New York Catholic Review.

FIVE-MINUTE SERMONS

FOR EARLY MASSES.

BY THE PAULIST FATHERS.

As Jacob Served for Rachel.

'Twas the love that lightened service!
The old, old story sweet,
That yearning lips and waiting hear's
In melody repeat,
As Jacob served for Rechel
Beneath the Syrian sky,
Like golden sauds that swiftly drop
The toiling years went by.

Chill fell the dews upon him, Fierce smote the suitry sun; But what were cold or heat to him, Till that dear wife was won! The angels whispered in his ear, "Be patient and be strong!" And the thought of her he waited for Was ever like a song.

Sweet Rachel, with the secret
To hold a brave man leal;
To keep him through the changeful years,
Her own in woe and weal;
So that in age and exile,
The death-damp on his face,
Her name to the dark valley lent
Its own peculiar grace.

And "there I buried Rachel,"
He said of that lone spot.
In Ephratu, near to Bethlehem,
Where the wife he loved was not;
For God had taken from him
The brigotness and the zest.
And the heaven shove theuceforward kept
In fee his very best.

Of the love that lightens service,
Dear God, how much we see,
When the father toils the livelong day
For the children at his knee;
When all night long the mether wakes,
Nor deems the vigit hard.
The rose of health on the sick one's cheek
Her happy heart's reward.

Of the love that lightons service
The fisherman can tell,
When he wrests the bread his dear ones eat
Where the bitter surges swell;
And the farmer in the furrow,
The merchant in the mart.
Count little worth their weary toll
For the treasures of their heart.

And, reverently we say it, Dear Lord, on bended knee.
For the love that light-ned service:
The pattern is with Tace,
Oh, the love, the love of Heaven,
That bowed our load to bear;
The love that mounted to the cross,
And saved the siner there:

What shall we gave? How offer Our *mell returns, to tell That we have seen the Saviour, And are fain to serve Him well? Take, Lord, our broken spirits, And have them for Thine own; And se be bridegroom with the bride, -Reign, Thou, with us, alone.

As Jacob served for Rachel
Beneath the syrian sky;
And the golden sands of colling years
Went swiftly slipping by:
The thought of her was music
To cheer his weary feet,
Twas love that lightened service,
The old, old story sweet. - Christian Intelligeneer.

INTERESTING MISCELLANY

MY DOCTERN. The sign is bad when folks commence A fladin' fault with Providence, And balkin' cause the earth don't shake At ey'ry prancin' step they take. No man is great till he can see How less than little he would be Efstripped to self, and stark and bare, He hung his sign out anywhere.

My doctorn is to lay aside Contentions and be satisfied; Jest do your best, and praise or blame That foliers that, counts jest the same. I've allus noticed great success Is mixed with troubles more or less, And it's the man who does the best. That gits more kicks than all the prest,

-JAMES WHITCOMB RILEY.

Old age brings with it the consciousness of physical lafirmity and decay, which no art can conceal and no medicine remove. This decay is a loud hint that death is not far distant, and that one should set his house in order for that solema event. The young may die, but the old must soon die N. Y. Independent.

A pupil in a quiet boarding school in Pennsylvania displayed some time since no small degree of industry in collecting autographs of distinguished literati. James Russel Lowell was one of the number addressed. The request to him was sub-stantially: "I would be very much obliged for your autograph." The response contained a lesson that many besides the ambitious pupil have not learned: "Play If you would be obliged, be obliged and be done with it Say, 'I should be obliged and be done with it Say, 'I should be obliged and oblige yours truly—James Russel Lowell."

It is said of the stork, that having most tenderly fed its young, it will sail under them, when they first attempt to fly, and if they begin to fall will bear them up stork is wounded by the sportsman, the able ones gather about it, put their winge under it, and try to carry it away. These instincts in the bird teach us the lesson of helpfulness. We should come up close to or weak or faint, and, putting our own strength underneath them, help them along; and when another fellow-being is wounded or crushed, whether by sorrow or by sto, it is our duty to gather abou him and try to lift him up and save him.

