PLEA FOR HEALTHY READING.

Wells of Knowledge Poisoned at Their ource by the Secular Press.

In the material world the science o light is advancing with the strides of the intellectual colossus, says the Louis-ville *Catholic Record*. Would that we could say the same of the higher realm of light-the course of sacred truth ! That mehalecht which the dying poet yearned for as the mists of an unknown and scarce-believed-in eternity were creeping over his senses and his soulthat cathode ray of saving, potent, irre sistible truth which pierces from the heart of the infinite down to the utterabysses of peopled space - i most needed now as urgently as it ever was needed before our day.

While the allied banners of atheism and Freemasonry fret the air on the European continent, the forces of in-fidelity have abandoned the struggle here. But another force has taken the field in its stead. They are not an army-not even a legion. They do not count muchmore than a maniplecomparatively speaking. Before the century is out they may be nothing but the memory of an unpleasant odor. A marvellous transformation has

come over the spirit of the great body of our non-Catholic fellow citizens. They have begun at last to look at the Catholic Church through her openly proclaimed doctrines, through her magnificent works in the build-ing up of the mighty social fabric, and through the lofty ideals of humanity shown by our army of priests and religious. Here in America the Catholic Church stands in the full blaze of the noonday sun. Through the omnipresent press millions of eyes are daily fastened upon her actions. A great chapter of his-tory is now being written, when nothing will be left to rumor or to fable, but everything that is said and done in the name of the Church is said and done before all men. No moment could be more favorable, then, for the enlightened effort to direct the latent intellectual resources of Catholicism. Reading is with all the American people a passion. Shall we, Catholics, not fail in our duty if we allow this most propitious conjunction to pass idly by? Let us honestly ask our selves, are we shirking our opportun ity and our responsibility ?

Consider for a moment how much importance attaches to our actions. The press to day is as penetrating as the all-pervading wind. It is coterminous with civilization. Its work, though, differs from that of the winds the rains which heaven sends and ubiquitously. It is durable, while theirs is ephemeral.

The enemy has seized hold of the press, and is everywhere utilizing it for the destruction of morality and the perversion of truth.

The wells of knowledge are being daily and hourly poisoned at their very source by means of the press. And shall we, who stand for the cause of God and morality and truth, Say that we have done our duty by simply denouncing in private this abuse of great engine of knowledge and excluding the poisonous literature from our own fire-sides? Most emphatic Our resistance must be ally, no. active, not merely passive. If we do not utilize the means at our disposal to stamp out the lie and the impure sug gestion, we most certainly fail in our duty toward God and society

How earnestly the great Pontiff, Leo XIII., feels the importance of the use of the press has frequently been manifested by direct and emphatic recommendation. To Catholic editors he has spoken strongly on the necessity of se curing the best brains and the best con ciences in the country for the service of the press. He does not draw any invidious comparison between the spoken and the written apostolate when he recommends, as he did lately, men renowned for pulpit eloquence betake themselves to writing leading articles. The spell of the eloquent preacher is often irresistible in bring ing souls to grace, but those who fal under it are a mere handful as com pared with the multitudes who may be got by a well-written article in a (daily or even a weekly) newspaper. not mean an article full of smart phrases or stinging epigrams, but one appealing to the better side of human nature-its gifts of reason, its sense o universal brotherhood, and its interes in making a stand against the im moral and anarchistic tendencies of this era of decadent literature.

a better story to tell than has been the case of late years. It is the duty of every Catholic to act as though on his individual effort the winning of the victory in this campaign rested. Let all remember the spreading of the light in Scott's romance. It was by the to hand. The Catholic book, the Catholic magazine and the Catholic news paper are the Malises whom we have to speed forth with these signals of our awakening to the presence of the gen eral enemy. Let us not neglect them

SUBSTITUTES FOR THE SALOON

Francis G. Peabody, in the July Forum

It appears, according to the best judgment procurable, based on the daily and almost hourly observation of patrolmen, that an army equal to about half the entire population of Boston, or no less than 226,752 persons, patronizes the bars of the city every This estimate reckons each day. patron every time he enters. The balance of opinions leans to the belief that the average patron does not escape without spending 10 cents. If this estimate be not excessive then there is daily spent in the Boston saloons the sum of \$22,675, or in a year of 300 days the prodigious sum of \$6, 802,500 ; or an annual gross income of about \$10,000 for each of the 606 sa loons

