New York Catholic Review. FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS. Presched in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

SEVENTERNTH SUNDAY AFTER PENTECOST, "On these two commandments de-pendeth the whole law and the prophets."

Gospel of the Day.
If these two commandments are per factly kept, all, factly kept, all, even the slightest sin, is impossible. If kept in their full sense they imply perfection, and it is of keeping God's law perfectly, or of at less aspiring towards Christ'an perfection, that I wish

towards Christ'an perfection, that I wish to speak to day.

The first practical step, or, I might say, the foundation principle for one who wishes to lead a devout life, is the avoiding of venial sin. Now, we know there is no one who actually does avoid all sin. "The just man," say Holy Scripture, "falls seven times." "If we say we have no sin, we lie and the truth is not in us." But we lie and the truth is not in us." But indifference in regard to varial or lesser sins is a bed state for a Christian to be in. Yet how few among what are often called ordinary Christians seem to realize this!

The truly devout, however, do grieve greatly over the smallest venial sins. They confess these offences with greater com-punction than some ordinary Christians do size which are mortal. And they fail into fully deliberate venial sins about as seldom as the so celled ordinary Caristians do into those which are mortal. Now, brethren, it may seem as if it were a great atep to advance from the low level of caring only to avoid mortal sin to that of striving to be devout. Very true; so it is; but it is easy to do it with God's grace. This is what in the spiritural life is meant by conversion. We know that a converted sinner is the only one who really may be said to be in the way of salvation. Others at times must be in the way of dampation : that is, while they are in mortal in for when in that state they are not sure of ever repenting unless they do it at once Again, how can it be difficult to keep in the way of salvation when the early Christians had no other thought but this. If at rare intervals one did fall from grace t was regarded as a calamity greater than a dangerous sickness of body or the loss of a friend by death. Why are we not like them? The Church has always kept before her children the same standard of poliness; the same consequences have obligation to be perfect has been constantly congation to be perfect as seen always been trutiful in hollness; no age has been with out great saints. What can we say for ourselves, dear bretbren, if, having the Gospels, the same opportunities of prayer, the same Sacrament of Penance and Holy Communion, the same Holy Sacrifice of the Mass, and sermons and good tooks—if, having the full use of all these heavenly aids, what can we say if we do not profit by them? Shall we not be like those who, as St. Paul says, "profess they know God, but in their works deny Him?" To sum up all that I have said the fact role to up all that I have said, the first rule to be followed if we would be perfect is to avoid

There is one more rule which I would give to those who would be perfect, and only one. It is: perform good works whenever you have the opportunity. This is the way to show one's love for God. Our Lord went about doing good, and no one can follow Him and not do good works. One who is occupied in doing good has no time to lose in doing evil. If one sees a chance to do good and lets it slip, it is a cause for regret. There is a feeling akin to guilt if God gives us an opportunity of serving Him and we neglect it. We are never at a loss to find good works to do. Prayer is the best of all good works, and how often God impels us by His grace to pray. We do not do this for our to pray. We do not do this for our-selves only; how many there are who need our prayers. The Church and our Holy Father the Pope are persecuted by the worst enemies, traitors, like our no whon to serve God are horribly tempted; others lack the courage to amend their lives; multitudes are suffering in purgatory. So the good work of prayer is ever claiming our attention. The Holy Sacrifice of ing our attention. The Holy Sacrifice of the Mass is offered up daily in the church. Do we attend it when we might easily do so? Are we particular to at tend all the public devotions in the church? Do we give generously to the church according to our means? Do we deny ourselves anything for the sake of thus giving? Do we visit the sick among our acquaintances, counsel the doubtful, exhort the feeble to courage, help in the Sunday-school and choir? These are all practical questions for those who desire

vental sin

to do good works.
Finally, dear brethren, all our actions may be turned into good works by an upright intention and by uniting our will continually with the divine will; and this is what it is to love God with our whole heart, our whole soul and our whole mind.

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and Kidney Complaints with unerving certainty. They also contain Roots and
Herbs which have specific virtues truly
wonderful in their action on the stomach
and bowels. All E. A. Cairneross, Shakespeace, writes; "I consider Parmelee's Pills
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Aromatic Quinine Wine.

