JULY 31, 1807.

exact space occupied.

fate of the explorers, all but forgotten.

Of the Jesuit priests who participated

to the matter tells that four of their

number went on and that is as near in-

finity as it is possible for mortal men

An interesting fact in connection

with this matter is that no one remem-

bers, and there is no record of one of

these crosses having been hitherto ex-

humed since the series of burials there of occurred. Nor is there any record

that one of the eleven plates intended to perpetuate the vain claim of France

to the country—a claim which horrid massacres and hard-fought battles

failed to substantiate-was ever un-

earthed. Another fact, too, is that

this is the only expedition of such

seeming importance which failed through one of its members, at least, to

achieve lasting fame. It is only by accident that the facts stated herewith

are obtainable. They are a bequest by an educated man of the period, who,

hearing of the tale of adventure and

exploration, fancied that some time the

facts in the case might be useful. Therefore he jotted them down, and in

this way the history of the Lachine ex-

pedition is still known at the close of

La Salle has a lasting memorial in

known to-day than he was a century

and a half ago. All through the

line their borders, the names of Jesu-

its and French officers are perpetuated

by their having been given to either

In each of these cases the history of the

original owner of the name is carefully

The Lachine expedition accom

sible. It gave to others the glory

unknown. The cross is the only last

Gems from the Columbian.

ing memorial of this expedition.

and not of man that this is so.

Eternity, eternity, eternity!

figure is sure to decay.

In seeking a spouse, look for be

that the laity should be stimulated to

He

strive for Christian perfection. He was not contented with one-Commun-

iou-a-year Catholics. He longed to re-

new the ferver and virtue of apostolic

Why cannot every pari h have its

choice Catholic books, what a power

they would be to spread correct state-

ments of the teachings of the Church

and how much edification their own

pleaders in favor of family ties as con-

servators of life." But with or with out children, sane Catholics do not kill

themselves, because they know that the responsible and unrepentant self-

souls would have received !

what you are.

ocalities or natural objects of interests.

the nineteenth century.

treasured.

Duquesne.

to state.

NG HABIT.

ILY M. 1967

is to say a word disposition : where s more likely to be erosity presupposes selfishness is of the iness. We cannot d, mingling with must be mostly fo ke ourselves ag ree secure their being the case of those ve the world, but

omparatively, are lation from fellowin these instances solated cell thinks or himself, but also es he wrap himself He walks in spirit r himself more and ir sight. Indeed a n shines out most e saints-they are ke sacrifice of self ir fellowmen ; they making up for the d waywardness of closer intimacy with heir wills are kept ssive to the will of

of Christians : "See s love one another. e they thought for one another, were other good example dalizing the least word they were truly enerosity does not ong that good may fallacy, a fatal error d can ever come of oever would serve must keep strictly right. He may not e wrong direction.
f room within the in fact there is no side these limits. habit as generally

cess invariably does therefore, that the abolished. But it d until what is called oses it."
ust first resolve that t to it and they must ve. How often have been heard to say glad to keep closed quor stores were kept

de the limits of true

practiced, it induces

e awaits a general conscientiously carginning this needed is own account. habit. Until it beto avoid it, no one will undertake to stop ce, an effort be made, abandoned. Several e been made within they failed to accom-ffect. We poor mor-

in presence of the jeers of companions! incentive to treating r many years, but gradually being ile notion that in order should be hail-fellowstreat and be treated. men gone to make ir fellowmen's weak tliness of this way of and the new idea of commissions only polished this practice, nd that treating is no to make a sale. In owadays suspects the ds offered by the man better able to provide asonable prices when

s in bringing them and gaining his eration are avoided ionalist, in referring few weeks ago about ath which Queen Vic accession, and which quired by law to take e never doubted that of the history of the of England intended self outside the line of ptions of the Catholic by following that corious monster, Henry

he could not get rid o or natural death, had block through skilful ne founder for an in And will the Congre se tell us what are the one unchanging , which, as its name ersal?—Sacred Heart for the Aged.

the recuperative power of Fatigue clings like a depleted store of energy, Fatigue clings like a depleted store of energy, and dissipating it, and elderly find it very hard sup to the "doing" point, and safety is found in the nost magically, strength ling powers; and through toni; properties renews ctivities upon which dedy and mind. Maltine rapudly restores appetite, imparts tone and vigor ystem; in a word is a tunequalled excellence, a Wine is prescribed and bysicians. All druggists

dlard, Syracuse, N. Y. been afflicted for nearly cost-to-be-dreaded disease times worn out with pain to meet the swern out with pain to and after trying almost nended. I tried a box of le Pills. I am now nearly ney will cure me. I would not any money." Cures

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STRANGE DISCOVERY MADE BY intrepid men continued their journey TO DO EVERYTHING FOR GOD A BLAST.