We observe that substitutes for the saloon already exist in Boston in considerable numbers and have a reason able degree of attractiveness. Sum ming up all the resorts enumerated the total average daily patronage is approximately 98,918, or without pool rooms, 76,268 ; so that it may not un reasonably be affirmed that the propor tion of attendance is as 1 to 2 5. Itist be noticed also that while the patronage of the saloon is greatly increased by non-resident drinkers, the patronage of the substitutes for saloons, being for the most part in the evening, is almost wholly of city-dwellers, so that the proportion of attendance, considered only as among residents, becomes still

more favorable for the " substitutes. When one considers the inadequacy of many of these resorts, their meager provision for sociability and comfort as compared with the splendor of the saloons, and the disadvantage under some of these substitutes are which put, by regarding sociability as sec-ondary to moral or religious influence. one may be encouraged to believe tha the desire among working people for the satisfaction of the social instinct without the compulsion to drink liquor, must be serious and general.

Some of these would be substitute for the saloon are cheerless and barren, some are slightly disguised prayer meetings and missionary enterprises, but the patronage received under present conditions, and especially the success of a few enterprise which have no other end than sociabil ity, should give reasonable encourage ment to those who care for this flank attack on the saloon.

Very marked instances of such suc cess are to be found in the East Boston Athletic association ; in the very notable work of the Charlesbank Gymna sium ; in the Wells Memorial Institute, and a number of clubs organized and maintained by various groups of work ing men; and at Roxbury, in the People's Institute, with its 900 mem-bers, and the Boys' Institute of Instruc tion, with its 300 boys and girls. Many of these organizations are in a large degree self-governed, and all are directly devoted to the healthier activ- young Catholics were drilling with ity of body or of mind, or both. An attempt has been made in connection with this inquiry to consider the popular theaters of the city as social substi tutes for the saloon, but this is a matter where conclusions may vary from week A theater for the poor - as to week. for the rich-may on one day be giving the most satisfactory and on another the nauseating performance. It is evident, however, that such theaters which attract, as a rule, crowded au diences, may make a very important part of such social substitution. The saloons, though competitors with each other, are united by the strongest ties, and against hostile in fluences are massed as an army. The substitutes for the saloons are little, scattered enterprises - often of the most conscientious and general nature -but, in most instances, without even the slightest mutual alliance, and in somelinstances without even the knowl edge of each other's operations. For any rational progress in an at tack on a thoroughly entrenched ene my, there should be an alliance of all the forces engaged -religious and se cular, Catholic and Protestant. Another inference to which such an examination naturally leads must be candidly stated. Considering, for the moment, nothing but the satisfacion of the social instinct it seems plain that this end, to be gained, must be unmixed with purposes of missionary zeal. It is difficult for people wh care supremely for religion to believe that it should be ruled out of any resort ; yet the fact is that when it any substitute for the saloon the patron knows that he is likely to have a prayer-meeting "sprung" on him, he is — unless he be "gospel hard-ened," or inclined to "work the piety-game" - in some degree repelled ; just as a more cultivated man -even if religious-would rebel at the invasion of a prayer-meeting into his

Catholic newspaper office will soon have nize the deeper and unostentatious place of religious influence in social reform. To deny to philanthropy the technical expressions of religion does not banish religion from philanthropy. It only sees in philanthropy itself a direct and sufficient expression of re-ligious consecration and desire.

The saloon is a degrading form of social enjoyment, but it is a real form. It offers so much to the life of the poor that at least one skilled observer in Boston has remarked, in the course of this investigation, that if it were a question between the saloon and no poor man's club he would wish the sa-loon to stay. The substitute for the saloon, in order to survive, must give more resources of sociability than the saloon gives, and compete with it on

its own terms. What might be termed a "temper

ance-saloon " enterprise has been inau gurated by some citizens and business men in the town of New Rochelle, a suburb of New York City containing a population of about 12,000. These men have formed themselves into a legal corporation known as the New Rochelle Tavern Company, and have opened a tavern on one of the business streets of the village modeled closely on the lines of the average saloon, the chief points of distinction being an absence of intoxicating drinks and other means of degradation. Be-yond this the habitues of the place, who are men only, are allowed the same freedom and the same indulgence and amusements found in the ordinary public house. While the tavern is ounded for a philanthropic purposeto draw men away from the evil asso iations and temptations of the saloonit is run on strictly business principle and on a purely business basis, and not as a charitable institution. The tavern has been in existence for a little over a year, and has been a pronounced success from the start.

