Voltaire, the end words, and bias develow or the these learned and able men?" I naked ? My good man, do you know who these and in its certaily. Are you acquainted and the foators of How chrose of He what grounds do you accept your be-lief that there is no hell, and no eternity ? Is it not simply on the grounds that these men say so ?" "Yes, father," said he, "cer-tainly," "Well," said I, "do you firmly betainly." "Well," said I, "do you firmly be-lieve that these are the only so-called great lights in this world, learned and able men?" "No, father," said he, "certainly not." "Well, then, why not accept the doctrines of those very learned and equally learned men on the same grounds that you ac-cept those of Voltaire and the rest of the infidels and atheists?" And what answer do you suppose he gave me. "Well," partment of law, of science, of science the most profound, the thousands and thou-sands of men who shone in their days the greatest scientists of the world; who commanded the admiration of the schools and universities, the saints of God, whose very touch could raise the dead to life within the speint of the age." 'Let admit that the teach-ings of infidelity and a theism is more in the age. Therefore you prefer to live ac-tording to the spirit of the age rather than they, without blemish; do we read that these men denied the existence of hell and its eternity? St. Chrysostom, who was pronounced "the golden-mouthed orator," the orator of the day, the profoundest the orator of the day, the profoundest logician and philosopher, had the flames of with him, the poor young man, who was once a good fervent Catholic, began to see once a good fervent Catholic, began to see his danger. I said, "young man, it is not in your mind because you have reason to believe implicitly, absolutely, that there is no hell, that there is no God; but you would wish that there were no God, no hell. "That is just it, father," said he, "I always did believe in my heart. I really did be hell, the fires of hell, painted in glowing colors upon the walls of his study, in order that he might be reminded of the consequences of sin. St. Augustin-that prodigy of science and learning\_St. Augustin, who has written a whole library, volume after volume, when preaching upon the existence of hell, moved the did believe in my heart, I really did be-lieve, felt, I could not help feeling that there must be a God, and that therefore large audiences listening to him more by the palpitation of his heart than the force that God, being just, will and must punish sin." Therefore he told me that he felt of argument and the power of eloquence. St. Jerome, the greatest biblical scholar, a regular polyglot of languages, a linquist like unto whom there seldom appeared one in this world, at least to whom St. sin." Therefore he told me that he felt easiest, boldest, to deny the existence of God when he was with his boon compan-ions in debauchery; but when alone in the silence of his chamber, and in the darkness of the night, the truth of the existence of God, and the existence of hell, formed itself upon him, so that he true. Jerome was not second: St. Jerome profound philosopher, a deep thinker, a man first in every kind of science and forced itself upon him, so that he trem-bled, he feared, for the consequences of his sinful life. The young man gave way, the foundations of his would be belief crumbled to dust, and with tears in his knowledge, natural, physical, astronomical, as well as ecclesiastical, biblical and super-natural—tells us of himself that there was nothing that caused him to turn his face against the honors, and the luxuries, and the flatteries of the R man Court, and found him into the R man Court, eyes he got down on his knees, made a good confession, rose and said, "now, father, do I firmly believe that there is a hell, and the flatteries of the R man court, and forced him into the deserts, there to do penance for his sins and end his days do penance for his sins and his days do penance fo do penance for his sins and end his days in austerities and mortification, nothing moved him thereunto more than the thought and the fact that there is a hell, and that that hell is eternal. Christian men, Catholic men, I could go on for more than an hour bringing before you one great luminary after the other, one great saint of God after the existence of near all beliaved in the existence of the down of all beliaved in the existence of the down of the state of the state of the state of the state of the down of the state of the state of the state of the but from the infinite attributes, from each but from the infinite attributes, from each and every one in particular, that there must be a hell, an eternal hell, did I prove one and all believed in the existence of hell and in its eternity; believed in it firmly, undoubtingly, unreservedly, abso-lutely, as a fact revealed by Jesus Christ the Son of God; believed in it as being to you not only from revealed religion, from the bible, that there is a hell, an eternal hell, did I prove to you that this eternal doctrine, this eternal haw of God, in strict keeping with the infinite per-fections of God, yes, with the very exist-ence of God ; so that St. Augustin reasons is written in the very nature of man, in the very inmost conscience of man, in hts inmost soul, did I continue proving to you that we find the existence of hell stated upon the pages of the history of the pagan thus upon the words pronounced by the prophet, "the fool saith in his heart there is no God," for, says he, "if there is no God, then there is no hell; and if there is no hell, there is no God. For if there and heathen world; did I prove to you that the existence of hell and its eternity is a God, that God must necessarily be an infinitely just, as well as an infinitely merciful God; and if He is an infinitely is imprinted upon almost every page of the history of mankind and the world, the history of mankind and the world, being the unanimous belief of Christian as merciful God; and if He is an infinitely just and merciful God; as He necessarily must be in order to be God, then that God of infinite justice is bound by the deal out according to justice unto all men." And just because God is infinitely just, and is obliged by His infinite justice is construction of the standard, that I doubt your Chris-ing in particular, that I doubt

