Her Picture.

Thank God, no change or pain can ever come
To that fair pictured face on yonder wall,
With earnest eyes and lips forever dumb.
That loved and trusted me through all in

Full many a time, when filled with deep unrest,
I watched it in the lamplight's quivering

Until my soul with quiet was possessed, And then it faded from me in a dream. Sweet, gently curving mouth, that to me

left
It's last smile in the last kiss that she gave,
Then closed, to leave me utterly bereft
Uatil we meet sgain beyond the grave. Soft eyes, within the firelight's fitful glow, I scarce can see you, sorrowful and deep;

I scarce can see you, sorrowful and deep; And yet in darkness, as in light, I know; That never weary is the watch you keep. Sweet eyes, brown eyes, so tender and so kind;

I doubt if living eves could ever be To all my faults and failures half so blind, Or half so fond or pitiful to me. Time cannot change those loving, earnest oyes,
So wish'ul for the love in mine they see;
Or watching o'er me in their sad surprise
And grieving for the grief that came to

Can you, then, blame me that I love this That long ago became my dearest friend?
Or that I wish it, with its quiet grace,
To watch above me till I reach the end?

> 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.

LOW SUNDAY.

"Jesus saith to him: because thou hast seen Ms Thomas thou hast believed; blessed are they that have not seen and have believed." (S: John xx, 29)

When our Lord appeared to the disciples and gave them the commission to forgive sins, and thus instituted the holy Sacrament of Penance, St. Thomas was not present, and when the other disciples told him what had happened, and that He had shown them the wounds in His hands and in His feet, he refused to believe them; he declared he would not believe them; hands and in His feet, he refused to believe them; he declared he would not believe unless he bimself should see them also. He said: "Unless I shall see the print of the nails and put my finger into the place of the nails and put my hand into His side I will not believe."

This disposition of St. Thomas was very wrong. He ought to have believed without heaftation. He had seen our Lord work miracles without number: he

very wrong. He ought to have believed without hesitation. He had seen our Lord work miracles without number; he had seen Him give sight to the blind, even those blind from birth; make the deaf to hear and the dumb to speak, he had seen Him raise the deed to life, raise Lazarus after being dead and buried already four days. He knew that our Lord had predicted His Resurrection. He ought to have believed, and he sinned in not belleving. He was obstitute in unbelief, refusing to credit the testimonned by refusing to credit the testimony of his companions whom he knew to be honest

our Lord in the kindness of His heart forgave him and made him put his finger into the print of the nails and into the into the print of the nails and into the wound in His side to convince him, and also to convince us by His teetimony of the reality of His Resurrection. But at the same time He rebuked him, and taught us all a grand lesson. He said: "Because thou hast seen Me, Thomas, thou hast believed; blessed are they who have not seen and yet have believed."

We have the faith on the testimony of

We have the faith on the testimony of the apostles and disciples who recorded it in the Guspels, and who sealed their testimony in their own blood.

we have the testimony of all the disciples who repeatedly saw our Lord after His Resurrection, cometimes a great number of them, over five hundred at once.

We have the testimony of the Catholic Church; of all these millions on millions who have lived from that day to the

Courch; of all these millions on millions who have lived from that day to the; of the wonderful providence of God and His care of His Church until now. This ought to be enough. This ought to be enough to make us say our act of faith,
'Oh, my God, I believe whatever Thy
Holy Church proposes to my belief, because Thou hast revealed it to her. Thou
who canst neither deceive nor be de-

and finisher of our faith, our Lord Jesus

We are not of those who are to be "beat about by every wind of doctrine." We are not to be moved by the vain babblings are not to be moved by the vain babblings of men, who are wise in their own con-celt and think they know everything, though they know very little after ail. We will not imitate St. Thomas in his un belief and refuse to believe the wonderful things of God, because they are so high and wonderful, but imitate him when in wonder and admiration he cried, "my Lord and my God." Belleving in the testimony of God and His Church, and putting away all skeptical and imagina-tive doubts we shall receive the blessing pronounced by our Lord. "Blessed are they that have not seen and yet have believed."