Boston Republic

has shown a shameful prejudice in favo has shown a shameful prejudice in fever of the forgers almost in every one of the sittings it held. That prejudice finally became so unjust that the Irish party retired from the court, in order to show the world the unfair manner in which the commission was acting, and there were rienty of people who declared that Mr. Parnell and his colleagues should Mr. Parnell and his colleagues should have taken such a step long before they did. The commission has no long

yet made its report, but it matters little what report it may render. Its judgment is discredited in advance, in the eyes of the world, as the following extract from an able article on the commission and its work which recently appeared in the New York Journal of Commerce foreibly show: "It has earned the character of one of our American congressional committees, created for party and partisan purposes, whose proceedings and reports are viewed with contempt by the intelligent public of both parties. Foreset of the parties carties. England can hardly afford the newitable effect which this fearful bur partie desque of a search after truth must have on her royal commissions. They have been regarded as tribunals of high character, gathering facts for the information of Parliament and the people. In the present case, it is not of the least moment what the report of the commission may be, whether it fieds that the 'allegations' are sustained in part or not at all; since the whole conduct of the investigation has left on the public min investigation has left on the public minds the impression of a promised tragedy which degenerates as tescenes progress into a stupendous and yet most melaucholy farce." Even if Mr. Parnell and Sir Charles Russell had not so fally disproved the allegations of the Times, the shameful bias which Justice Hannen and his two collesques have shown on the banch would prejudice fair minded people against any verdict the commission might render. As it is, the only thing has been a travesty and ruined forever the true formerly held in the impartiality of parliamentary commissions.

Boston Pilot. Under the caption, "Caught in His Own Snare," United Ireland has a thoughful settlele on Balfour's proposal for a Catholic University. We quote: "Of one thing we may be certain: Mr. Balfour meant no service to Irish Nationality or Irish Nationalists by his cringing confession of the justice of the Irish Catholice' claim to a Catholic University. . . It was cunningly calculated that the acceptance and upport of a Catholic University by the Nationalist party would alterate the faithful Radical allies, to whose principle was opposed. But the Radicals saw the concession, even while they opposed it, only a still stronger argument for Home Rule, and recognized in the Irish acceptance of it the sull broader Radical principle that legislation for a country should be shaped by the will of the major ity. The apple of discord with which Mr Balfour attempted to disturb the Home Rule alliance has fallen amongst his own

While the Pall Mall Gazette declare while the Pall Mall Gazette declares that Michael Davitt's protest against the proposed endowment of the Catholic University for Ireland will undoubtedly stiffen English Radical opposition to that scheme, Mr. Sydney Halifax, a most thorough and outspoken London Radical, writes in the same issue of the Pall Mall writes in the same issue of the Pall Mall in its favor. He advocates it as an act of estitution to the Catholics of Ireland from the Protestant despoilers. Says Mr. Halifax: "When it is borne in mind that the surplus funds from the disen lowment of the Irish Church were mainly derived from the contribution of Cath iles, wrung from them at the point of the begonet, I think it is clear that we can with a conscience void of offense direct our energies not to defeat the scheme, but to scare in its accomplishment the restoration in some degree at least of the cartions of the Protestant Church might have by Catholic education. Cannot the Oppos tion unite to secure that the necessar funds for the proposed university be taken from the Irish Church surplus-if

any of it remain? Catholic Citizen. The Catholic press has the sympathy o the New York Independent on account of its "muzzled condition." And a recent case is cited by a Catholic correspondent of the Independent as illustrative of the abject obsequousness of the Catholic pre These gentlemen would enjoy nothi These gentlemen would enjoy nothing better than egging Catholic editors on to conflicts with the Church authorities. Quarrels of that kind are choice spectacles for the sympathetic Protestant love to see "independence" in the Catho-lic journals—meaning by "independence" a cranky disposition to fault find with the priests and say bold things about bishops. The Catholic press is not muzzled, but i has proprieties and limitations which it must observe. The live Catholic paper may at times overstep the limits—as did McMaster for instance; but this is exceptional. The Catholic Church authorities are considerate enough to make allowances. Ecclesiastical censures of Catholic papers are exceedingly rare, and this is both fortunate and wise. The Catholic public is a consor itself towards a paper that ceases to be Catholic. The class of Catholics who take religious papers in their families wish a thoroughly sound and Catholic paper and not a journal at odds with the Church authorities. This

is known and appreciated by both Catho-lic journalists and Catholic Church Editorial Correspondence Western Watch-