A PARSON BUNCOED.

In another column we tell briefly the story of an ex-convict who palmed him self off upon Protestant ministers in New Jersey as an "escaped" monk. He succeeded in obtaining money from these gullible parsons and finally landed in jail. A correspondent of the Boston *Globe*, writing from Providence, R. I., under date of July 6, gives another forcible illustration of the verdancy of a Methodist preacher in Phenix. His story, which needs no mment, is as follows :

A little, smooth faced man, who claimed to be an escaped monk from a Boston monastery, succeeded in victim-izing Rev. C. E. Beals of the Method ist church at Phenix by some remark able methods.

The alleged monk claimed to b Father Bonaventure. He appeared at the Methodist Episcopal parsonage not many days ago. Parson Beals is a young preacher, and very kind heart ed, but, with all his powers of cross-examination, he failed to shake the romantic tale of the bogus priest.

When the alleged monk had been bowed into the study of Parson Beals he unfolded his tale of woe. He claimed to be a Canadian by birth, with a pious Roman Catholic mother. She placed him in the monastery a Boston, and there he remained until he escaped two weeks ago. He had endured terrible suffering

After getting away he came to Provi dence, hired a room, and lived or crackers for several days. Then he walked into the country and accidentally discovered a church in which

and saw a colored man walking up and down. Then two Sisters emerged from the convent and went toward the Grand Central depot. Parson Beals did not speak to the colored man, thinking it was Father Bonaventure, who said he would be in disguise, and for the preacher not to recognize him under any circumstances.

Parson Beals kept his appointment to be at the depot at a certain hour, and he saw two Sisters of Charity enter and buy railroad tickets. He supposed these were the "monk's" cousins, but the little man himself did not show up. Parson Beals waited and took a much later train for Providence, but the "monk" has not returned with any new schemes. — Boston Republic.

OLD-TIME SCOTCH JUDGES.

By an old act of the Scottish Parlis nent the qualifications of a judge in Scotland are quaintly set out. He is to be "ane man that fearis God, of gude literature, practik, judgment and understanding of the lawes, of gude fame, havand sufficient living of his awin, and quha can make gude ex-pedition and dispatch of matters touching the lieges of the realm"; and by a later statute the judge is to be at least twenty-five years of age. By the act of union writers to the signet of a certain standing are eligible for seats on the bench, as well as members of the faculty of advocates, although in practice the advocates have always nanaged to retain the honor for themelve

The most curious circumstances connected with a new appointment is the probationary trials the nominee has to go through to show whether he is a fit and proper person. By an old rule of court he was required to sit three days with one of the puisnes, and report on cases heard by him there to the inner house, i. e, the court of appeal, and then sit for one day in the inner house and give his opinion on the cases debated there. In one old

case the court rejected a nominee as not being duly qualified, and in an other instance they claimed to exercise the same power, which led to the pass ing of an act which provided that even if the presentee is reported not to b qualified, the crown may insist on his admission.

Nowadays the "trials " occupy only a few hours; the lord probationer is invariably found qualified, and is at once transformed from an "appren tice ' into a regular senator of the college of justice. All Scotch judges are entitled to be called "Lord," but this does not confer on their wives the title of "Lady," and this, in some in-stances, where the judge has taken a territorial title, has given rise to some misconstruction. It is said that a certain lord of sessions, who bore one of these territorial titles, accompanied by his wife, visited a south coast watering place, and inscribed his and his wife's names in the hotel book as "Lord X. and Mrs. Y." This brought the landand Mrs. 1. This brought the land-lord upon the scene at once. "Beg pardon, my lord," said he, "I fear you must find accommodation elsewhere ; this is a respectable house." The use of these territorial designations was much more common in former days than Boswell's father, it may be renow. membered, was Lord Auchinleck. The practice, indeed, seemed to be dying out, when the old custom was re cently resuscitated by Mr. Mackintosh and Mr. Gloag, who occupy seats on the bench with the titles of Lord

ively.

rence.