And of the descent pointAnd of the de

thousands of victims of the Catholic faith, who bled and died for the faith of Jesus Christ—would be as acceptable, as meri-torious, as worthy of reward in heaven, as a St. Peter who sacrificed all he had in this world, and followed Jesus Christ to the last desvite of obstanks and difficult as a but reter who sacrineed an he had in this world, and followed Jesus Christ to the last, despite of obstacles and difficul-ties, despite of his momentary treason, followed Him with bitter tears in his eyes, and sealed his fidelity and his final fealty unto Jesus Christ by the shedding of his heart's best and last blood as a martyr of Christ. Ah, then, my friends, the robber, the highway robber, the assassin, the seducer, the murderer, would be one and the same in the sight of God as the friend, the benefactor, the philanthropist of soci-ety, of the family, of individual men. And is that consistent with the christian, and with the only right idea of the nature And is that consistent with the christian, and with the only right idea of the nature of God? Hence if there is a God, that God must punish as well as reward, re-ward the good and punish the wicked, by rewarding goodness and by punishing wickedness. Hence there is, and there must be beyond the grave, in eterpity, a rewarding goodness and by punishing wickedness. Hence there is, and there must be beyond the grave, in eternity, a heaven as well as hell; a hell as well as well as a heaven, or else there is no God. What then is hell? What a question to ask! You might as well ask what is heaven, and what is heaven, and the existence of God, to draw a portrait a of God, with Hisinfinite sanctity, sanctity more glorious, more luminous than the sun in its brilliant splendour, the justice of God, the mercy of God, that in the tail that is grand and majestic in it; the winkling of an eye, by a mere thought, and not one drop of the designs the vast globe of the earth, with at all that is grand and majestic in it; the willions and millions of human beings, "endowed with noble faculties of soul, as well as great gifts of body: the world, the impossibility! And so much the saviour was permities to the gates of hell, and not one drop of the biod of Jeaus Christ, not one drop of the divine blood of the Saviour was permiting souls in that lake of fire to extinguish it and soothe and assuage the thirst of the damned and cool their burning souls in that lake of fire. Yes, so long as God is God, possess God for an endless eternity, and just so long shall thel exist, as well as heaven, shall the eleuffer the tortures and the damned in he had heard, and what he had esen, what in he had heard, and what he had seen inced; and St. Paul, gifted, enlightened, of enced; and St. Paul, gifted, enlightened, was akel to tell wath he had seen what heaven is in a vision. And he was aked to tell wath he had seen what heaven is in a vision. And he was aked to tell wath he had seen what heaven is in a vision. And he was aked to tell wath he had seen what heaven is in a vision. And he was aked to tell wath he had seen what heaven is in a vision. And he was aked to tell wath he had seen what heaven is in a vision. And he was aked to tell wath he had seen what heaven is in a vision. And he was aked to tell wath he had seen what heaven is in a vision. And he impossible for any man to describe, imag-ine or realize what God has in store as a ine or realize what God has in store as a reward for those who love and serve Him, because - as God has said, "I am your reward exceeding great." The reward that falls to the lot and eternal portion of the elect and saved in heaven is God him-self. They are swallowed up in that nature by virtue of the beatific vision. They possess God's nature, and, possessing His nature, possess God himse't, with all His infinite glory and infinite perfections. This is bliss eternal, as far as human, finite minds can go. Hence as little as we can fathom the profundity of God's infinite wisdom; as little as we can scale the heights of His infinite glory; as little as we can span the immensity of His as we can span the immensity of His every one perfection; so little can we scale the heights of the glory of thesaints, taste the sweetness of their bliss, and rel-ish the sulendor the mainty and the ish the splendor, the majesty and the glory that enshrouds them. This being true, beloved Christians, and it being true that God must punish as well as reward, it follows that the punishment that God, in his infinite justice and mercy, will, and must, deal out, must be tantamount, in proportion to the reward that God gives in heaven to those that have loved and served Him. And how so? For a very simple reason. All justice, human and civil justice, does mete Justice, human and ervir justice, does mete out justice by which punishment is given under the law according to the enormity of the crime. Hence in civil justice we find that a petty offence is punished less than a great crime, as it must he true. And the same is true, as it must he true. And the same is true, as it must be true, the prisons of hell, the damned for eterof God's infinite justice. He,