We have learned a good deal about Protestant missions in Catholic countries.
They remind me of those fraudulent firms that drop in upon a city, then down upon a few confiding dupes, and then out again. The biggest part of their capital is the city.

Besten Republic.

It is very generally admitted that the parliamentary commission created for the purpose of inve tigating the charges which the London Times made against Mr. Parnell and the other Irish leaders, not to say against the whole Irish people, has shown a shameful prejudice in favor gravity. After Mass we sat down in the country and heard a part of the sermon and some of the Episcopalian paper, save: 'We are ready to join the Roman Catholic when he asserts new appointed, and beginning his dis-course announced that he would lay down the doctrine he proposed to teach them during his stay among them. As we were not interested in the gentleman's doctrine we moved off to a quite corner.

N. Y. Freeman's Journal. N. Y. Freeman's Journal.

How is it that Protestant nations and their missionaries have such ill success in dealing with savage tribes? Taey hardly ever come in connection with them without either exterminating or degrading them still lower. Perhaps the real reason is that, at heart, they do not really believe in the unity of the human race, the brotherhood of man. This leads many Protestants, especially Proeads many Protestants, especially Pro testant clergymen, to have an overwean-ing estimate of their superiority. Bishop Cox believes himself bigger than Cardi nel Newman, Manning or Lavigerie. The most illiterate Baptist or Methodist minister—and there are a few such—

thinks himself far above the humble Catholic priest who has spent a decade, Cataonic priess was has spent a useau, at least, before his ordination, poring over abstract philosophies his Baptist or Methodist brothers may possibly not know the name of. The Catholic comes to the savage as an equal, a brother The cry of the pagan actor in the Roman theatre, comes home to his head and boson: "Man I am, and to me nothing belonging to man is foreign." The extrapation of the Indian by the Paritans, who offered so much for a squaw's scalp, so much for a papose's, is a case in point. We have never heard that their godly ministers objected. godly ministers objected. We know what was going on in Canada at the same what was going on in Canada at the same time. Even since the British occupa-tion, the Indian there has been treated fairly enough. Why? Because the Canadian Government has inherited the traditions of the Catholic and French methods of dealing with him. That is the reason why things have been so dif-ferent north and south of the St. Law-

rence. N. Y. Catholic Review.

When the New York Herald gets down to first principles theological standards have a hard time of it. "In this country have a hard time of it. "In this country the State is supreme and marriage a civil Institution. A marriage valid under the law must be accepted as valid by the Church," says the Herald. So said Henry VIII. and certain kings of France and Napoleon the Great; so have said all the heretics and infidels since Christ pronounced the bond of marriage indissoluble. The Catholic (f) gentleman who bie. The Catholic (?) gentleman who owns the Herald adds his tremendous word to the forsaken pile as he passes on his way to oblivion. And yet the words of Christ remain, that what God hath joined together no man shall put asunder, and the Church, the faithful interpreter of His words, not only clings to them but makes them the basis of reform for civil society, and forces that society in spite of itself to accept her dictum in the matter of merriage.

The Episcopalian journals are whispering to one another that the Catholic Church in England is declining. It is a mere whisper, for there are no figures and no authorities behind the whisper, but perhaps it brings consolation. It ought not. The decline of Catholicity There is truer life and strength in it, its aders have a clear conception of Christlanders have a clear conception of Christlan needs at the present hour, and in
Some directions are working hard to
supply them. It is the objective point
for the stacks of the Revolution in
England, and the Nonconformists are
leaving it to figure the battle alone, which
is to be expected, for the spirit of Christ
is not near them. If the Anglican body
were to fall, England would become, on
religious and moral questions, a second
edition of the United States, the revy
of the divorce court and the victim of
the Agnostic theorists in education. The he Agnostic theorists in education, The the Agnostic theorists in education. The Catholics are not yet strong enough in England to fight a great battle. But they will be by the time the world and the flesh have battered down the walls of Anglicanism. It is England's safety that they hold their own in spite of emigration, and Anglican sympathics; and Anglican sympathics; and Anglican sympathics; and Anglican sympathics. tion, and Anglican sympathizers ought

not whisper falsehoods about them. Catholic Columbian.

