THE STORY OF WINEFRIDE.

A Saint in Whose Name Miracles are Wrought in Wales.

In England a great deal of interest has been attracted to the personality of St. Winefrede, because of the number of remarkable cures wrought at her well in North Wales. On a recent Sunday evening in St. Francis Xavier's Church, Liverpool, the Rev. W. Dubberley, S. J., preached a sermon on St. Winefride. Taking as his text the words: "In His life He did great wonders, and in death He wrought miracles." (Ecclesiastus xlviii., 15), he said:

About 250 years ago there lived in Ant-

About 250 years ago there lived in Ant-werp a Jesuit priest named John Bollan-dus, who was engaged in writing the lives of the saints, and who in the prosecution of the saints, and who in the prosecution of his work entered into correspondence with the most learned men in Europe. Assistance was given to him, and when he died (1665) the work had only just commenced. For more than two centuries and a half have the most learned men of the Society of Jesus been engaged in writing the lives of the saints. During the suppression of the society the great Napoleon tried his best to get this work prosecuted, but failed. In 1837 the Belgian Government appealed again to the prosecuted, but failed. In 1837 the Belgian Government appealed again to the society and supported the writers, and about nine or ten years later the first folio volume of the new series, numbering 1,000 pages, was published. For re-earch, accuracy, knowledge, and diligence no work has ever appeared in the world equal to the Acta Sanctorum of the Bollandists. It was upon this work alone, one volume of which—that of November—contained the Life of St. Winefride, that he relied for the account of her life that he was going to present to his hearers that evening.

ning.
About 1,200 years ago Wales was a land of saints, and amongst them there was one who was distinguished for his sanctity even among his contemporaries. He was a priest. Like the patriarchs of old he had no fixed abode and he looked upon this world merely as a place of pas-sage. After wandering about for a cer-tain time St. Beuno came to a certain valley in North Wales which was then valley in North Wales which was then recognized and known by the name of the Dry Valley. Here the spirit of God told him to rest a while and in this place to build a church. He asked a chieftain named Thevith for a site, and without a moment's hesitation he gave him a piece of land upon one condition, to take the direction and education of his little daughter, his only child, who was his pride and delight, and bring her up in the knowledge and fear of God. This child's name was Winefride, and it was known to this day as that of a virgin and martyr; not because she laid down and martyr; not because she laid down her life for her faith, but because, like John the Baptist, for her love of the vir-te of purity she was beheaded, and, like him, was called a martyr. When people gathered together to hearthe word of God from the lips of St. Beuno, he also had Winefride at his feet, and she loved and followed with with a state of the state followed with diligence what the saint had to teach her; and, though she knew perfectly well that her parents were in-terested in her and that through her, and her alone was their name to be perpetu-ated, she felt that she was called to be the spouse of Jesus Christ, Who called her to religion. She asked St. Beuno to break this news

to her father, and he found the task easier than he imagined, for with the same lib-erality with which they had given him the land on which to built his church, with the same generosity did her parents cheerfully offer their daughter to God. On a certain Sunday when her parents were hearing Mass, Winefride being unable to leave her home, was alone. Caradoc, the son of Alain, a king of that part of Wales, happened to pass, saw her, entered the house, and asked if he could see her father. She said that her father and mother were at that moment hearing mother were at that moment hearing Mass, and if he desired to speak to her father he could remain until they re-turned. She said this quite innocently; father he could remain the father he could remain the father he could remain the father he could remain do not anticipate any evil; but the demon of evil was in the soul of Caradoc, who came there purposely, and seeing her alone, began to prosecute his suit. When she was standing upon St. Beuno her alone, began to prosecute his suit. When she was standing upon St. Beuno's stone receiving his farewell, he foretold her that she would remain for foretold her that she would remain for saven years at Holywell and then move. go to her own room. Caradoc thought she was only going to retire in order to deck herself; but as soon as she got out of the love; the root towards the of the house, she ran towards the church, hoping that her parents or one of the con gregation would step Caradoc, who immediately ran in pursuit. He stopped her, drew his sword, and bade her consent to be his wife. Winefride looked towards the church, but no one came. Then her courage rose and she told her pursuer that petities threats not realize nor feer that neither threats nor policy nor fear would make her give up what she had would make her give up what she had promised, namely, her virginity to Jesus Christ. She was espoused to Him, and she would live and die as His spouse.