Then would it be one and the same thing to the mind of God whether a man is a good or whether he is a bad man. Then, indeed, a blood-thirsty Nero, who gloated over the blood of thousands and thousands of victims of the Catholic faith, who bled and died for the faith of Jeans God cannot punish sin so as to make the punishment equal to the crime, He must receive a compensation by eternity, eter-nity, eternity. Hence what the infinite justice of God forfeits in its justification, in its satisfaction, upon the sinner in hell by the absence of infinity, He must nec-essarily gain in the manner that the sin-ner can satisfy to God in eternity. Hence if there is a hell, that hell must be eternal. What wonder then that Jesus Christ speak-ing in eighteen different places in the new testament of hell, always speaks of it as ing in eighteen different places in the new testament of hell, always speaks of it as an eternal hell. And, my friends, if hell were not eternal, it would be no hell at all. What then are the torments of hell. Oh, my friends, that is a thing that poor Father Miller cannot describe to you. My good men, would that I could go with you in reality, as well as in spirit, down into the prisons of God's avenging justice ! Would that I could there show you those fiery powers of His angry wrath, that fire in which the rich man, Dives, is now burning, crying out from its depths. "I am tormented with this flame," and clamoring for one drop of water where-

HE CATHOLIO

THE CATHOLIC RECORD.

ed but ever to burn so long as God shall be God. The worm that dieth not shall seize the very vitals of the soul, and the body; shall gnaw at the very core of the heart. What is that worm ? The flames of hell ever so intense, ever so burning, ever so devouring, oh, what are they to the fire of remorse, to the flames, the fire of despair ! My dear men, you have no conception of the anguish, of the pang that is caused to the mind of man, to the will of man, to the intellect of man, to the soul of man, by despair, by remorse. Aht have I not seen men who for years braved with brazen face the very jaws of death. aye, the very prison doors of hell, men who became naturalized in sin and crime, grew entirely insensible to remorse and lespair; have I not seen them when secretly, tenderly touched by the merciful hand of God, in soul, in the intellect, in the will, as happened to the prodigal son who went so far in his sin as to feast on the husks of swine, oh, have I not seen men thu of swine, on, have 1 hot seen men thus moved by the grace of God, melting away in tears caused by a feeling of remorse, sin staring them in the face, swooning away with remorse and despair. Oh, this is fearful! The despair of the souls of the damned is intensified in eternity, in hell, to such a degree that, if they were permitted, they would put an end to their existence. Yes, death would be for them a welcome visitor. of God's infinite instice. He, therefore, will, and must punish according to the dictates of justice ; and justice must take its course according to the enormity of the crime. Well, dearly beloved Chris-tians, if God would view, try sin in its malice through our glasses of selfshness, of sentimentality, of sensuality, in our saved their souls, I would not now be glasses of partiality, of self-indulgence, and of human weakness; al! yes, the justice of God would be avery easy-going thing, and the consequences and effects of justice would be certainly anything but dreadful. But, dearly beloved Christians, thing, and the consequences and effects of justice would be certainly anything but dreadful. But, dearly beloved Christians, what is the standard that God will judge sin by on the day of reckoning? God will, and must judge every sin sa an sult to, as a defiance of His infinite sanc-tity, as a defiance of His infinite justice, it was a defiance of His infinite justice, the prisons of heil, with decurse ing-ing in their ears, they say, "through my is finite to the dammed but prison of hell," Eternally the dammed they despair, for "out of hell therefore, nity have no alternative but despair, de