One of the greatest mistakes of life is to save our smiles and pleasant words and sympathy for other souls than those now with us, and other times than the present. Herein lies the chief cause of regret at re-viewing the past. He who makes life a a mere period of anticipation of right doing will have only a very uncomfort able present to live in, and a very regret ful past to look back upon; while who ever makes existence a filling of passing moments with deeds and words and thoughts of love towards those aroun him finds joy therein and no shadow o regret in all the future,—Chicago Standard,

A girl should be ambitious. She work for herself. Do not be with your present condition. Try and improve your present opportunities. No girl knows how good life is unless she has tasted the sweets of inde pendence. Even if comfortably or lux-uriously situated, girls are always better for having something useful Very often we hear people say that there is no necessity for women to work for themselves, that it makes them strong-minded, that they lose social strong-minded, that they lose social influence. But this is nonsense. It must be a very sham society, indeed, that will have the presumption to lock down upon a woman because she has the courage to work for herself. Neither does labor unsex her. The clinging, helples, hysterical woman is ver charming to read about, but in the pro saic reality of every day life she mfit for either the duties of

wife or mother. in conversation with Bishop Du.

happiness of possessing faith, and I regret it. I am but a philosophic spirituslist, but I respect, I love, I adore Catholicism. Guerouit (one of those who have most viclently attacked the Holy Father in France) said to me yester. day: 'How could you make such a speech as that, for you are not a believer?' I replied to him: 'It is true that I am not a believer, but I am six-cers. I am passionately spiritualistic, but I respect, I love Catholicism, because Catholicism is the preference of spiritual. Catholicism is the protector of spiritual-ism in the world. And you who labor ism in the world. And you who labor to disorganize this great religion, you do an evil work," and with emphasis he repeated his declaration. "Yes, Monseigneur, I love Catholicism; its worship pleases me. When I attend Mass I am at ease, I am happy. My grandmother was a saint. I remember how happy I was when she took me with her to Mass, and I still retain the same feeling." And he went on to give his reasons for his admiration and love of this glorious religion. "What I particularly admire in Catholicism is that admirable unity and authority which your Church posand authority which your Church pos sesses, and that during eighteen centur ies! Look at the Anglican bishers the Look at the Anglican bishops ; they met last year in London, but could not agree upon any one point, and separated divided in opinion and having done

A FARM WORKED BY LUNATICS. Long Island, New York, can boast of a farm which is operated entirely by the labor of insane people. It is known as the Islip farm, and two hundred and fifty lunatics are employed upon it. It was a wilderness a few years ago, but has been brought to a high state of cultivation. Grain, fruits and flowers are grown upon it, and the men engaged is their produc-tion are said to take a deep interest, in their work. They were sent there from city institutions by the commissioners of charities and correction, and the expert ment is declared to have proved

A PICTURE BY RURENS.

A discovery of considerable impor-tance was made a few days ago in the chapel attached to Chidecek Manor, in chapel attached to Chidecck Manor, in England. A well known sculptor, who was staying with Sir Frederick Weld, directed his attention to a large picture of the Adoration of the Magi, which was almost entirely hidden by an accumulation of dirt. and strongly advised its being cleaned. No sooner had this been done than the extraordinary beauty of the painting became apparent, and in the jawelled beit worn by one of the principal figures the signature, Peter Paul Rubens, was plainly discernible. The picture in was plainly discernible. The picture in question was brought to England many years ago by some Fiemish monks, and given by them to the Welds, who accorded them a hospitable welcome.