In a sermon preached by Cardinal Gib. bons at the laying of the corner stone of a church in Washington, D. C., on Sunday week, he said: "I rejoice in the growth and progress of the Catholic religion because I am convinced that the growth of the Catholic faith in this country will more than any other means promote the welfare and stability of our American institutions." Yes, ours is the Church that teaches its members to be good citi. zens from supernatural motives and to believe that "all power is from God" and is to be obeyed for God's sake.

The Catholic Church admires merit in mex and opportunely disregards differ-epces of rank and fortune. It looks only to the beauty of the soul, and it raises the lowly who have great virtue to make them its princes. As proof of this, look at the history of some of the Bishops of Germany. The Prince Archbishop of Collogne, Mir. Dinder, is the son of a butcher in Cobleze.

Episcopalian paper, save: We are ready to join the Roman Catholic when he asserts a part of the sermon and some of the service, as the doors were open on account of the heat. We noticed that the preacher in the service prayed for the 'king and queen of this country, the president of the United States and the queen of England," although the last came in for the lion's share of the prayer. But why pray for the president of the United States? Vive le Humbug! It was collection Sunday and there were some of the Churcharan admits this now. collection Sunday and there were some Other papers will admit it five or ten years

> A HERITAGE FROM QUEEN ELIZABETH.

THE REFORMATION AND PAUPER-ISM.

London Universe, Sep. 21
The needs of the Little Sisters of the Poor were elequently pleaded at S: George's Cathedral, Southwark, on Sneday—at the High Mass by the Rev. W. C. Robiuson, M. A, and at the even ing service by the Rev. Rerbert Lucas lag service by the new, hierost bloss, S. J. There was a large attendance at both services, and there was every reason to believe that the collections, which were made personally by the Sisters, realized an made personally by the sisters, realized an amount calculated to prove that the inter-ests of the Catholic public in their noble and self sacrificing work is genuine and practical. Father Robinson took for his text the words: "Come unto Me all you that labor and are burdened and I will refresh you." It had been well said, he that issue. It had been well said, he observed, by the Christian philosopher and historian that Jesus Christ came unto the world at exactly the right moment. This could be shown from many points of view. It was ordinarily shown in this of view. It was ordinarily shown in this way. He came at the height of GREEK CIVILIZATION AND ROMAN DISCIP

But from their point of view that morn ing let it suffice to say that He came in for so great was the iniquity from dissolution.

For so great was the iniquity and corruption of unregenerate humanity that all were agreed that had it not been for God incompanies the world yout have been a Incarnate the world must have been a universal wreck, The motto of unregen erate man was self-"Take care of number ne" But selfishness was death, whether was political, social, or individual. For the sacred object for which their alms were asked that morning, he would en-deayor to draw them a picture of the Cath-olic Church in her character of healer of uman sorrow. He would for that purpose take three great sorrows in which her healing ministrations had been exer cised—the sorrow of the slave, the sorrow of woman, and the sorrow of the poor. And first the sorrow of the slave. That sorrow was at its greatest height at the very time pagan civilization was in its zenith. Should be word paint for them a scene of every day life at the very height of Roman civilization? Let them LOOK AT THAT ROMAN MATRON,

sitting on her couch. Around was every evidence of luxury. There was not a want of hers that was not supplied Nothing needed to be done by herself If she wished to move her arm there was a slave to do it for her; if she wished to aise her foot there was a slave to rush forward to spare her the exertion. Five for the wants of one human being! Nor was this all; for should the slave show any remissness, it was quite possible that that Roman matron would take the colden pin out of her hair and stab the infortunate menial, and perhaps even gouge her eyes out. There was an every-day picture of Roman slavery at the height of Roman civilization. But our Lord's teaching, when He came, reversed all this. "Behold all souls are mine," was the teaching of Incarnate teaching of the Catholic Church as well one fact in history which defied denial more than any other it was this—that everywhere, and in every age, the existence and progress of the Catholic Church had been accompanied by