Caradoc saw that he was thwarted and spised, that his suit was rejected, and en he did what he threatened—he cut off her head. The very moment her head fell, a fountain of clear water sprang up. The corpse or trunk remained while the head went rolling down the decline, the head went rolling down the decline, on the top of which they were standing. It rolled on and on until it stopped before the open door of the church, where the people were assembled at Mass. A cry of horror went up from the congregation. The parents came to see what was the matter, and when they recognized the head of their own child they fell in a swoon. St. Beuno also left the alter, and recognized the head as that of his spiritual daughter whom he had promised to ual daughter whom he had promised to consecrate to Jesus Christ. He took the head in his hands, and seeing on the hill before him Caradoc quietly wiping his blood-stained sword in the grass, his utter indifference and hardness of heart was more than he could stand and, still holding Winefride's head in his hands and followed by the people, he went up the hill and upbraided Caradoc with his tremendous crime, telling him that he had disgraced his royal name, that he had done a thing unworthy of a man, that he had done this on a day when all Christians were serving God, and that he tians were serving God, and that by doing it he showed he had no regard or respect for the Lord's Resurrection. Standing beside Winefride's trunk he

called upon Heaven to punish Caradoc as he deserved. Instantly Caradoc fell lifeless at the feet of Beuno, and we are told that his body gradually disappeared, as wax disappers before the sun; it is even stated that they witnessed his body grains down to the physics of hell, where even stated that they witnessed in sody going down to the abyss of hell, where his soul had gone a moment before. St. Benno placed the head gently on the shoulders and covered the body with his to act, sure to cure.

cloak, and with his congregation went back to the church, there to celebrate the office. He bade Winefride's parents restrain their grief, and while the body lay upon the ground went on with the Mass. They went back to the place where the body was found and St. Beuno told them of Winefride's desire to consecrate herself to God, and how he was preparing her for this sacrifice. In sight of the fountain, which is still bubbling up its waters and which had changed the name of the "Dry Valley," after the miracle all had witnessed in the death and disappearance of Caradoc, St. Beuno fell on his knees, joined his hands together and prayed to the God of life that for the glory of His Name and for the sake of those who in future generations would honor the name of Winefride, to send back that soul from the joys of Paradise to the body so that for a few years more it might labor, and by its merits return again to the embrace of its Spouse.

As he uttered the prayer all the people joined in a fervent, "Amen"; and then they noticed a movement, the girl began to rub off the blood and dust about her face and then sit up and gaze with wonder. She arose, and they noticed that

joined in a fervent, "Amen"; and then they noticed a movement, the girl began to rub off the blood and dust about her face and then sit up and gaze with wonder. She arose, and they noticed that there was a little white mark around her neck to indicate the spot where the head had been separated from the body. She went on in her new life still under the tutelage of St. Beuno, who, when he found that she was sufficiently versed in ecclesiastical discipline, allowed her to take the veil before a vast concourse of people. And now the old spirit of wandering returned to St. Beuno. He had done the work that had brought him to Holywell and possibly it was through fear that the fame of the wonder he had wrought might bring him such honor that he might lose his humility that he made up his mind to go away. Winefride, he said, would be able to take his place, to teach others, and gather round about her some of her own age and sex, and lead them on to perfection. When he told her of his approaching departure he took her by the hand, brought her to the well where her head had fallen upon the ground, made her stand upon the stone which to this very day is known as St. Beuno's stone, and told her that very spot where she had shed her blood through the love of the virtue of purity, these very stones which had been purpled by her blood should always bear the marks upon them; that in memory of her martyrdom that spot should be hallowed, and everyone, no matter what his sickness or misfortune might be, who in voked her name, would, on the first, second or third time, obtain what he wanted; and if they did not obtain it at the third time they were to know that it was God's will that they were shortly to leave this life; but still they were not to desist invoking the aid of Winefride, because her prayers would win for them something better than the cure of the body—the grace of a boly and happy death. Thirdly he zom. the aid of wineride, because her prayers would win for them something better than the cure of the body—the grace of a holy and happy death. Thirdly, he commanded her every year on the anniversary of her healing to send him some present and place it with every confidence in the water, which would carry it down to the seas and the seas would carry it. to the sea, and the seas would carry it safe to the land where he should abide, so that he might know that she still remembered him.

He was never again to see her in the flesh in this world. She gathered other ladies about her, taught them the way of perfection and ruled and governed them and when the anniversary of his de-parture came round she had her present ready. It was a cloak, which she covered with a linen cloth, and, going with confidence to the waterside, she placed it in the well. The stream carried it down to the broad estuary of the Dee, and the winds of Heaven wafted it right across to the shores of Anglesea, where St. Beuno, coming out of his church, found it as he coming out of his church, found it as he did year after year. From this circumstance St. Beuno got the name known to this day in Wales of Beuno of the Dry Cloak. A tradition tells us that this cloak had the additional privilege that in rain or storm not a drop of rain would ever wet, it or turn a hair of the wearer.

seven years at Holywell and then move.