A GOOD SAMARITAN.

Having Found Health He Points The Way to Others.-His Advice Was Acted Upon by Mr. Miles Pettit, of Wellington. Who as a Result, Now Rejoices in Renewed Health and Strenght.

From the Picton Times. Mr. Miles Pettit, of Wellington, was

recent caller at the Times office. He is an old subscriber to the paper, and has for years been one of the most respected business men of Wellington. He is also possessed of considerable inventive genius, and is the holder of several patents for his own inventions. The Times was aware of Mr. Pettit's serious and long continued illness, and was delighted to see that he had been restored to health. In answer to en-quiries as to how this had been brought about, Mr. Pettit promptly and em-phatically replied "Dr. Williams' Pink Pills did it." Being further interrogated as to whether he was willing that the facts should be made public, he cheerfully consented to give a statement for the purpose, which in sub-stance is as follows :--He was first attacked in the fall of 1892, after assisting in digging a cellar. The first symptom was lameness in the right hip,



It then gradually extended to the othe

leg and to both feet. The sensations

were a numbness and pricking, which

ant.

continued to get worse and worse, until he practically lost control of his feet. He could walk but a short distance before his limbs would give out and he would be obliged to rest. He felt that if he could walk forty rod: without resting he was accomplishing a great deal. He had the best of medi cal attendance and tried many medicines without any beneficial results. He remained in this condition for about two years, when he unexpectedly got relief. One day he was in Picton and was returning to Wellington by train. Mr. John Soby, of Picton, was also a passenger on the train. Mr. Soby, it will be remembered, was one of the many who had found benefit from Pink Pills, and had given a testimonial that was published extensively. Having been benefitted by Dr. Wil liams' Pink Pills he has ever since been a staunch friend of the medicine, and noticing Mr. Pettit's condition made enquiry as to who he was. Having been informed, Mr. Soby tapped him on the shoulder and said, "Friend, you look a sick man." Mr. Pettit described his case, and Mr. Soby replied, "Take Dr. Williams' Pink Pills. I know from experience what virtue there is in them and I am satisfied they will cure you." Mr. Pettit had tried so many things, and failed to get relief that he was somewhat skeptical, but the advise was so disinterested, and given so earnestly, that he concluded to give Kyllachy and Lord Kincairney respect-Pink Pills a trial. The rest is shortly summed up. He bought the Pink Pills, used them according to the directions which accompany each box.

AUGU 3T 22, 1896.

AUGUST 22, 1896.

self=help

You are weak, "run-down."

health is frail, strength gone.

Doctors call your case an-

æmia-there is a fat-fam.

ine in your blood. Scott's

Emulsion of cod-liver oil

with hypophosphites, is the

best food-means of getting

your strength back-your

doctor will tell you that.

He knows also that when

the digestion is weak it is

better to break up cod-liver

oil out of the body than to

burden your tired digestion

with it. Scott's Emulsion

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XXX. Porter and Stout. Pilsener:Lager of world-wide reputation.

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FIVE-MINUTE SET Thirteenth Sunday afte

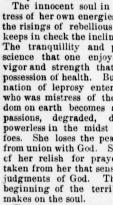
HORROR OF MORTA "As beentered into a certain him ten lepers, who stood afa up their voice, saying, Jesus mercy on us." (St. Luke xvii,

One of the comparisons quently meet in Holy S call sin-mortal sin-th the soul, because sin, in the soul, very much rese vastating and blighting rosy on the body. Leprosy in olden time

where it exists, is one of t some of all diseases. It by contact with persons and once one is infected h ally poisons the whole various members of the touch of poison comes to fester, rot, and then s There is no power in med or even to alleviate this Once the disease a tim he is beyond the skill prevent the infection althful persons, the lep out from human society relegated to a spot by th by law were not allowed to any one.

So the lepers in the C afar off and cried out." dare to come in contact and did others approad awares they were oblig that they were unclean. were exiled from society, the joys of life to exist death. What a horrible have been to be with our these ten lepers-livin that they were—afar of handless arms in attitud tion and crying out with were nearly devoured were polluted with the te "Jesus, have mercy on

What leprosy is to the is to the soul. Like the contracted by contact y by going into temptat touching the pitch the s defiled. Once the poiso into the soul it steals beauty and innocence.