A young woman, like St. Ann, of such beauty and virtue would naturally receive many proposals of marriage. We learn from the Ven. Mary of Jesus of Agreda, that in obedience to the command of the Archangel Gabriel, sent specially from heaven with the message, she espoused Joachim of Sephoris. He was considera-bly her senior, though yet in the prime of life, and was a man of singular virtue and rich in worldly possessions. St. Ann was about the age of tweaty at the time of their marriage, and shortly after that event went to live with her husband on his ancestral estate at Sephoris. Accord-ing to tradition, they resided also at times in the house and on the pronerty of her parents at Nazareth. They divided their yearly income between the poor and the Temple . reserving to themediem of parents at Nazareth. They divided their yearly income between the poor and the Temple; reserving to themselves only what sufficed for a decent maintenance. They were chaste, humble, and exceedingly devoit and were held in the greatest

devout and were held in the greatest respect by the people. Twenty years went by since the period of their marriage, and Joachim and Ann were still unblest by a child. A priest of the Temple, named Issachar, traunted Joachim with the barrenness of his wife and, it is said, rejected his offering as unworthy. The holy man returned to his home disconsolate, and Ann shared his sorrow; but whilst submitting, like him, with humble resignation to the will of God, she prayed with the most intense fervor that he would deliver her from the reproach of barrenness.

fervor that he would deriver her from the reproach of barrenness. The prayer of that pious and faithful heart was heard. God sent an angel to comfort her and announce that she would comfort her and announce that he would be the admirgive birth to one who would be the admir-

give birth to one who would be the admir-ation of the world. The Heavenly Mes-senger, on this occasion also, was the Arch-angel Gabriel, and he conveyed the same glad tidings to Jonchim. BIRTH OF THE ILESSED VIRGIN MARY. After the visit of the angel, St. Ann, without neglecting the duties of her house-hold, gave herself up with more than ordinary devotion to sublime and heav-enly contemplation. She felt her heart more and more inflamed with divine love, whilst bearing in her womb the child who

## THE CHALICE OF OUR LORD.

INTERESTING ACCOUNT OF A MOST PRECI-OUS RELIC-THE LAST SUPPER-THE HOUSE WHERE IT WAS HELD-THE HIS-TORY OF THE CHALICE USED THEREAT.

3

Under the title of "Letters from Spain," correspondent of the London Tablet is a correspondent of the London Tablet'is furnishing a series of very interesting let. ters to that journal. Writing from Val-encia, he thus describes the El Santo Caliz, or the Sacred Chalice used by our Lord at the Last Supper: I believe I am not wrong in saying that the collection of relics belonging to the eathedral here is amongst the finest in Snain but of all these relies one to for

Spain, but of all these relies one by far exceeds the others in value..."El Santo Caliz." Persons who ignore the history Persons who ignore the history of this relic have written and spoken lightly of it, and many a sceptic has sought lightly of it, and many a sceptic has sought to turm into ridicule the devotion of which it is the object. I must confess that I was myself much inclined to doubt the authenticity of "El Santo Cal'z" until, through the kindness of a friend, i had the privilege of searching into some interest-ing documents relating to it. The account given in these papers is so plain and circumstantial, that after per-using them, one feels ready to lay aside all doubt and look upon this touching relic with the veneration due it. Santo Caliz" is declared to be no other

relic with the veneration due it. "El Santo Caliz" is declared to be no other than the very chalice used by our Lord at the Last Supper, and the following is, in a forw work.