An Emblem of the Religious Fervor of Here they established a camp which

Rochester Democrat and Chronicle. Rochester, Pa., July 10.—A blast in quarry on the Stewart farm, half a mile east of this place, has just brought to light a cross which had been beneath the earth's surface since 1749. place of burial was ground where lim :stone was an important factor, and the result is that the cross is completely

When the matter was first called to the attention of Ira W. Logan, the o oner of the quarry, he was greatly puzzled to explain the singular formation of stone, but investigation has made the history of the sacred emblem clear, and at the same time recalled the marvelous energy and ireless journeyings of the most famous of the Roman Catholic clergy, the Jesuits. Mr. Logan communicated the news of the discovery to the authorities of the Smithsonian Institution at Washington. In response, Dr. W. Ds Hass, of the institution, visited Roches er and carefully examined the cross. His report has not yet been made public, but it is ikely to be of vivid interest when it is

finally given publication. The cross itself is twenty four inches high, the cross-piece being eighteen inches in length. Time and the lime-stone washings, the combination that petrified it, also fastened it securely in bed of limestone. It is considered rather remarkable that the blast which tore it from its bed twenty feet beneath the earth's surface did not mar its beauty, but if it had been exhumed in the most careful fashion, it could have been no more perfect than it is. It is hard to realize without observation now really beautiful it has become through petrification. It seems to have a luster or radiance and when the sunlight strikes it fairly, beams scin-tillate from it of prismatic hue, the whole forming a most charming spec-

The history of this cross which care ful investigation has shown, takes us back to the old days when Western New York was little better than a wilderness and Pennsylvania was as free from the touch of the white man, outside of the large settlements, as virgin soil is from the cultivator. At that time, the French soldiery and Roman Catholic priests were particularly energetic in penetrating the country in all directions, one seeking to estab-lish the domination of the State, the other that of the Church. It was the century in which this combination achieved the most with which it has been credited. La Salle, Marquette, and others had made their names fam ous already. The woods all along the Canadian border and nearly as far west as the Mississippi river had be-

ome familiar to the Jesuit priest. In the spring of 1749 a band of French soldiers, voyageurs, and others, left Lachine, which is situated near Montreal, for a trip through the section of country which as yet really be longed to no one. The leader of the company was Captain Celoron, but associated with him was M. Decontrecour, who, in later years, became a commander of that famous Pennsylvania post known as old Fort Daquesne, the site of the present city of Pittsburg. From Lachine the party ourneyed down through Canada into that portion of New York State just north of Buffalo.

It was a perilous journey at the best. While the Indians were supposed to be friendly to the French, they were pre- In seeking a spouse, look datory bands of red men whose love for of soul rather than for beauty of body. made. They would pitch upon ex-peditions like the one described, and often was it the case that the first news the friends of the white men would have of their fate would be the report of a scout who had found their skeletons half buried under the leaves of a far away forest.

Obstacles of this sort had no terror for the French soldier. The Jesuit, beside possessing all the bravery that went to make up the man who fought for France, was guided by a religious inspiration and a fervor that almost amounted to fanaticism. No danger was so great, no peril so imminent that he would not face it. Through that rackless forests, in a frail canoe, down unknown streams where the song of the arrow might bring the messenger of death at any moment, he would journey, provided there was a possibility of bringing a single person from without to within the fold of the Roman Catholic Church. A half dozen of these priests accompanied the French

explorers.

When the expedition reached the Allegheny river, it was considered that its real duties began. Here the fleur de-lis of France and the cross of the Jesuits were placed side by side, Church and State in a union that savored of nothing but pacification. At distances of ten miles along the route, Captain Celoron buried leaden | bliss ! plates inscribed with the arms of France and the date of the expedition. Directly along side the place of burial of these plates, the Jesuits buried wooden crosses, of which the one found near

Rochester is a sample. Miles and miles down the Allegheny, encountering perils of every description, their numbers diminished by sickless, weak from want of food, these

Ask your grocer for indsor Salt For Table and Dairy, Purest and Best murderer is bound to end up in hell.

until they reached the junction of the Allegheny and Monongahela rivers.