For the delicate and aged and all in whom the vital current is impoverished and sluggish, Ayer's Sarsaparilla is the very best tonic. It restores the wasted tissues, and imparts to the system surprising elasticity and vigor. Price \$1. Worth \$5 a bottle.

How to Cure Headache.—Some people suffer untold misery day after day with Headache. There is rest neither day nor Headache. There is rest neither day nor night until the nerves are all unstrung. The cause is generally a disordered atomach, and a cure can be effected by using Parmelee's Vegetable Pills, containing Mandrake and Dandelion. Mr. Finlay Wark, Lysander, P. Q., writes: "I find Parmelee's Pills a first-class article for Bilious Headache."

Minard's Liniment cures Burns, etc. Minard's Liniment relieves Neuralgla.

OUR BOYS AND GIRLS.

A LEGEND OF THE PALM.

A LEGEND OF THE PALM.

How beautifully the day had dawned on Jerusalem! The sun had stolen up from behind the eastern hills, lighting up the dark places of the night and warming the cool breazes that blow from the sea of Galilee, and making all things in the city look bright and resplendent as though God Himself had smiled on it.

But now the clouds hang heavily in the west; the wind means and sighs through the palm trees as they bend and sway trying to escape from its wrath. Where the shies had been brightest blue in the morning, now there can be seen only deepest purple gradually turning into black. Nature seems sullen and angry and bears the mein of one who has seen a dreadful crime committed before his eyes, which the mein of one who has seen a dreadful crime committed before his eyes, which he must needs punish with his darkest frown and most terrible threatening. The excited populace, which had issued from the gates of the city but a few hours sgo with the Son of God before their blinded eyes, and the words of ignominious death to their Kirg and on their lips, than now looking in desnating contact of the city of the contact of the city of the contact of the city of stand now looking in despairing con-sternation at the darkness that is fast sur-

stand now looking in despairing consternation at the darkness that is fast surrounding them. As lightning issues from one of the blackest clouds, shrieks of terror go up from the people. Some turn toward the Temple and on their bended aknee and in heart rending tones, implore the God of their fathers to deliver them from His impending wrath; others are filled with the awful thought that they have crucified the Lord of lerael, that He Who hangs on the Cross of Golgotha is no other than the God of the earth that groans and of the heavens that weep. Mothers search with breaking hearts for sons and daughters, separated from them during the disorderly exit from the city; children cling to those nearest them and look wistfully into the strange faces, horing to find their kinefolk.

Only one little child seems unmindful of what is going on about her. She has been justed against, she has been bruised and made sore, her little feet, weary and blood-stained, almost refuse to carry her farther. Her dress of some rich white eastern texture is solled and worn; everything in the child's appearance betokens neglect. Evidently she belongs not to the Jewish race, for her hair, though it is soft and brown, has a touch of color that only a tropical cun could give to it. Her eyes, dark and deep, and sometimes mild as those of Judea's fair daughters', are full casterous fair daughters', are full

had so powerfully attracted her, to hear the megic words that fell from His lips, or touch the hem of His seamless robe. She had lost Him several times and the night He was imprisoned the nearly broke her little heart at the thought that she might never see Him sgala. The next day, hearing cries around the Judgment day, hearing cries around the Judgment Seat of Pilate, she pushed forward through the multitude, striving with all her child ish might to console Him by showing Him the palm branch she had carefully treasured since the day she had first become one of His followers.