TWO OF THE "IGNORANT FOR-

EIGNERS."
A young Austrian and his young wife arrived at Castle Garden last week and they had not a cent to begin their Ameri can career. The garden people healtated to permit them to become portion of the American population, and questioned them to find out what they would, or could, do if permitted to remain. The man said he would work at his trade, "But," questioned the commissioner. "what if you cannot find work?" The what it yet cannot find work! The husband looked confusedly at his little wife, and she answered for him, saying, "Oh, he will get work, but if he should not, I will help him, for I can sew, I am a secunstress." The commissioner said, "But suppose you too should fail to get

Then the little wife answered: "Ah, then God will help us." The commissioner replied: "But He has not an office replied: "But He has not an office bere." And the little woman said, 'Ah, He is everywhere." The young couple were permitted to remain and become portion of the American people—although they were a portion of "the horde of Ignorant foreigners" sgainst whom the Methodist blahep, Mr. Newman, recently rosred in Chicago, -- Michigan Catholic.

TO LOCATE IN NEW YORK.

The following extracts from the Albany papers will be read with interest : "We are sorry to learn of the contem-plated removal of the Cleveland baking lowder business from this city. We understand that its rapidly increasing pusiness will shortly render enlarged facilities desirable, so that the proprie tors have determined to remove to New York, where their export trade can be

more conveniently handled,
"Albanians, who have watched the
growth of this business from small be ginnings to its present mammoth pro portions, will regret to see it go, but will rejoice with its owners in its new prosper ity. It is but just to say that Cleveland's Superior Baking Powder as a food product has the enviable reputation of being a thoroughly wholesome, effective, and honestly made article. The people of Albany and vicinity have known this fact for about a score of years and have shown their appreciation by their steadly increasing consumption of this excellent baking powder. This, and the fact that all recent investigations, includ-ing those made by the Food Commissigners of the States of Ohio and New Jersey and of the Canadian Government, show that Cleveland's is superior to any baking powder on the market, have so increased the business that more exten-

sive accommodations are necessary.

"A new label is being prepared, but the old name "Cleveland's Superior Baking Powder" and the heretofore high quality of goods will be maintained. "Dr. Hoagland, the first, and for many years, President, and Wm. Zeigler, former Treasurer, of the Royal Company, two of its main props, have now left it. The former will be President of the new Company, and his known integrity. liberality, and experience promise great success for the new organization, and lively times for all competitors.'

The condition of Rev. Arnold Damen S. J, is reported as unchanged. Since his stroke of paralysis the reverend gentie. man has been residing at Creighton College, Omaha, Nab. He is fully conscious that he will soon be called to the

faculties talks of the incidents of his forty years of missionary life. He attends Mass daily, being wheeled to the church in a bath chair.

THE CONFESSIONAL.

For the CATHOLIC RECORD. The proud and haughty nineteenth cen-cury, the battle field of Science vs. Religion, is stamped with designs called by men materialists and positivists, who, by their strange words and sweet running phraseology, throw deadly shells at re-ligion and passionately conspire to annihilate it, together with its precious preroga-tives and adjuncts. War has been been declared against God in the name of science. The gigantic strokes of irrelig-ions intelligences, who claim the monopoly of thought, converge to abolish religion and its divine attributes. Secularism aims at severing the world from God and tries to drive Him into the hezy and remote region of undefined shadows with which reason refuses to hold converse. Irreligion seeks argument which, if applied to every day life, will make existence a continual nightmare; it sounds the battle cry for a twofold intent, to awaken alarm and blind-fold the weak. This century, full of arregance, overbearing conceit, fathers agnosticism. nouriebes the boisterous elements of unbelief, distampers the passions, and leaves no stone unturned to strangle the Church of God and trample her under foot.