The preacher then narrated her wanderings over the hills of Wales, her final settling down, and her death and burial in the churchyard attached to the con-vent at Guthurin she founded, and where for centuries her body lay. There people came for centuries to make their pilgrimages, and there miracles through her intercession. and there miracles were wrought

IS A PROMINENT CONVERT.

A Former Episcopal Minister Married to Father Hecker's Niece.

James Albert Locke, a former Episcopal clergyman, who recently became Caroline Hecker, at Orange, N. J.
The wedding took place in St. John's church at Orange, and the crowd of guests filled the church to the doors. The officiating clergyman was assisted by eight priests. Mr. Locke is thirty-three years old. He was graduated from Columbia College in 1885, and then took a course at the General The ological Seminary in Chelsea Square. Afterward he received an appointment as an assistant in St. Paul's school in Garden City. Later he became assistant rector of St. John's Episcopal Church in Varick street, of which the Rev. Dr. Philip A. H. Brown was

Early in December, 1893, Mr. Locke went to England to pursue his studies at Oxford. In the following February the Rev. Dr. Brown received a letter from his assistant rector, in which Mr. Locke said he had become a convert to Catholicism. The convert joined an English pilgrimage to Rome, and then was received into the Catholic Church.

Mr. Locke's bride is the niece of the late Father Issac T. Hecker, founder of the order of the Paulist Fathers.

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A POSSIBLE PROMOTION.

Scotch Cardinal to be Named at the

It is intimated from Rome that at the next consistory, preparations for which are already being made, the Holy Father will include in the list of the new Cardinals whom he is expected then to create, a Scottish prelate; and in case he does this, it is generally believed that his choice will fall upon believed that his choice will fall upon Most Rev. Charles V. Eyre, the Arch-bishop of Glasgow and the senior Scottish prelate. It will not be at all surprising if this intimation proves correct, for Leo XiII. has taken an especial interest in the Scottish Church, to which he restored its hierarchy in the first year of his pontificate; and Archbishop Eyre, by reason of his long service on the Scottish missions, is by right the prelate who has the bes chance of being singled out for cardin alitial honors in the event of a Scottish prelate being made a member of the Sacred College. The other Scotch met-ropolitan, Archbishop Macdonald of St. Andrew's and Edinburg, while he is at the head of a more important diocese, has declared that he will not allow his name to be considered before that of Monsignor Eyre; so that if the Sov ereign Pontiff contemplates sending red hat to Scotland, its recipient in al probability will be the Glasgow digni

Monsignor Eyre, though the greater part of his life has been spent in Scot land, is an Englishman by birth, hav ing been born, in 1817, in Yorkshire, where his family is one of the oldes and most honored in that part of the British realm. The Eyres of Yorkshire never abandoned their Catholic faith, and more than one member of the family has rendered signal services to the Church. The present Archbishop of Glasgow early elected the ecclesias tical state for his career in life, and be gan his studies for the priesthood a the College of St. Cuthbert, at Ushaw in the diocese of Hexam and New castle, and completed them at Rome a the Scottish College, in that city. The first years of his ministry were spent on the north of England missions, where he displayed remarkable zeal and devotion to duty. On Dec. 2 1868, the Holy See

NOMINATED HIM APOSTOLIC DELEGATE for Scotland, and nine days afterwards appointed him the administrator of the western Scottish district, with jurisdiction over the counties of Argyle, Ayr, Bute, Dunbarton, South Inverness, with the western isles, Lanark, Renfrew and Wigton. His consecration took place at Rome, and his title was that of Archbishop of Anazarba, which he re-tained up to the time of the restoration of the Scotch hierarchy, in 1878, when

he became the Archbishop of Glasgow. In the Apostolical letter whereby he announced the restoration of the Scotish hierarchy, Leo. XIII. said of Arch bishop Eyre's See: "In regard to the See of Glasgow, considering the antiluity, importance and nobility of that city, and especially the highly flourish ing state of religion therein, and the archiepiscopal pre eminence conferred upon it by Innocent VIII., we have thought proper to give its Bishop the name and insignia of an Archbishop; in such manner, however, that until it shall be otherwise ordained by us or our successors, he shall not receive, beyond the prerogative of the name and honor, any right proper to a true Arch-bishop and Metropolitan. We also ordain that the Archbishop of Glasgow, so long as he shall be without suf-fragans, shall be present with the other Bishops in the provincial synod of Scotland." It will thus be seen that Scotland." It will thus be seen that the title which Monsignor Eyre has had for the last sixteen years is largely an honorary one simply, he being an honorary one simply, he being an Archbishop without suffragans and bliged to attend synods with the other Bishops. Should the Pope promote him at the coming consistory to the rank of a Cardinal, it is likely that he will also appoint suffragan prelates for him also appoints suffragan prelates for him also appo and make him a Metropolitan in fact as well as in name. That might lead to the erection of new Sees in Scotland, where at the present time there are. leaving out the two archbishoprics, but four episcopates, a number hardly large enough to be divided into two Provinces. The present extent of the Glasgow archdiocese