List us believe that the Saviour to Whom that innocent heart was known, was indeed consoled. He may have

Whom that innocent heart was known, was indeed consoled. He may have thought of the white robed thousands by the Jasper Sea in New Jeruzalem singing the glorious Alleluix and bearing their branches of fadeless ollve—emblems of eternal victory. Faithfully she had followed in His footsteps until now, and the crowd having dispersed she finds herself alone at the foot of Calvary. The darkness stealing over the land hides from her tear dimmed grzy Him Whom she loved so dearly. Many times she tried to accend the Mount, but each time with less success. At last the long suffering body, worn out with the strain put upon its powers, succumbs, unable to do the its powers, succumbs, unable to do the work the soul would impose on it.

ter. In her haste to meet Him and in her terrible lonellness on finding that the tomb is empty—He is not there—she does not notice a little figure stretched beside the notice a little figure stretched beside the rock-hewn sepulcire. But the other Mary, whose love does not burn so fiercely that it excludes the thought of all else, bends gently over the little form, expecting to find a sleeping beggar-babe, but it is the Eastern child, the little Gentile. The pain branch was still clasped tightly in her hand and her pure soul was with its Oreator, while in the lifeless heart there still lingered the schoes of her "Hosanna to the Son of David!"—The Pilgrim of Our Lady of Martyrs.

Safe, Sure, and Painless. What a world of meaning this statement embodies. Just what you are looking for, it is not? Putnam's Painless Corn Extracit is not? Putnam's Painless Corn Extractor—the great sure-pop corn cure—acts in this way. It makes no sore spots; safe, acts speedily and with certainty; sure and mildly, without inflaming the parts; painlessly. Do not be imposed upon by imitation or substitutes.

THE SORT OF BLOOD from which the constituents of vigorous bone, brain and constituents or vigorous bone, brain and
muscle are derived is not manufactured by
a stomach which is billious or weak.
Uninterrupted, thorough degestion may be
insured, the secretive activity of the liver
restored, and the system efficiently nourished by the aid of Northrop & Lyman's
Vegetable Discovery and Dyspeptic Cure.
It is the greatest blood purifier ever introduced jute Canada.

THE CHRISTIAN HOME.

CHRIST SET THE MODEL THAT SWEET. THE CARDINAL EXPLAINS HOW THEY ENSTHE DUTIES OF LIFE.

ENSTHE DUTIES OF LIFE.

The home of the Christian family, such as the Creator wills it to be, and such as every true woman can make it, is not only the home of the wealthy and the powerful, but, more especially still, that of the poor and the lowly. For these constitute the immers majority of mankind, says the Sacred Heart Review, and must ever be the chief object of His care, who is Father and Lord over all. From Him sprang the laws which regulate all the sweet duties of family life, and the graces which enable the members of the household to make their abode a paradice.

human parents He chose were of royal blood, that the highest on earth might learn from Joseph and Mary how holiness can exalt princes to a nearness to God, and how the most spotless purity can be the parent of a regenerated world. And He made all He human vittues bloom in the carpenter's home at Nazareth, in order that the poorest laborer might know that there is no one sweet virtue practiced by the God-Man, Jesus, which the last and hardest driven of the sons and daughters of toil may not cultivate in their own homes, though ever so poor, so naked, or so narrow.

so harrow.

So, standing on the shore of the calm and beautiful lake of Galilee, near which our Lord was reared, let us see His humble bome-life reflected therein, as in a most beautiful mirror; and with that divine image compare our own home, and the life with which we study to adorn it. There is nothing here below more sacred

main purpose to secure the exercises of every home in the community, from that of the soveredge or supreme magistrate to that of the most obscure individual who labors to rear a family. There is nothing on earth which the Creator and Lord of all things holds more dear than this home, in which the construction of the construction of the most obscure individual who labors to rear a family. There is nothing on earth which the Creator and Lord of all things holds more dear than this home, in which the construction of the construction of the most obscure individual who labors to some the construction of the most obscure individual who labors to rear a family. There is nothing an earth which the Creator and Lord of all things holds more dear than this home, in which the community, from that of the sovered correction is not in the community of the sovered correction. only a tropical sun could give to it. Here eyes, dark and deep, and sometimes mild as those of Judea's fair daughters', are full of a strange light. May hap she is from Alexandria or from some apot beyond the desert, for it is the feast of the Passover, and many strange faces can be seen and many strange faces can be seen and many strange voices heard in Jarusalem.