Some persons live their whole lives long without learning how to sanctify their daily actions by means of an insubsequently became Fort Duquesne, although the sites of the fort and the tention formed every morning to per form their duties for God's sake. They camp are not identical, in point of the go along almost like cattle, withou supernatural motives, thinking of their work, their corporal needs, their physi-For six months, or until the spring and summer of 1750, it is recorded that cal gratifications. They may say some prayers in an absent minded way this expedition maintained the place of residence indicated. After that no one seems to know what became of night and morning, they may go to Mass on Sundays and be so full of disthem, with the exception of M. Decon-trecoeur, who, as stated, became the tractions as to take no part with the priest in the offering of the Sacrifice, commandant of the French post named hey may receive the sacraments once a year at Easter, but they are poor Whether Captain Celoron and his Christians, and they lose much merit companions journeyed into the wilderness and there left their bones to be that they might acquire by living their monotonous and obscure lives to please whitened by time, no one knows. Perhaps the musty records in France God-to do His will in the place that

He put them. tell the story, but the chances are that they have been destroyed and, like the The Redemptorist Father, John Furniss, used to instruct people to express that good intention in these words ' My Jesus, I do all for love of Thee in the journey, an old book that refers He put it in rhyme this way :

O my God, to Thee I offer All that I shall do this day, With what Jesus did, to please Thee, Thus I will each morning pray."

A Redemptoristine nun relates this

"A carpenter was fixing som presses in our sacristy and the Sister who overlooked the work asked him if he was attentive to his religious duties. He replied, 'I have not time to do much, but I have never forgotten one little practice taught us long ago by one of the holy priests who was a saint

-Father Furniss was his name. During the mission of Anne's street he told us we need not go on our knees to pray, but we should from time to time raise our hearts to God during our work and say: "My Jesus, I do this for love of Thee." I can never forget the impression the sermon of that holy Father made upon me, and very often during my work I say the little prayer he taught us.' simple avowal explained something which had often surprised us-we noticed that this carpenter often ouched his cap without apparent reason, but we were far from suspect ing that he was breathing the little aspiration he had learned so many Illinois. Father Marquette is better years ago from the zealous Redemp torist.

Canadian provinces and the states that That intention would turn int heavenly gold the labors, meals, amuse ments and sufferings of every day. It would make them precious in the eyes of God. It would lay up treasures that would make a competence for eternity.—Catholic Columbian.

plished much for France and the Chimes for St. Patrick's Cathedral. Church. It opened a way for civiliza-tion that had heretofore been impos-

St. Patrick's Cathedral, New York city, is to have a set of chimes, and for the first time since the church was conquest and achievement, while the built there will be the sound of bells to men who made this possible are almost announce the time of the services. This set of chimes is not the first one It is ordered for the cathedral, but it will through the kindly offices of nature be the first to be used. A set was made in this country several years ago, but after they were ready and had been blessed by the Archbishop, it was found that they were defective and they were never hung in the belfry. "Tell me what you love," says Cardinal Vaughan," and I will tell you on after it was found that the chime was not a success, a set of bells was Eternity, eternity, eternity! In that ordered in Paris. That was two years one word there is sufficient subject for ago, and only a few days ago they arrived in New York on La Touraine meditation for every day of a long life. and are now in the Custom House. To carry out the Pope's desire for an They will not be hung until Arch increase of devotion towards the Holy bishop Corrigan returns to the city Ghost, would it not be well to dedicate some time next month.

datory bands of red men whose love for soul rather than for beauty of body. Of bell founders. There are interested to body. No member can complain of bells, and this makes the Cathedral to body. No member can complain of chimes more numerous than those of this prohibition, for it is the aim and of bell founders. There are nineteer A Protestant clergyman, the Rev. number respectively ten and nine. The largest bell in St. Patrick's chimes R. L. Cave, has been made President of the Kentucky State University. We weighs about 7,000 pounds, and the protest against the appointment of a smallest weighs only 300 pounds. On sectarian preacher as the head of a public institution. every bell is an inscription giving the name of the saint and the name of the donor. The bells have all been pre-Father Hecker, the founder of the sented to the Cathedral by parishion-Paulists, holding the truth of Scripture that we are called to be saints, thought

It is probable that the bells in con formity with the present practice will be rung by electricity. Nobody has been selected as yet to ring them. The Cathedral will be the only Catholic church in New York with such a set of chimes; in fact, with any chimes. Other Catholic churches in this country circulating library? One hundred books can be had for \$100. If every with chimes are the Cathedral in Buf falo, the Convent of Notre Dame in Indianapolis and the Cathedral of Notre Catholic family had read one hundred Dame in Montreal.

