

Ireland—1882.

MARY E. MANNIX IN CATHOLIC WORLD.

With never a flash of arms or roll of drum, O sons of Ireland! now her hour is come.

What foul, corroded cup is left to drain? What bitter draught is left to taste?

What arrow still unsent, with poisoned dart To tear in twain that stricken mother's heart?

But one—the direst, deepest shame of all— That in this hour supreme ye faint or fall!

The world is watching; shall the nations see The fairest crown on earth unachieved and free?

Or will ye sit unheeding, supine, dumb, O men of Ireland! now her time is come?

Shall the bright waves that lave her weary feet Laugh as they climb her buoyant steps to greet?

Or, sobbing, sobbing still from shore to shore, Deep where she crouches, fettered, evermore?

IRELAND'S SUFFERING FOR THE FAITH.

The Condition of the Catholics of Ireland One Hundred Years ago.

BY BISHOP MORAN.

When we look upon the Catholic Church in Ireland at the present day, and see her crowned with the richest blessings of a benign providence, it is not difficult to realize to ourselves how lowly was her state throughout the world of the last century. And yet it would not be last that that period of her sorrows and humiliations were too soon to be forgotten. It is not only that its gloom and shadows bring out in brighter relief to us the religious peace and sunshine which Ireland now enjoys, and that it serves to teach the children of St. Patrick, scattered as they are throughout the world, to love and to cherish the inheritance of Divine truth, for which their Fathers suffered so much, but it moreover imparts lessons of wisdom and consolation, and cheering hope to those brethren in the Faith who, in so many countries of Europe at the present day, are subjected to the same humiliations and trials. They may learn from the history of Ireland's sufferings that their constancy and perseverance in defence of religion are sure to triumph, and that the persecutions they now endure for justice's sake will be rewarded at no distant day by the crown of victory.

AS LATE AS ONE HUNDRED YEARS AGO, the penal laws were in full force throughout the length and breadth of this Kingdom. In those days, the Catholics had not long before laid aside the delusive hope that Ireland could be driven by the sword to embrace the tenets of the pretended Reformation; but she continued nevertheless to heap afflictions on the Irish Catholics, and she ceased not to pursue them with relentless and as well fitted might at least impress the stigma of reproach upon their faith, and degrade the religion which she had failed to destroy. The words in which the immortal Burke has described the vicious perfection of the Penal Laws cannot be repeated too often, nor should it be forgotten that he was himself a witness of the operation of these laws, and that many of his dearest friends had experienced their full rigor. "It was a complex system," he says, "well digested and well composed in all its parts. It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment and degradation of a feeble people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man."

THE MEMORY OF THIS CODE, Mr. Goulwin Smith said, "will remain a reproach to the human nature which this monument of the villainy into which nations may be led when their religion has been turned into hatred, and they have been taught to believe that the indulgence of the most malignant passions of man is an acceptable offering to God; for, it was a code of oppression and proscription, not only religious and political, but social." MacKnight, in his "Political Life of Burke," also declares that "the Penal Laws form a code which every tyrant might study, and find his knowledge of the surest means of producing the most perfect despotism, and which would see at once the terrible engine made perfect with all the science of political mechanism, for those who, with devilish malignity, would reverse the end of government, and instead of improving the well-being of the community, deliberately set on foot the destruction of a race." Professor Morley adds his testimony to the same effect:—"Protestants, he says, love to dwell upon the horrors of the Revocation of the Edict of Nantes, and the proscriptions of Philip the Second, and of the Inquisition. Let them turn candidly to the history of Ireland, from 1691 down to 1782, and they will perceive that the diabolical proscription of the Penal Laws, and the frenzied atrocities with which the Protestants suppressed the Catholic rising at the close of the century, are absolutely unsurpassed in history. In a country where the toleration of Protestantism is constantly averred, it can scarcely be transcribed too often."

It would not be within the limits of this paper to set forth in detail the long series of enactments which were sanctioned in successive Parliaments to oppress and to degrade the Irish Catholics. It will suffice for us to briefly sketch some of the distinctive features of the Penal Code, and to glean from the official records and other authentic sources a few facts, which may serve to illustrate at the same time the bitterness of the persecution and the true Christian heroism of the sufferers.

THE FIRST EFFECT OF THE PENAL LAWS was to exclude the Irish Catholics from every position of political influence or trust, and to declare them from all means of acquiring either knowledge or wealth. Without apostasy they could not aspire to any of the honorable professions, not to say to represent a constituency in Parliament, or to hold the most honorable post in the service of the State. In trade, they were subjected to innumerable disabilities, and in order to escape from more serious perils, were often obliged to submit to the most vexatious and illegal actions at the hands of their Protestant competitors. A price was laid on the head of the Catholic schoolmaster as on that of the priest. The law of Habeas Corpus did not extend to Ireland. In the official discourses of the Viceroy, Catholics were pointed out as the enemy against whom

all parties in the State were exhorted to combine. As late as the year 1745 the declaration was made by the Lord Chancellor of Ireland, and was solemnly repeated by the Chief Justice from the King's Bench, that the laws of the kingdom "did not suppose that any such person to exist as an Irish Papist."