Since the day when Jesus of Nazareth made His triumphal entry into the city where the children proclaimed Him King, she had been wandering through the gardens and public places trying to get glimpses of the Divine countenance that had so powerfully attracted her, to hear a father's ever wa'chful care, untring labor, and enlightened love, aim at creating for his children a little Eden, in which they may grow up to the true perfection of children of God; in which a mother's sun in the heavens, the source of life and joy and strength and all goodness to her dear ones, as well as to all who come within the reach of her influence.

The most learned men of modern times

agree in saying that the sun's light and warmth are, in the order cstablished by the Orestor, the source of all vegetable and animal life on the surface of our globe. They regulate the succession of seasons, the growth of all the wonderful varieties of tree and shrub and flower and grass that make of the surface of the earth an image of paradise. They give health and vigor to the myriads of animals of every kind that live in the air or in bealth and vigor to the myriads of animals of every kind that live in the air or in waters or on the dry land, and to which, in turn, the vegetable world furnishes food and sustemance. The very motion given to the rain in falling, to the rivers in their course, to the occans and their currents, comes from that sun force, as well as the clouds which sail above our heads in the firmament and the lovely colors which paint them. Nay, there is not a single beauty in the million million shades which embellish the firmers of grove or garden or field, or clotheat dawn

together the hearts of parents and children. It is as necessary to the peace, the comfort, the prosperity and the bliss of every home as the dew and the rain and the streams of running water are necessary to the husbandman for the fertilities of the hard heart that the streams of the stream tility of the land he cultivates and the growth of the harvest on which depends both his subsistence and his wealth.

Our Hannah Jane. Our Hannah Jane.
Our Hannah Jane was thin and weak,
And say white her lip and cheek,
We oft thought—and thought with pain,
"We soon must lose our Hannah Jane,"
With change of doctors, change of air,
She sought for healing everywhere.
And, when our hopes were almost past,
"Favorite Prescription" tried at last.
It gave us joy, it gave us hop,
She ceased to pine, she ceased to mope,
[Pieros's remedies are sure and true]
Now Hannah Jane is good and new.

Dr. Pierce's Favorite Perscription is the only medicine for women, sold by druggists, under a positive Guarantze, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years. Dr. Pierce's Pellets-cleanse and regulate

the stomach, bowels and system generally. One a dose; purely vegetable.

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Minard's Liniment relieves Years.

CATHOLIC CEREMONIALS.

MIRROR FORTH RELIGIOUS

Cardinal Gibbons, during the delivery

of the fourth of the sermons of the Len-ten series, spoke as follows:

"One of the most popular misconcep-tions entertained in regard to the Church is that we have too much formalism in the Church, that we have too many rites and ceremonies, and that our public worship is largely made up of meaningless ceremonial. There is not a meaningless ceremonial. There is not a single vain or unmeaning ceremony in the Catholic Church to those who comof family life, and the graces which enable the members of the household to make their abode a paradise.

Hence it is that when the Author of our nature deigned to become man, and to subject Himself to those same laws and duties, He chose not a palace for His abode, nor a life of wealthy case while upon earth, but the poor home of an artisan, and the life of toll and hardship which is the lot of the multitude.

It was a most blissful design, worthy of the infinite wisdom and goodness. The human parents He chose were of royal blood, that the highest on earth might learn from Joseph and Mary how holiuess can exalt princes to a nearness to God, and how the most spotless purity can be the parent of a regenerated world. And He made all He human virtues bloom in the carpenter's home at Nazareth, in order

out interior piety, is a mockery and a de-lusion. But while the essence of all re-ligion is from the heart, the rites and ceremonies enjoined in our public wor ship are imperatively demanded by the constitution of our nature. The angels, being pure spirits, render to God a purely spiritual worship. The sun and the moon and the stars of heaven render to Him a kind of external homage. 'The There is nothing here below more sacred in the eyes of that good Goa who governs all things, and will judge all men in due time, than the family home.