INCLUDES THE COUNTIES

of Lanark, Renfrew, Dunbarton and the districts of Baldernock and East Kilpatrick in Stirling, the northern portion of Ayr, and the Islands of Great and Little Cumbrae. Its Catholic population is estimated at about 250,000, who are served by some 150 priests; and the churches, chapels, stations and missions number close up on 200. The cathedral, which is dedicated to St. Andrew, dates from 1816, and there are fifteen or sixteen other

churches in the archiepiscopal city. The See of Glasgow is much older than its present cathedral. It was founded about the middle of the sixth century by St. Kentigern, who was also called Mungo, an ecclesiastic of royal descent and great piety, and who established a school and cathedral at Glasgow about the year 542. He governed his diocese to the time of his death, in 601 when he was in his 85th year; and his tomb became a famous place of pilgrimage because of the number of miracles that were wrought at it through his intercession. The See remained a bishopric up to the pontificate of Innocent VIII., 1484 1492, when that Pontiff raised it to the rank of a metropolitan one, and it continued to be occupied by Archbishops up to 1603, when Most Rev. James Betoun, the incumbent, having been forced into exile by the a legate a latare for the suppression of heresy in Scotland, when that troubles to which the young are so lowed an interregnum of two hundred liable, it is invaluable, being prompt to act, sure to cure. lowed an interregnum of two hundred himself indefatigable in the distance that the See remained vacant, until the research to act, sure to cure.

toration of the Scotch hierarchy in played in that capacity, while it may 1878 by Leo XIII., who, on March 15 of that year, named Monsignor Eyre the Archbishop of the ancient See and sent him the pallium, with which he was duly invested the following March

Catholicity in Scotland, however, is of a much more ancient date than the See of which Monsignor Eyre is now the honored incumbent. The first evangelist of the country is generally believed to have been St. Palladius, a Roman by birth, who is credited by some writers with HAVING PREACHED IN IRELAND

for a short while even before St, Patrick's time. Banished from the Emerald Isle, St. Palladius betook himself to North Britain, as Scotland was then called, and all accounts seem to agee in declaring that he was the first Scotch Bishop, the date of his episco-pate there being placed about the beginning of the fifth century. The early history of the Scotch Church is involved in much uncertainty, owing to the lack of documents bearing or that period; but it is certain that from St. Palladius' ministry resulted a flour-ishing growth of the faith in the land, with the establishment of Sees in vari ous of the large centres of population. The Church flourished there greatly up to the eighth century, when it entered upon an era of persecution that lasted for some three hundred years; andithen, through the good offices of King Malcolm III. and his wife, St. Margaret, the faith regained its liberty and speedily won back much of the ground it had lost. It is of record tha in the fifteenth century the Scotch hierarchy consisted of thirty prelates immediately subject to the Holy See, their bishoprics being St. Andrew's Glasgow, Dunkeld, Aberdeen, Moray Brechin, Dumblane, Ross and Caith ness, Whithorn and Lismore, Sodoror, the Isles and Otherey. None of these Sees, however, ranked as Metropolitan ones, and there was no Archbishopric erected in the land up to Aug. 17, 1472, when Sixtus IV., then occupying St. Peter's chair, conferred the pallium upon the Archbishop of St. Andrew's and made all the other prelates of Scotland his suffragans. Nineteen years afterwards Innocent VIII. made Glasgow an Archbishopric and detached some of the suffragan Sees of St. Andrew's from that Archdiocese, to be dependencies of the new Metropolitan See, and to constitute its ecclesiastical

province. Thus constituted, the Scotch Church prospered up to the time of the pseudo Reformation of the sixteenth century, when the hierarchy were deprived of their Sees and individual members thereof forced to seek safety in other lands. Some