Here is called to solion the "asque

ad huc venies,"which displays to the think ing world a striking evidence that the Church is impregnable. Human madness may attempt to attack, and the worst passions of human bosoms may strive to storm her with a certain degree of plaustbility, but the world's impassioned intent is reduced to naught, the light of trath dissipates the heavy clouds of grievously misrepresented doctrines. Con-fession, impregnable fortress, the unconquered ally of religion, has been for nine teen centuries the point de mire of passions, and is actually stormed the world over, more so in America. Mad invaders make it a point to besiege it; modern dissenters, unfashionable rebels, satan's royal blood relations, make war against the confes-sional, every imaginable engine of war is brought to action, but to no purpose; victory is already perched on Peter's heights proclaiming aloud the Divinity of

Christ's Church. This institution may displease the world, distemper crowned heads, provoke hell's agents to battle array, nevertheless she will not for a moment deviate from the path of daty traced out from all eternity by her Divine Founder. The carnal minded may repeat that she is not adapted to the spirit of the sgc, and may cry out with regard to her doctrines and dogmas-unfathomable to reason and humbling to human pride-absurdity, nonsense, etc. She may be clothed with unmerited prerogatives, called the enclaver of mankind, the thief of human lib ry, still she beeds not all this clamor but pur suce scrupalously her divine pligningge of mercy and charity. She has outlived the angry passions of leathsome bosoms and averted the deadly darks of her most bitter fees and carried triumphantly the unsuilied banner of victory over all lands and among all people. The Church, the handmald of the Lord, has survived all dangers and sits to day upon the rock of Peter as firmly as in the days of her infancy when there fell from the lips of Christ this immortal preregative, "the gates of hell shall not prevail against it."

(Matt xvi, 18).

What a grand institution is the Confessional! What a firmidable foe is the Church who fathers the confessional! During eighteen centuries the confessional resultied in the thickest of the battle the larrels of victory. The flash, the devil and the world have sworn her downfall, but she outlived them all. This divinelyinstituted organ of truth, mouth-piece of peace and consolation, has never com-promised a particle of the truth com-

and suite appealed to political feelings, roused up prejudices, stirred up the roused up prejudices, stirred up the slumbering embers of fends, blew on them the Hebrews of old into Babylonian cartivity. "Shake the dust from off your feet, break as ander the chains that weigh you down, emancipation is our reward. such was Luther's blasphemous outbreak. Those whom he could not lure to his standard by the impassioned cry of liberty he wooed by the soft but yet more insinuating appeals to their availee and sensuality. The confessional and the Church itself were to be abolished, her laws were to be buried in the castle of oblivion, and, henceforth, Christians were to reach heaven by treading the primrose path of alliance with human nature. Lather lured the people, from klig down to peasants, to the stan-da d of revolt against Romanism by carnal arguments, elequently stimulating flash and blood to war against Popery. The vile of the sixteenth century unblushingly appealed to the animal passions-unfort stely inherent to our fallen nature -to further his diabolical intent and thereby pluvged Germany into an abyes of dis graceful crimes more than sufficent to share the fate of Sodam and Gomorrha. Heaven's thundering voice moved no one to repentance. God suspended the hour of chastleement so as to spare His ungrate ful cuildren. European pulpits di graced themselves by induiging in details, until at last society was affect in the ocean of impurity, and swallowed up with avidity the poison of obscene imposture, Preachers poured over the virgin hem isphere of Europe all this foul torrent of impurity. Germany, France, England and Switzerland received in their respective breasts the poison which so polluted members became pestil ents and totally unfit to sustain the family relation. What was the consequence of this implous, blindless and gross itsregard of the confessional and of God's Church? Revolution, like a mad

old tyrant-I mean Henry VIII .-thred of to come forward from his place of con-

disgraceful warfare. In the United States shamoful mousters embrace in their colis idolatry, up to our very times, is an inumbly dupes who frateraize with such an unblushing infidels as forbear the names so as not to suily this paper and Wisdom.