All the instructions and ordinances which God has created in civil society, and bestowed upon His Church, have for their main purpose to secure the existence, the honor and the happiness of every home in the community, from that of the soverest of the security of the limits a kind of external homsge. The heavens declare the glory of the Lord,' says the prophet, 'and the firm ament announces the work of His hands, but, as man possesses both a spiritual and physical nature, it is his duty and his privical nature, it is his duty an

Buffalo Catholic Union.

The Methodist ministers had an ungodly row at the r meeting in Caicago, last week. It was all about Rome, of course. A certain Dr. Shepherd, pro fessor of political economy in the North-western University, lustily pitched into Catholics for their attitude on the school question. He had a good word, however, for the Catholic laymen of the United States and could hardly bring himself to think that they would all prove traitors

to their country.

Dr. Shepherd, in the language of the Eighth ward, got well "tumped" for his leniency toward laymen by the Rev. Mr. Foster who exclaimed: "Dues the general state of the tleman mean to say there is no danger, grove or garden or field, or clothe at dawn or noon tide or emest the face of earth and heaven, which is not a creation of solutions by this Church of Rome." This but a brief extract from Mr. Foster's voluminous nonsense. And coming after such a blatherskite we can well imagine divine countenance in Whom is the source the effect of the calm and dignified re-

Holy Church proposes to my bellef, because Thou hastravesiled it to her. Thou who cause incliner deceive nor be deceived."

This is the age of unbellef. Very great numbers of men are occupied in trying to undermine the faith. The newspapers are fall of infiel objections. The pressite tenning with works written expressly to destroy the faith. The newspapers is teeming with works written expressly to destroy the faith. The flightest properties of the faith of the faith of the faith. The flightest properties of the faith o that head is, the Catholic clergy keep their pledges of obedience to its supreme authority better than ours do. There are some things, brethren, from which we might derive useful lessons in the Catholic Caurch. We might with profit sit at the feet of that Caurch and learn from ber a lesson on a subject that is of more vital importance to our govern-ment even than temperance, and that is the preservation of the family, the sacredness of mairimony, and the curse of divorce. In the heart of the most Protestant of countries illegitimacy is greatest—in Scotland, the home of

Protestantism."
The Chicago Journal in which we find the report of those delectable proceedings, says there was a regular howl of disappro-val at Dr. Bennett's remarks; and it would not all surprise us if the Christian spirit and cultured brain which the reverend gentleman thus displayed should yet cost him his position.

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j	you can easily make al	I that we claim, and more. If you write
i		all the workers we need, we will lay all

Sick Headache

S a complaint from which many suffer and few are entirely free. Its cause is indigestion and a sluggish liver, the cure for which is readily found in the use of Ayer's Pills.

"I have found that for sick headache,

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—Philip Lockwood, Topeka, Kansas.

"I was troubled for years with indigestion constipation and headache.

"I was troubled for years with indi-gestion, constipation, and headache. A few boxes of Ayer's Pills, used in small daily doses, restored me to health. They are prompt and effective."—W. H. Strout, Meadville, Pa.

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AND SCHOOL FURNITURE

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32 Vict., Chap. 36, for the benefit of the
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At 2 o'clock p. m.

B. B. B.

Burdock Blood Bitters

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CURES

All blood humors and diseases, from a common pinple to the worst scrofulous sore, and this combined with its unrivalled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the

From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin disease. From two to four bottles will cure salt rheum or eczema, shingles, erysipelas, ulcers, ab scesses, running sores, and all skin eruptions It is noticeable that sufferers from skin

DISEASES

Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B.B.B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and

SCROFULA

We have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach, and to open the sluice-ways of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail

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