The Monks Hold Out.

The Greek army has practically If it were never too hot and never too ceased to exist as a war factor, but there is one place in the conquered cold it would be just pleasant, the world would still be the terrestrial parprovince which still flies the Christian dise. Then we should not be reminded by heat and cold that here we have no flag and bids defiance to the crescent. This is the monastery of Meteora, in abiding place. Then we should be content with earth and not long for the the northwest corner of Thessaly perched upon an almost inaccessible rock, defended by stout monks, and perfections of heaven. Welcome, then, to summer and winter, to help us on to well provisioned with a flock of goats and sheep on the mountain pasture behind it. The place has, so far, resist-Love is a life preserver. In an article on suicides in a current periodi-cal is this passage: "It has been ed repeated assaults and the monastery bell calling the brethren to prayer ex found that in a million of husbands asperates the Mohammedan soldiers in the valley. The monks have been repeatedly called from prayers to without children there were 470 suicides, and in the same number with fight, attacking the Turks with guns children there were about 205. Of a million wives without children 157 and rocks, and they are calmly confid-ent of their ability to keep the Greek committed suicide, as against 45 with children; widowers without children, flag over their roof until, in the provid-1,004; with children, 529; widows without children, 338; with children, ence of God, the Turks withdraw from Thessaly. but 104. These figures are eloquent

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THE IDEAL OF A CITY CHURCH

In my closing sermen for the winter, says the Rev. Dr. Edward Evere t Hale | great Acostle himself. in the current issue of Christian Register, 1 ventured to state what my ideal of a church is in such a city as Boston, for at least six months of the books? year. I said to the young people of my congregation that I did not expect to see this ideal realized myself, although in the South Congregational church we have made some definite advances toward it. But I thought some of them would live to see, in the middle of the century, a church in which some system of ministry would

I recalled the first Sunday which I spent on the continent of Europe. It was at the city of Mayence. We had taken our breakfast in the hotel, and I went into the office to inquire at what hour the service of the cathedral would begin. The clerk was as much astonished as a clerk would be in Boston if I asked at what hour the car service would begin. He said, "Begin? It ing the passis going on all the time." I expressed the mails?

The same equal indifference as to the opinion of a stranger.

Accordingly, I walked around to the cathedral: and I found in the course of the day that what he said was absolutely true. Its service began so early that nobody knew when it began, and it lasted until the evening hours were well advanced. I assisted that day in the service of full Mass, when the people were dismissed with the old "Ite missa est." Then a little bell sounded at the other end of the cathedral, and those of us who were dis posed walked thither. There we found a preacher in a pulpit, who, as soon as a sufficient audience gathered around him, began another service.
When this service was ended, in one chapel or another of the great cathedral, another service began.

This seems to me a dignified way o showing that on the Lord's Day we do not propose to govern people by strict regulations, but they are to make their own rules as to the convenient hour for their worship. In my ideal, in a large Protestant church, in Boston, for instance, it would be well to begin perhaps at 9 o'clock in the morning with a service of Scripture, prayer, and music, not very unlike what we used to call a "vesper service" in our church. It should be a service that any person could join in who intended afterward to leave the town for whatever purpose, on a visit or otherwise, or who had such duties at home, perhaps in domestic service, as might require attention. I should be abso lutely satisfied if one of the noble or gans, of which we have so many, were made of use for an instrumental serv-ice which might last for an hour, and which, as I know well, would carry comfort and strength to many hearts where people do not receive such comfort or strength from merely intellect ual processes.

BAD BOOKS ARE BAD COMPANY.

Some of our sectarian contemporar ies harp a good deal on the action o the Church in forbidding her members to read books which she judges to be bad in morals and false in doctrine. They are inconsistent in this. They must admit that every society or or ganization has the right to determine the conditions of membership and en act rules by which its members shall be governed. A temperance society for bids the use of liquor to its members The new bells were made in Savoy, under severe penalties. It does this water, in fevers, is of great use, and rance, by the Paccards, a famous firm because it considers such use is in jurous to morals, to manhood, to soul and either Trinity or Grace church, which end of the society. No non-member number respectively ten and nine. can complain since the end is in itself good. And yet it deprives a member of a liberty he had prior to member-

The aim and mission of the Church is to bring and hold men— both in what they believe and what they do in perfect accord with the revealed truth and law of God, and thereby lead them to salvation. There can be no carping at this purpose. Any Church that aims at less than this has no reason to exist, is a detriment, an obstacle in the way of man's eternal life, and consequently an instrument of the devil.