A. S. shock your modesty. This serpent, crawling through society, infects it with his pestilent breath and extracts from its members whatever good there is in them. He, a crawling reptile, a faccinating creature, leaves the slime of his poisonous fangs on everything he touches, and his hissing notes excite disgust and hatred in

a pure heart.
These are the men who cry out "no Pipery," the confessional is immoral," etc. If the confessional is so immoral why was not the discovery made centuries ago? The crowned heads of both societies have had recourse to it to purify the fountains whence flow domestic bliss. Shall we give credit to such drivelling apostates as Sparry, a travelling peddler arrested by the civil authorities in Pennsylvania? I might quote names of several of their followers who actually walk in their prewhat times have we fallen!

We must not take to heart the sickly condition of our beloved country so lon as we open our arms to blind bigotry and detestable, hypocrisy, so long as we shall throw open our doors to those so-called inspired apostles of morality, and accredit hem as ministers of the gospel. These sensual men overspread immorality and infidelity from shore to shore without giving birth to rebukes from the representatives of popular sentiments. St. Paul's graphic portrait well characterizes them as raging waves of the sea, foaming out their own confusion, wandering stars, to whom the storm of darkness is reserved forever." How many writers now-a-days have flooded our great country with gross slanders and thorough rottenness for the perusal of the young and innocent hearts, easily impressed with impassioned trades such that pure minded will turn from with disgust unutterable. What wear on do these grandicquent moralists brandish to summon their listeners to the standard of rebellion and anti-Romanism? This sweet-running principle that man and woman cannot brought together, even in holiest relations, whether of society or religion, without being carried away by small thoughts: Great heaven! to what abyss of degradation have we fallen! Can we, with any degree of propriety, associate ourselves with such slanderers? Shall unprejudiced is telligences accept this foul and loathsome view of humanity as a criteriou of certitude against the confessional Surely passions have not strangled reason in all social quarters; if so, then we must look calmly in the face of the ensuing look calmly consequences that will follow: rioting in blood and terror. Another awful catas-trophe similar to the French Revolution will fall to our lot. Away with this hellish thought! Impossible. We are not on the verge of ruin! Let us unmask these human moneters and reject their com pany and again morality will cradle our thoughts and breathe joy and bliss in

domestic circles.
It is beyond my intent to uphold the promised a particle of the truth committed to her deposit. She fought the good fight for the glory of God and the salvation of souls, and in the discharge of her duties she hailed the cross, hoping to be nailed thereon side by side with her divine Founder and Spouss.

At the dawn of the Reformation Luther the truth of the Rev. F. O'Reilly, who was to preach and who by resson of important business was unable to attend, the Rev. Father tennon made stones at their neighbors without fear of divine Founder and Spouss.

At the dawn of the Reformation Luther the uppendix the special committee of the Rev. F. O'Reilly, who was to preach and who by resson of important business was unable to attend, the Rev. Father tennon made at the committee of the Rev. F. O'Reilly, who was to preach and who by an important business was unable to attend, the Rev. F. O'Reilly, who was to preach and who by a few appropriate remarks out the occasion. Tae choir of Sc. Patrick's Ohurch was ably assisted by a number of the rev. clergy who took part in readering the solemn "the hidden things of darkness shall be made manifest, and the counsels of hearts shall be revealed." The real source of with the poisonous breath of indignant this clamor against the confessional lies in invectives, kindled a fire which threatened the fact that it is bard to flesh and blood to destroy Catholicity. He heralded at the top of his stentorian innes that Ger. knowlet thefeet of a fellow-man and relate was walking after the manner of the secrets of one's heart. This feature of the confessional is a peremptory evidence that it is not a human assuredly a divine institution, whose object is to inculcate self-denial, humility and war sgainst flesh and blood, ever knows anything about the tendencies of our weak and degenerate nature will never hazard the rash conclusion that con fession is the pet work of man. Nature would not pay tithes to such an institution If it were not an essential condition for obtaining the foreiveness of sins. I ven ture to assert that all the preachers of Christendem, by a joint combination and effort, could not persuade half a dozen of their respective flocks to resort to con fession if it had not a clear divine warrent and sanction. Christendor would have echoed an immorts would have echoed an immortal protest. History proves that important innovations, of less practical import-ance, have been treated with indigusat invectives whose record will outlive the world itself. It would be the height of folly to suppose that confession, a rainful burden to human energies, an a painful burden to human energies, an injunction that taxes heavily human patience and withal presents no worldly inducements, is a Routsh institution. If we take an insight viaw of the Roman Church we shall find a crushing argument in behalf of the divisity of confession. The very fact that confession is a binding law on all, from the Pope down to the poor and ignorant peasant, is more than sufficient to crush and compel to retreat all unjust and uncalled for tirades against