than the very chalice used by our Lord at the Last Supper, and the following is, in a few words. THE SKETCH OF ITS HISTORY : We are told that the Last Supper took place in the house of the majordomo and the treasurer of the Tetrarch of Galilee, Herod Antipas. Joanna, the wife of this man, is mentioned by St. Luke, as one of the holy women who accompanied our Saviour, ministering to His wants and those of His disciples. Tradition says that after the death of our Lord, the cup which He had used was given to St. Peter, who brought it to Rome, where it was em-ployed by the Popes in the celebration of the Mass until the time of St. Sixtus II. This holy Pontiff, seeing his approach-ing martyrdom, gave into the hands of St. Laurence, his deacon, all the treasures belonging to the Church. St. Laurence disposed of the plate in favor of the poor, but to Huesca, his native town, he sent the Sacred Chalice, accompanied by a but to Huesca, his native town, he sent the Sacred Chalice, accompanied by a letter giving its history, and recommend-ing it to the faithful. This letter, which later on was unfortunately destroyed, is, later on was unfortunately destroyed, is, however, mentioned by several authors of an early period. In the year 712, when Spain was invaded by the Saracens the Bishop of Huesca Andebretta carried the Chalice safely to a hermitage in the Sierra de la Pena, and on this spot, about fifty years later, a monastery was built, which bore the name of San Juan de la Pena. There, for upwards of six centur-ies this great relic was treasured, till, in the year 1392, the pious King Don Martin of Aragon, begged that he might be allowed to possess it, and St. Vincent Ferrer, the holy apostle of Val-encia, by his influence, obtained this favor

Vincent Ferrer, the holy apostle of Val-encia, by his influence, obtained this favor for the King. The authentic act of dona-tion, dated September 26th, 1399, is still kept in the archives of Barcelona, and the following words are an extract from this document: "Cum Rex desideraret et affec-taret multum habere in capella sua illum calicem lapideum, cum quo Dominus nos-ter J. C. in sua sancta coara sancainem

glad tidings to Joachim. BIRTH OF THE BLESSED VIRGIN MARY. After the visit of the angel, St. Ann, without neglecting the duties of her house-hold, gave herself up with more than ordinary devotion to sublime and heav-enly contemplation. She felt her heart more and more inflamed with divine love, whilst bearing in her womb the child who was to be the spotless Mother of man's Redeemer. The birth of the Blessed Virgin took place on Saturday, the Sth of September; just as the morning dawa was brightening the summit of Mount Carmel. Nine days after her birth, the holy child received from her father the name of Miriam or Mary. In the Syriac language, Miriam means Lady. Mistress or Sovergion in Mary. In the Syriac language, Miriam means Lady. Mistress or Sovergion in Mary. In the Syriac language, Miriam called to Aragon, this same King Alfonso, called to Aragon, this same King Alfonso, before taking his departure, summoned up the municipal council and the canons of the metropolitan church, and entrusted the chalice to their care, begging them to keep it in the sacristy of the "Seo" until his return. Thirteen years elapsed, and the King, constantly engaged in wars and unable to reside in Valencia, determined to present "El Santo Caliz" to the Cathe-dral, in order that it might receive more dral, in order that it might receive more honor. The deed of gift is preserved amongst e documents of the church, and e chalice has since that time the the remained in the relicario of the Sala Capitular, from whence it is taken out once a year and solemnly exposed on the 14th of September. Experienced lapidar-ies have pronounced the cup to be of Oriental agate. It is shaped like a small bowl, and is four inches in diameter and not three inches high, the base is formed of a similar cup in an averted position. The upper cup is perfectly unadorned, but the stem and base, set in gold, are enbut the stem and base, set in gold, are en-riched by numerous pearls, rubies and emeralds. To the kindness of the Padre Capellan, who has charge of the relic, and with whom I happened to be slightly ac-quainted, I owed the privilege not only of seeing the relic, but also of inspecting it most closely and minutely. As he drew it forward for our veneration, the good padre, addressing my friends and me said: "I think English Catholies who have come so far to visit our great relic. have come so far to visit our great relic, deserve that an extra favor should be granted to them, therefore you may in turn approach and place your lips on the rim of the cup, which the sacred lips of our Saviour have touched." I need not say how impressed we all were as we per-formed this act of devotion.