THE EMANCIPATION OF THE SLAVE Under her influence, and in obedience to her teaching, the slave was turned into the domestic-not an outcast, not s menial, but one of the family. He memat, but one of the family. He hoped the world was not going to put all that back again, but he was obliged to ask, "Where is the domestic now-adays?" Next, there was the sorrow of all that back again, but he was obliged to ask, "Where is the domestic now—adays?" Next, there was the sorrow of woman. There was no need to dwell upon it; the history of her treatment by turregenerate mankind the moment that the primeval curse was placed upon her was one long, sad, and dreary tale of degradation. Woman was made man's convenience. The emancipation of woman, her restitution to her sightful place and dignity, was the work of the Catholic Church, which therein was carrying out the teaching of her Divine Founder. And the chief means in the effecting of that marvellous change was carrying out the teaching of her Divine Founder. And the chief means in the effecting of that marvellous change was the ever Blessed Mother of God-Mary Immaculate, whose sweet feast they were keeping that day. It was the idea of an Immaculate Virgin and Mother ever present before the minds of the people what gradually won for woman the recognition. that gradually won for woman the recog-nition of her due and proper dignity. There were people even now a days who taiked of "the dark ages." He asked them this question: "What was it next after the marvellous influence of the Virgin Mother which restored woman to her right place ?" Every one knew that

THAT THING IN HISTORY CALLED CHIV-

ALRY, one of whose maxims forbade a word to be uttered of self. It was a mortal offence to speak of "I" or "my;" it was equally a mortal offence to tell a lie. But it was, if possible, a worse offence The Prince Archolance
Koop, is the son of a poor weaver at Duder
stadt in Hanover. The Archbishop of
the son of a shoe
maker at Rozsel and his brother is a tailor
maker at Rozsel and his brother is a tailor
and restore woman to her right. There
were those who dented that the Catholic
Church originated chivalry. He was not
Church originated chivalry. He was not
there to argue that point. He would out again. The biggest part of their capital state sign. I have seen big git letters announcing the "Free Evangelical Church of Italy," or the "Protestant Church of France," ever cubby holes that a shoemaker would scorn to hang out his sign on. And what is more, they were invariably closed for the sea on, In Milan there is a pretentious

Posen, Mgr. Dinder, is the son of a shoemaker at Rozsel and his brother is a tailor and restore woman to her right. There were those who defied that the Catholic Church originated chivalry. He was not controlled that a shoemaker would scorn to hang they were invariably closed for the sea of the lights and restore woman to her right. There were those who defied that the Catholic Church originated chivalry. He was not controlled that the Catholic Church originated chivalry. He was not controlled that the Catholic Church originated chivalry. He was not some the most of chivalry was to raise the poor and restore woman to her right. There were those who defied that the Catholic Church originated chivalry. He was not controlled and restore woman to her right, There were those who defied that the Catholic Church originated chivalry. He was not controlled and restore woman to her right, There were those who defied that the Catholic Church originated chivalry. He was not controlled and restore woman to her right, There were those who defied that the Catholic Church originated chivalry. He was not controlled and restore woman to her right, There were those who defied that the Catholic Church originated chivalry. He was not controlled and restore woman to her right, There were those who defied that the Catholic Church originated chivalry. He was not controlled and restore woman to her right, There were those who defied that the Catholic Church originated chivalry. He was not controlled and restore woman to her right, There are the poor the right and restore woman to her right, There are the poor the right and restore woman to her right. I defined an an over the sea of the post of the sea

restoration of woman. The Catholic Church bad, in a word, shown herself to be the great beater of the sorrow of woman; and the English matron who, as the result of evil teaching, locked on the Catholic Church as the Scarlet Woman of Bubylon was reviling the source of her freedom and her dignity. And, lastly, the Catholic Church had healed