this salutary remedy. In fine, I will subjoin a few remarks to give us an inside view of the origin of he confessional. Lot me here assert that a dogmatic solution is out of the question at present. If we go back to the very cradie of humanity, scripture and history bear testimony that confession was the a necessity. This appears from the fact that God said to A am after his fail: panioup, gave utterance to the following great hereafter; but is, nevertheless, con- lion, broke loose and purified the unchasted that God aid to A am after this fall; remarkable language: "I have not the tented and cheerful, and with unimpaired and prostitute face of Europe. The bluff "Adam, where art thou?" He is obliged

old tyrant—I mean Henry VIII.—tired of his virtuous wife etricken in years, disgraced himself by his high-handed tyranny and by sacrilegious spoliations, sullied English history. These perverted minds, Luther, Calvin, Henry VIII., Sparries, Brownless, Brackenridges, Michelet, Voltaire, Russeau, Maria Monk, etc., take complacency in obscene narratives, aspectally when directed against the Catholic Church. They never stop to look into the character of the charges—if they militate against Poperly it is enough. Error in the character of the charges—if they militate against Poperly it is enough. Error the character of the charges—if they millitate against Popery it is enough. Error and calumny is carried at lightning rate on the untiring wings of the press, from North to South, East to West, until at last all breasts have drunk their fill—the pass word that brings gladsome tidings to every heart is: "no Papery."

In this country active teachers of crusades against Christianity are leading a disgraceful warfare. In the United States shameful monsters embrace in their coils idolatry, up to our very times, is an in-

MISSIONARY WORK. Cleveland Catholic Universe. Grafton, Ohlo, Sept. 30th, 1889.

MR. EDITOR—In my capacity of local agent for the Universe, I take the liberty to send you an account of the First Communion of forty children, that took place yesterday in the church of Grafton—an event that was less remarkable for the event that was less remarkable for the number of the young communicants than for the circumstances of the parish. Imagine a motley congregation of about one hundred and thirty families—Irish German, Polish, Canadian—spread over five townships. There are four villages (of which two are are incorporated) Grafton, LaGrange, Beiden, Nickel Plate, each harten as a fellow. Since the each having a pest-effice. Such is the parish attended by Father Dandet, eighty years old. Every Surday since Easter children preparing for their First Communion would come and recite their lesson before the congregation. The last five weeks they came every day; besides they had a retreat of eight days. had myself charge of the boys, and a lady teacher of the girls. During that retreat the children had to learn all the practices of their religion, how to hear Mass, how to confess, how to say the rossry, how to make the stations of the cross, etc., etc. We had the visit of some Rev. Fathers of the neighborhood, who addressed the chil-dren, and some also helped our pastor in hearing the confessions of the people, for all had been invited to join the children. I forgot to tell you that our venerable pastor was assisted by a Jesult Father epeaking many languages. Since my First Communion, four years ago, I have lived with Father Daudet ; he calls me his boy, and I am his organiss. He has another boy like me, two years older. When the Bishop came to give Confirma-tion be complimented us in the Universe for our performances as the organ. church was largely crowded by Protestants Yours truly, and Catholics.

MONTH'S MIND.