EVEN DIED FOR THE FAITH, as did Archbishop Hamilton of St. Andrew's, who was executed at Stirling, April 7, 1571, and others passed to heir reward at various places, leaving their flocks without chief pastors, Rome deeming it unadvisable to name successors in view of the disturbed condition of the country. Not until 1694 did the Holy See consider it prudent to take any steps toward supply ing the Scotch Catholics with Bishops and then the most that Innocent III. decided to do was to send a Vicar-Apostolic to Scotland, in the person of Right Rev. Thomas Nicholson, who held the title of Bishop of Peristachium, in partibus, and to whom was given jurisdiction over all the country and the adjacent islands. Thirty-three years later Benedict XIII. divided Scotland into two vicariates, the northern and southern; and this arrangeof his administration, was on the point of restoring the Scotch hierarchy; but in fulfilling them, and in the very first year of his pontificate, by letters bearing date of March 4, 1878, he restored the Scottish hierarchy, one of whose members he is now thought to be about to raise to still higher dignity and rank by making him a member of the Sacred College.

Should the Holy Father, at the next consistory, create Monsignor Eyre a Cardinal, his promotion to that dignity will not be the first instance of a red hat being worn by a Scotch prelate. Pope Paul III., in the consistory held Dec. 28, 1538, conferred Cardinalitial rank upon the coadjutor Bishop of St. Andrew's, Monsignor David Bethune, or Betoun-for the name was spelled both ways-who subsequently.

SUCCEEDED TO THAT SEE on the death of his uncle, in 1539, thus becoming the Scotch Primate. prelate, whose memory has been maligned by his enemies, was born in Eifeshire in 1494, studied at Edinburgh and Paris, and, after his ordination, was the rector of Campsie, in Stirling He was afterwards sent to France, from which country his family originally came, on a diplomatic mission; and continuing to reside there for a number of years, he was admitted to French citizenship and appointed the Bishop of the French See of Mirepoix. His uncle subsequently effected his transfer to Edinburgh, to be his coadjutor, and it was while he held that post that he was, on the recommendation of the French King, who had conceived the greatest admiration for his abilities during his residence in France, made a Cardinal by Pope Paul III. Cardinal Bethune was appointed

seem to the present age in some man-ner reprehensible, was earnest and sincere, and none greater than the exigencies of the situation demanded. It led, however, to his arrest upon false charges, which he had little difficulty in disproving; but his enemies con spired against him and foully assassi nated him in his own palace, It is, therefore, nearly three hundred and fifty years since the Scotch Church rejoiced in the possession of a Cardinal, and should Leo XIII. now, in addition to having re-stored its hierarchy, bestow upon that Church a representation in the Sacred College, the gladness of the Scotch Catholics and their gratitude to him may be readily imagined. - Boston Re-

BRAVE SISTER DOLORES.

She Lost Her Life Saving Others in a Burning Hospital.

A freshly-made grave in the new Catholic cemetery marks the final resting place of Sister Dolores. charred remains were lowered into the earth yesterday afternoon after a service of more than usual impressive ess. At 9 o'clock a Requiem High Mass was held in the cathedral, which was attended by four priests. The Sisters of Charity of the Incarnate Word accompanied the body to the silent city of the dead.

The story of the bravery of Sister Dolores at the Houston fire is sung by every one about St. Mary's infirmary She was one of the ten Sisters who slept on the top floor of St. Joseph's Infirm ary. In the building were twenty-eight county patients. She was the first to be awakened by the suffocating odor of smoke, and rushing hastily from her room in her night clothes gave the alarm. Her attention was then given to saving the lives of the patients She first went into the room where there was a "crazy bed," or bed made to confine crazy people. She unlocked this cell-like bed and told the man to run for his life. He understood and was out of the room like a flash. Sis ter Dolores then went into the room of bed-ridden man and carried him out

of the burning building.
In the meantime the other Sisters had been aiding her in her efforts to arouse the other patients and get them safely out. When the good Sister went back she found the building empty, and for the first time thought of herself. She rushed to her room got on suitable clothing, and attempted to leave, but the cruel flames had grown higher and fiercer. The whole interior was a fiery furnace, and in

trying to escape she perished.

The Sisters of St. Mary have a cross, golden emblem of the First Martyr. which was found on the body of this latter day saint lying midst the black-ened ruins. This cross will be preserved among their most cherished

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We can make over to them by way of suffrage, the Indulgences we gain, provided the Church has made them applicable to the dead.

We can limit and direct upon them, or any one of them, the intention of the Adorable Sacrifice. The Communion of Saints furnishes the veins and channels by which all these things reach them in Christ. Heaven itself condescends to act upon them through earth. Of your charity keep them in remembrance more particularly dur-ing the month of November which is consecrated in a special man-ner to devotion for the blessed souls detained in Purgatory.

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