To keep this perfect accord between man and his Creator, everything that tends to it must be required and encouraged, and everything that tends to discord should be condemned and forbidden. Nothing affects more the course of man for good or evil than ssociation, company, and the influence of its play on heart and mind. This truth is the basis of the old saws. evil association corrupts good manners," and "show me your company, and I will tell you what you are. was this same truth that made King David say: "With the holy thou wilt be holy; and with the valiant, perfect. With the elect thou wilt be elect, and with the perverse thou will be perverted." (ii. Kings, 22 26.) It made Solomon say: "He that walketh with the wise shall be wise; a friend of fools shall become like to them." (Proverbs, 13 20.) Now, considering the pernicious

effects of bad company, of evil associa-tion, it is the duty of every honest, prudent man to avoid it when possible. St. Paul is emphatic on this point. In his second letter to the Thessalon ians he writes:

"We charge you, brethren, in the name of the Lord, that you withdraw

Church deems it her mission to repeat to her children, and in doing so she is as indifferent to criticism as was the

But what has all tois talk about evil association and bad company to do with forbidding people t read certain

It has this to do with it : There can be no better company than good books, and no worse company than bad ones. A bad man, a teacher of error, does not become less dangerous to faith and morals because he puts his thoughts in permanent print instead of vibrating them momentarily in the air. A bad book can go where its author's pre sence would not be tolerated. Instance the many cases brought to the atten tion of the law officers of vicious scoundrels distributing immoral books among school children. Are authorities wrong, or enemies of books because they forbid the circulation of this corrupting literature, and punish ing the devil's agents engaged in it Is the Government wrong in forbidd ing the passing of such books through

The same principle that justifies and makes it necessary for the civil authorities to take action in this important matter justifies and makes it necessary for the Church to forbid the reading of all books that she deems dangerous to faith or morals. She owes this to her faithful children, as the ship captain owes it to his passengers to warn and guard them from danger.

But is the Church competent to deermine what books are good and what bad in reference to faith and morals? Yes; her divine mission makes her

competent. But, aside from this, it is enough that her children have unwavering confidence in her judgment. The sects have not the courage of their convictions in this matter. They know the evil effects of immoral and anti Christian books on souls and on society, and yet they fail to warn those who look to them for guidance, fail to stamp such books with their official condemnation. To hide their cowardice and to court popularity, they point to the prohibition by Church as an instance of tyranny and opposition to literature and enlightenment. - New York Freeman's Journal

A Word With the Doctor.

Don't think that any medicine will take the place of right living! Don't fret; whatever else you do. don't fret; don't scold; don't worry keep calm and even tempered. This will preserve your face from wrinkles, your body from infirmities, your mind from unrest and friction, and prolong

your life in peace. Don't use any device to preserve beauty, such as paints, powders, washes, dyes or bleaches; the only thing that will really preserve or procure beauty is good health. A clean and healthy body and a sound and active mind are the only beautifiers known.

It is possible to prevent many diseases and cure others by drinking large quantities of water. An eminent French physician says that typhoid fever can be washed out of the ystem by water. He gives his patients what would amount to eight or ten ounces an hour of sterilized water. Experiments have been made with diseases caused by bacteria which demonstrate the curative value of water. In case of cholera, where the system secretes a large amount of fluid, enormous quantities of hot water are of great benefit and will cure many cases without other medicines. Hot an ordinary tumblerful of water as h as can be taken once an hour is one of the very best remedies. The important thing is to get into the system and out of it a sufficient amount of water to prevent the accumulation of ptomaines and toxins within the body.

In Switzerland the heresy of the Old Catholics is dying out very fast. The four churches which were taken from date the Old Catholics in 1874, when that sect was strong in the Swiss capi tal, have been restored to their lawful owners, as there are no people left to worship in them. The Old Catholic clergy remain, but a bill is before the Swiss Congress to reduce their number to the absolute requirements of the service, and that means their suppression.

Don't torment yourself about what people are going to think about this and that action. No matter what you do or leave undone some will criticise you severely, and the very best rule for getting through life with comparative comfort is, after you have made up your mind as to the propriety and advisability of a certain course, pursue it calmly, without paying the slighest attention to the criticisms of the lookerson from the outside. You see, just because they are on the outside they can only see the surface. It does not matter in the least what they think.

Thousands are suffering excruciating misery from that plague of the night, Itching Piles, and say nothing about it through sense of delicacy. All such will find an instant relief in the use of Chase's Ointment. It never fails.

It never fails.

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