Galt, Oat. 7, 1889. The Month's Mind of the late Rev. James F L nucn, paster of St. Patrick's Church, Galt, took place here on Wednes day, the 2nd fust. The clergy present from the different parts of the diocese were Very Rev. E. I. Heenan, V. G. Dundas; Very Rev. J. Keeugh, V. G. Paris; Rev. Father Deherty, S. J. Guelph; Rev. W. Koepfer, C. R., Berlin; Fathers Rev. W. Koepfer, C. R., Bezlin; Fathers Craven and Binchey, Hamilton; Orlnion, Dunnville; Lennon and McCann, Brautford; Forster, New Germany; Geb; St. Chement; Dean Laussie, Carlshrue; Cosgrave, Elora; Thoby, Arthur; Owons, Ayton, and Burke, Administrator, Galt. The colebrant of Mass was the Rev. Father Lumnon, of Bantford, Vicar-General Kecugh being deacon and Father Hinchey sub deacon. In the absence of the Rev. F. O'Reilly, who was to preach and who by who took part in rendering the solemn music of the service. The fairly large congregation showed the esteem in which they held their late paster by their devout atterdance and many tearful eyes seen as they ones more implored God's mercy on one whom they dearly loved.

Requiescat in pace Attacked Three Times.

"Having been attacked for the third time with Inflammatory kheumatism, which kept me in bed six weeks under medical case, without relief, I resolved to try Bardeck Blood Bitters, and before I had finished the third bottle I was able to work acan." Grongs Rous. work again. GRORGE ROBE Garden Hill, Ont.

What Toronto's well-known good Samar-itan says: 'I have been troubled with Dys-pepsia and Liver Complaint for over twenty years, and I have tried many remedies, but never found an article that has done me as much good as Northrop & Lyman' Vegetable Discovery and Dyspeptic Cure, CLARA E. PORTER.

A Pleasing Discovery.

I SUFFERED with neuralgia and obtained no relief until advised to try Hagyard's Yellow Oil. Since then I have found it to be an admirable remedy also for burns sor throat and rheumatism.

Mrs. F Cameron,
137 Richmond St. W., Teronto, Ont.

EXPEL THE WORMS by using the safe and selable authelmentic Freeman's Worm Powders.

Life Was A Burden. USTIL lately I suffered from headache, always preceded by constipation, making my life a burden. A friend advised Burdock Blood Bitters. I took three bottles, and now feel myself a new man, and my

headaches are things of the past.
A. R. JULIEN, Ottawa, Ont. Holloway's Corn Care is the medicine to remeve all kinds of corns and warts, and poly costs the small sum of twenty-five

the slert Watchman

cents

Warns us of approaching danger, a hacking cough warns us of coming consumption. Take time by the forelock and use Hagyard's Peterai Balsam, the surest, safest and best cure for coughs. asthma, hourseness, bronchitis, and all throat and lung troubles.

IS not only a distressing complaint, of

Is not only a distressing complaint, of fiself, but, by causing the blood to become depraved and the system enfeebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint, is proved by the following testimony from Mrs. Joseph Lake, of Brockway Centre, Mich.:—

"Liver complaint and indigestion made my life a burden and came near ending my existence. For more than four years I suffered untold agony, was reduced almost to a skeleton, and lardly had strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated ne without giving relief. Nothing that I took seemed to do any permanent good until I commenced the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an improvement in my condition. My appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life."

Ayer's Sarsaparilla,

Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.



Kendall's spavin cure.



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we are satisfied their word may be relied out,
and that the wine they sell for use in the
Holy sacrifice of the Mass is pure and unadulterated. We, therefore, by these preents recommend it for alter use to the clery
of our diocese.

1 DEEN WALSH, Ep. of Londan.

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This is the same firm that to merly did business as Lyon, McNeil & Coffee. They have samply taken the name of ceaning publishing Co.