THE SORROW OF THE POOR.
He wondered if any of those who were istening to him had ever eat by the ruins of an aucient monastery—so many of which were to be found in various parts of England—and made a meditation.
Let them do so in spirit. Let them gaza
in imagination, for a moment on a Founin imagination, for a moment on a Fountains Abbey or a Tintern, and make a little meditation. Let them ploture to themselves those wails restored to their ancient beauty; let them people those ancient edifices once more with hely manke—sons of St. Benedict or St. Bruno. Looking around the monastery, what did they see? Everywhere simplify and contentment—albeit those were the poor? Of course, there were poor a consentations. poor? Of course, there were poor some-where; for were they not told in the Sacred Scripture that they should have the poor ever in their sight? "The poor,

but they were not panpers. The word was not known AROUND TINTERN OR FOUNTAINS ABBEY It was the creation of Queen Elizabeth.

It was a hateful word, and he declared his opinion that the Government—he cared not whether they were Liberal or Conservative—who would blot is out from the Popular system would have om the Poor law system would have done something to mitigate the sorrow of the poor. But to return to their ques tion. Where were the poor in those dark ages? Let them imagine that the hour of noon had arrived. The door of the monastery was opened, and the almoner came forth to relieve the wants of the poor. "Blessed" — not cursed — "are the poor"-that was the voice of the nonastery in those days. The monk as almoner and medical man friend and counseller, absolver and all in all to the happy and contented poor. There was a picture of the Catholic Church as nealer of the sorrow of the poer. What contrast to what we saw in

THE AGE OF PROGRESS, f advancement, and of enlightment! Walking down the streets of this vast metropolis, they would come across a big building of dingy bricks. It was not a prison, as they might at first conclude, but assuredly it was first coustn to a prison. It was the workhouse. Eaterng the cheerless abode they would se auging up a series of rules for 'paupers, or any transgression of which they would be puni-hed. He (the preacher) would ay nothing against the present adminis tration of the Poor law system. Year after year they had witnessed the removal f many of the abuses which had formerly disfigured it. What he did find faul with, and that most emphatically, was the thing itself—the unlovely creation, as he had told them, of that wicked woman whose name he hardly considered it de corous to repeat in that sacred place. And what benediction was there about that thing? Was it not a fact that numbers of the poor would endure every species of misery—even risk actual starva ion-rather than seek

THE FORBIDDING SHELTER OF THE POOR HOUSE?

Let them look upon that picture and upon this—upon the middle sges, "the dark ages," and upon this boasted nine teenth century. Proceeding to urge the moral of his thesis, that the Catholic Church has been the healer of human sorrow, and that synchronsly with her arrival in any place the missry of humanity has been the object of consoling min-istration on the part of her ministers and children, the rev. preacher insisted that nowhere was this spirit of charity more noby displayed, or carried out with ought not. The decline of Catholicity in England at this moment could not but mean disaster to the Christian idea in that country. We have more sympathy with the Anglican body than with any other form of Protestant Christianity. fact that one of the great aims of the sisterhood was to save as many of the Catholic poor as possible from "that hideous building, the workhouse," and there-

THE NAME AND LIVERY OF PAUPER. Could they imagine a nobler or more sacred work than the work of those holy nuns? Assuredly they could not. He asked them, then, to open their hearts and purses, and co operate, as did these Sisters, with the Catholic Church in her great mission of healer of human sorrow. It was with difficulty and uncertainty that

"O to be dead and done with the trouble That fits seem day with a dreary pain."
This is the mean of many a woman Who thinks sheem never be well again. "It were better for me and better for other (if were dead" and their tears fall fast. Not so, not so, O sives and mothers, There's a bow of hope in the sky at last,

and it tells you that the storm of diseas which has spread its shadow over you will give way to the sunshine of renewed health, if you are wise, and try Dr. Pierce's Favorite Prescription It can and will effectually cure all female weaknesses and derangements, and no woman who has not tried it need despair, for a trial will con-vince her that it is the very thing she reeds to restore her to the health she fears for-

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— J. B. Williams, Floresville, Texas.

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