he asked, ge Black id refused This is a Father scourging l Colonel, esult. It t to show e subject Lambert es a most ice to the g people. nalyzer of ritic, well-evidences. religion, rizes Col. his ignor-or bright,' rlatanism, Ie follows with the nest wit, gainst his bald jests. e of suit-coarse and to follow. The fare-We comracy and heartily in hand the beginom Thos. cents. the Diaven than ive faster Oc. at all Co., Bur-colors, and vays evil, lic stimua viper. a remedy oat, bron-ever does

Mary. In the Syriac language, Miriam means Lady, Mistress or Sovereign; in the Hebrew, Star of the Sea. Twenty-four days after the birth of her daughter, St. Ann repaired to the Temple for the ceremony of purification, and, in conformity with the law of Moses, offered to the Lord a lamb, or a pair of turtle-doves. At the same time she made the most trying of all offerings—because it involved separation from her child—when she solemnly renewed the vow she had made to dedicate the child to the service of God in the Temple. Jcachim accompanied God in the Temple. Jcachim accompanied his holy spouse and generously ratified the solemn engagement into which she had the solemn engagement into which she had entered. Thus the holy parents of Mary shared the faith and merit of their father, Abraham, by offering to the glorv of God the dearest object of their affections. After the ceremony Ann returned with her husband to their home, which was now gladdened by the presence of that incom-parable child who graw up, purer and mon's song, and who grew up purer and fairer in mind and body than the lily of her native valleys.—The Homeless Child.

# Important Changes.

Important Changes. There are two periods in the life of every female when the system undergoes great changes. First, the change from childhood to womanhood; next, that of womanhood to old age. These are the critical changes of life, and the system should be nourished and regulated by that matchless tonic, Burdock Blood Bitters. It is invaluable in all diseases peculiar to females. emales.

### What's In A Name ?

Scrofula is so called from the Latin crofu, a pig, from the supposition that the lisease came from eating swine's flesh. It soften inherited from parents, and leads t abscesses, ulcerous sores, debility, king's evil and consumption. The case of the Rev. Wm. Stout, of Wiarton, who suffered years from scrofulous abscesses, is one of the most remarkable on record. Bardock Blood Bitters cured him after the best medical skill had failed.

A COMPLETE REVOLUTION in the state of a stomach harassed by Dyspepsia is of a stomach harassed by Dyspepsia is caused by using Northrop & Lyman's Vegetable Discovery, or great blood puri-fier, a medicine specially adapted to renew healthful activity in that organ and in those which most closely co-operate with it, the bowels and the liver. Easy diges-tion an increase of appeiite and a fac-

The Bishop of Burgos, Spain, having condemned a newspaper published in that eity, the printers refused to set type for it, so that it was effectually suppressed. A use ful lesson may be drawn from this fact. Catholics were all firmly united, we thus suppress many an evil.-Ave Maria.

.

Peter Kieffer, Buffalo, says: "I was badly bitten by a horse a few days ago, and was induced by a friend, who wit-nessed the occurrence, to try Dr. Thomas" Bessed the occurrence, to try Dr. Thomas Eclectric Oil. It relieved the pain almost immediately and in four days the wound was completely healed. Nothing can be better for fresh wounds." See that you get the genuine Dr. Thomas' Eclectric Oil, as there are imitations on the market