There are secondary disease, when the sinn possessed with his defil longer finds pleasure an cent. He has made him from God, he now shu good. The corruption s faculties and powers. think of naught but sin, for lower and still lower fications, his imagina filled with all foulness, the heaven born gifts t the health of innocence away, so that he takes and it enters like wate and oil into his bones.

Externally he goes a routine of duties, but show covers but a mass Oh, dear brethren !

THE CATHOLIC RECORD

" If the early Fathers of the Church vere now to come among us," says Bishop Soulard, in his letter to a re cent convention of editors in France, "they would assuredly be journalists. The good Bishop is right. Had the apostles had the facilities of the printing press of to-day who can doubt that they would have used them to "spread the light.

The great opportunity for Catholic ism is at hand everywhere. Secular ism in education is confessing its fail ure, the toiling masses are looking to the Church to solve the tangled problem which the hand of Anarchy would sever with the torch and the knife. The creeds are falling to pieces from want of unity, cohesive principle and authority. Thousands are flocking back to the old Church in sheer weari-Thousands are flocking ness of spirit.

The thousands would quickly swell into millions were there an earnest response to the call which our beloved Pontiff makes. It is not the clergy who are to be looked to to take the in-They can be depended on for itative. help and guidance, but nothing can be effected without the rousing up of be effected without the rousing up of the laity. If they can only be stirred up to the performance of their duty is that in temperance, as in scientific the Catholic publishing house and the charity, we are called upon to recog-

social club. The temperance mission and church coffee house have their own good work to do. But they are not primarily a

arms. The " monk " was sure that the men were being drilled for the purpose of exterminating the A. P. A Rev. Mr. Beals listened to all this, and the "monk" went on. For year he was a prisoner, a drudge and a slave, tortured on the rack and sufferer from all sorts of abuse. If the kind hearted Mr. Beals would only assist, the "monk" would go before the world and also appear before the board of A. P. A. in Boston and show them where murder had been done for he could put his hand on the spo where the victim was now buried.

This was an overwhelming revela ion for Parson Beals, and to this re markable story was added the state ment that in a vault in the monastery at Boston were stacks upon stacks of firearms, all ready for the war of the Catholics upon the Protestants. The monk claimed he could touch the spring which would open this great vault with its munitions of war.

The "monk" wanted the matter o his visit and his revelations kept a secret, for, if discovered, he would b killed or taken back. Then Parson Beals secured a place in the mill of the Harris Manufacturing Company for the 'monk," where he labored just three days, when he came to the parsonage in haste and cried, "I'm discovered met the parish priest," and he said I know you, Father Bonaventure.

Then the "monk" said he had a couple of cousins in a New York con duction to Christianity was made vent who wanted to escape, and he wanted the money from Parson Beals to go to that city and secure their lib It was finally agreed by Parson Beals that he should go to New Yorl in company with the little "monk and get the cousins away from the con They went to a hotel upon vent. arrival there, and, for the purposes of secrecy, Father Bonaventure registered under the name of Michael Mur phy.

The "monk "escorted Parson Beals around a few corners showed him a convent, and said: "There is the place, and I must await here until a certain time." Parson Beals went Parson Beals went back to the hotel, with the understand ing that he was to appear at the convent in the afternoon. He did so,

A Divine Rebuff.

and wascured. His cure he believes There is something not simply drato be permanent, for it is now fully a matic but even burlesque about the year since he discontinued the use of news now confirmed that whilst the the pills. Mr. Pettit says he believes Masonic Lodges of Italy were choosing he would have become utterly helpless Signor Ernesto Nathan as their Grand had it not been for this wonderful, Orient, in substitution for Signor health restoring medicine.