Indigestion

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DR. B. J. KENDALL CO., Enoshu

Him and we neglect it. We are never at a loss to find good works to do. to pray. We do not do this for ourto serve God are horribly tempted; others lack the courage to amend their lives; multitudes are suffering in purgatory. So the good work of prayer is ever claim. ing our attention. The Holy Sacrifice of the Mass is offered up daily in the church. Do we attend it when we might easily do so? Are we particular to at our acquaintances, counsel the doubtful.

will continually with the divine will; a crar and this is what it is to love God with priest and this is what it is to love God with priest our whole heart, our whole soul and our The C whole mind. Catarih is in the blood. No cure for this loathsome and dangerous disease is | did I

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Gospel of the Day.

If these two commandments are perfectly kept, all, even the slightest sin, is impossible. If kept in their fall cense they imply perfection, and it is of keeping God's law perfectly, or of at less aspiring towards Christ'an perfection, that I wish to seek to deep.

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

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

The truly devout, however, do grieve The truly devout, however, do grieve greatly over the smallest venial sins. They confess these effences with greater com-punction than some ordinary Christians do size which are mostal. And they fall into fully deliberate venial size about as seldem as the so called ordinary Christians do into those which are mortal. Now, brethren, it may seem as if it were a great step to advance from the low level of caring only to avoid mortal sia to that of striving to be devout. Very true; so it is; but it is easy to do it with God's grace. This is what in the spiritural life is meant by conversion. We know that a converted sinner is the only one who really may be said to be in the way of salvation. Others at times must be in the way of damnation; that is, while they are in mortal (in for when in that state they are not sure of ever

when in that state they are not state of ever repenting unless they do it at once. Again, how can it be difficult to keep in the way of salvation when the early Christians had no other thought but this. If at rare intervals one did fall from grace it was regarded as a calamity greater than a dangerous sickness of body or the loss of a friend by death. Why are we not like them? The Church has always kept beboliness; the same consequences have always been attributed to sin; the same obligation to be perfect has been constantly taught. She hes, moreover, slways been fruitful in hollness; no age has been with out great saints. What can we say for ourselves, dear brethren, if, having the same faith, the same maxims of the Holy

Gospels, the same opportunities of prayer. Nation the same Sacrament of Penance and Holy faithf Communion, the same Holy Sacrifice of it was the Mass, and sermons and good tooke—if, the control of the Mass, and sermons and good tooke—if, the control of the Mass, and sermons and good tooke—if, the control of the Mass, and sermons and good tooke—if, the control of the Mass, and sermons and good tooke—if, the control of the Mass, and sermons and good tooke—if, the control of the Mass, and sermons and the Mass aids, what can we say if we do not profit by them? Shall we not be like those who, as St. Paul says, "profess they know God, but in their works deny Him?" To sum should be the says of the the says up all that I have said, the first rule to be followed if we would be perfect is to avoid There is one more rule which I would give to those who would be perfect, and only one. It is this: perform good works whenever you have the opportunity propoity. This is the way to show one's love versity for God. Our Lord went about doing stiffen good, and no one can follow Him and schem

not do good works. One who is occupied in doing good has no time to lose in doing evil. If one sees a chance to do good and lets it slip, it is a cause for regret. There is a feeling skin to guilt if from God gives us an opportunity of serving Prayer is the best of all good works, and derive how often God impels us by His grace iles, w to pray. We do not do this for our selves only; how many there are who need our prayers. The Church and our Holy Father the Pope are persecuted by the worst enemies, traitors, like Judas; singers are perishing whom our restor to the property of the prope ucas : sinners are perishing whom our

tend all the public devotions in the church? Do we give generously to the the N church according to our means? Do we its " deny ourselves anything for the sake of thus giving? Do we visit the sick among of the abject exhort the feeble to courage, help in the Sunday-school and choir? These are all better practical questions for those who desire | confit to do good works.

Finally, dear brethren, all our actions for the may be turned into good works by an love tupright intention and by uniting our lic jour must

Catho

Churc