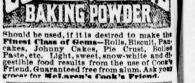
Adriano Lemmi, an event was taking The experience of years has proved place in that gentleman's family which. that there is absolutely no disease due judging from the new position he had to a vitiated condition of the blood or been anxious to assume, could hardly shattered nerves, that Dr. Williams' Pink Pills will not promptly cure, and be a matter of much relish to him. Three grandchildren of his, cultured those who are suffering from such and well disposed young ladies, who troubles would avoid much misery and reside in Milan, were struck by cer-tain facts that testified to the truth of save money by promptly resorting to this treatment. Get the genuine Pink our holy religion, and undermined the Pills every time, and do not be persuad value of that in which they were reared, the Jewish. They according. ed to take an imitation or some other remedy from a dealer, which, for the ly sought for instruction. As fortune would have it they fell into the hands sake of extra profit to himself, he may say is "just as good." Dr. Williams' of a Protestant minister. Some time Pink Pills make rich, red blood, and after, however, becoming acquainted cure when other medicines fail. with a Catholic priest, they readily turned to him as their sole instructor,

Disease attacks the weak and debilitated. Keep yourself healthy and strong by taking Hood's Sarsaparilla.

New York Catholic Agency The object of this Agency is to supply, at its ported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: It is situated in the heart of the whole salefrade of the metropolis, and has completed turers and importers as enable if to purchaseling and the profile or commissions from the im-porter or manufacturers, and hence— The Advantages and conveniences and activity at the lowest wholesale rates, thus getting its profile or commissions from the im-porters or manufacturers, and hence— The No extra commissions are charged in them besides the benefit of my experiences and califies in the actual prices charged. The Abould a patron want several different or this Agency will insure the prompt and cor-tect filling of such orders. Besides, there will be only one express or freight charge. The there and Religious Institutions and the trade buying from this Agency. The Userymen and Religious Institutions and the trade buying from this Agency will be siried and the trade buying from this Agency will be siried and the trade buying the decourt. Any business matters, outside of buying and the code of cods, the gency, will be siried and the trade buying from this Agency will be siried and the trade buying from this Agency will be siried and the trade buying the decloued buying and and buying the decloued buying and buying and and buying the decloued buying and and buying the d Hood's Sarsaparilla. The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickle's Anti-Consumptive Syrup. It is a purely Vege-table Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not refuse the poor from its benefits. THOMAS D. EGAN.

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet with-out any pain. What it has done once it will do have lived so far apart from the influgain through the medium of a Protestant clergyman? And this, too, precisely





-OBJECTS OF THE-

New York Catholic Agency

Catholic Agency, 42 Barclay St. New York NEW YORK, NEW BOOK.

TORONTO.

leprosy been yours-h into the dark and slip thus contracted this te If so there is for you on No human power can st of the evil. It is the alone that can heal divine lips only that "Be thou clean." Li the Gospel, as you com ence of our Lord in the to Him from afar "Jesu mercy on us !" He wi cry, and going, showin the priests in the tribu the leprosy will be heal washed away, and you to spiritual health.

An Evil That Strikes

At the Monday even the Columbian Summ Graham Frost of St. 1 an address on "Marriag He said among other th

"It is generally divorce is detrimental of the family and to s built upon it. In the the number of divorce great, and while the in lation from 1870 to 18 cent, the increase i more than 70 per cent. it is twice greater than tion. In Connecticut period of twenty years average of one divorce marriages contracted time. According to Carrol D. Wright or published in 1889, divorces would be muc not for the widespread Roman Catholic Church that marriage is a h and cannot be dissolve save death."

A Comfort Son A Comfort Som When health is far gon then sometime only ease a secured from the use of What is much better is to in time to save your health

Have you ever heard of a medicine with such a record of cures as Hood's Sarsapa-rilla? Don't you know that Hood's Sar-saparilla, the One True Blood Parifier, has proved, over and over again, that it has power to cure, even after all other remedies fail? If you have impure blood you may take Hood's Sarsaparilia with the utmost confidence that it will do you good. Hood's Pills assist digestion. 25 cents. Pleasant as syrup ; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm-destroyer of the age,

ences of the faith, that their first intro

when Ernesto Nathan was organizing

a new method of machination for way

against the Church ! It is a divine re-

Think it Over.

buff. - Irish Catholic.

and by his hands a short time after-wards they were made the children of God in baptism. Assuredly the Grand Orient is not a prophet with his own. A triple conversion is a rare occurrence just as a single conversion is a notable occur-What, therefere, must be thought of this simultaneous three-fold conversion effected in three souls that