THE PROTESTANT GENTRY, who held in their hands the whole administration of the laws, had no sympathy with the Catholic farmers, and being practically irresponsible, threw them into prison at will, or ground them down with the greatest arbitrary harshness. The tenant was allowed no security in his holding. It was provided by special statute that if at any time profits were more than one-third of the actual amount of rent which he paid, any Protestant that so chose could without ceremony take possession of his farm. Should his industry have claimed some marshy tract, or cultivated the barren mountain, an enemy was sure to be at hand deeming it less than a religious duty to deprive him of the fruits of his toil, and to drive him forth from his home unprovided and unrequited. Under such a system the Catholic tenants were reduced to a state of the greatest misery. A writer, in 1766, speaks of them as "naked slaves, who labor without food, and live while they can without houses or covering, under the lash of merciless and relentless taskmasters." By a mockery of religion, grass lands were by Act of the Irish Parliament exempted from the payment of tithes. Thus the rich Protestant proprietors became practically freed from contributing to the support of their own clergy, and the small Catholic farmers were left to the tender mercies of the tithe-proctors, who "with all the hands of all the hells," plundered them to secure a maintenance for

THE ALIEN MINISTERS OF AN ALIEN CREED. It is needless to say that the trade of the country was discouraged. It was the remark of Swift that the convenience of ports and harbors which nature bestowed so liberally on this kingdom, was never more used to our people than a beautiful prospect to a man shut up in a dungeon. If, whilst England was engaged at war with a Catholic state, any Irish Protestant suffered loss from the enemy's privateers, a tax was levied on the Catholics of the district in which he lived, to restore to him the full amount of his loss. Should it happen that a Protestant was robbed, and were it supposed that the culprit was a Papist—and I need not say no very strict proofs were required—the loss was compensated at the expense of his Catholic neighbors. Mr. Bushe, in his place in Parliament in 1782, mentioned the following case:—A Protestant gentleman in the County of Kilkenny, from whom some property had been stolen, was compensated by a heavy tax levied on the Catholics of his district. Very soon after, however, the robber was discovered, and was found to be a Protestant. Nevertheless, no restitution was made to the Catholics for the injury done them. Mr. Bushe added that it was a rule with the magistrates, if the robber had been heard to speak with an Irish accent, to account this a sufficient proof of his being a Papist.

IT WAS PENAL TO HARBOR A PRIEST, or to assist at mass. Nevertheless, a Catholic was liable at any moment to be summoned by the local magistrate to answer on oath in what place he had last heard mass, by whom the mass was celebrated, and whether there was any Catholic or Catholic schoolmaster concealed in the district. Should he refuse to answer these queries, he was subjected to fine and imprisonment. If a laborer refused to work on a Catholic holiday, he had to pay a fine, and in default of payment was punished by whipping. A heavy fine was also levied on the owners of houses, if they were permitted to be present in the gallery of the House of Commons in Dublin. In the MS. Minute Book of the borough of Ennis there is an entry, setting forth that "the most of boxes," and the brass mortars, and the scales of the Protestant apothecary of that town, were seized, and sold in penalty of his having assisted himself "some James Hickey, a known Papist, and one who refused to sign the Declaration and to take the oaths."

A NUMEROUS COLONY OF PROTESTANTS, generally known as Palatinates, were brought over from Germany to Ireland. Houses were built for them, farms were allotted them at rents of favor, leases were granted them, and special subsidies were voted by Parliament to aid them in the purchase of stock for their farms. It was soon found by their patrons that these strangers were more troublesome than useful. The Irish House of Lords, in 1711, adopted a resolution lamenting that the nation should have incurred a load of debt "in bringing over numbers of useless and indigent Palatinates." Nevertheless, they continued for three quarters of a century to enjoy undisturbed

their houses and lands. When, however, their leases expired, the Palatinates gradually disappeared, or became absorbed in the Catholic population. The Protestant Archbishop Synge estimated, in 1751, that no less than 50,000 Scotch families had settled in Ulster since the beginning of William the Third's reign. Everlasting war having in the country passed into their hands. Dr. Anthony Coyle, Bishop of Raphoe, writes to the Secretary of Propaganda, in the year 1786, that in his diocese the Catholics were reduced to about 40,000, and dwelt for the most part in the mountains. The heretics were almost equal in number, holding the rich valleys and the towns. "And as for the cathedral, it is needless for me to speak of it, for, together with all the revenues of the See, it is in the hands of the pseudo bishop." In consequence of the importation from Great Britain and the Continent of such persons as continued for a long time exclusively Protestant. In Carrickfergus and its neighborhood, about the middle of the century, there were only a few Catholics, but no priest. In the town and parish of Holywood, there were 2000 of the latter Catholic. He was a coachman in the service of a Protestant gentleman named Isaac, and when he drove his master through the town the inhabitants used to run to their doors to have a look at the Papist.

THE CONVERSION OF PROTESTANTS TO THE CATHOLIC FAITH was beset with the severest pains and penalties. The convert at once forfeited all the rights and privileges which he had hitherto enjoyed. He was, moreover, regarded as an enemy of the State, and his name was entered in a list of persons who were instrumental in his conversion, and subject to the same penalties. At the Spring Assizes in Wexford, in 1748, Mr. George Williams was adjudged guilty "of being perverted from the Protestant to the Popish religion," and was sentenced to a year's imprisonment in the King's Bench, and to be forfeited to the king, and his body to remain at the king's pleasure." Two years later, a priest, named John Hely, was indicted in Tipperary for "perverting a dying Protestant," and as he did not appear for trial, he was, in usual form, sentenced to a year's imprisonment, and to be punished as a "tory, robber, and rascal, of the Popish religion, in arms and in his keeping." Nevertheless, many Protestants were led to embrace the truth. The Protestant primae, Boulter, in his letters to the government in England, bitterly satirized the "great grand jury," many of Cromwell's officers here have gone off to Popery." And in 1747 we find renewed complaints from Galway, to the effect that "of late years several old Protestants, and the children of such, HAVE BEEN PERVERTED TO THE POPISH RELIGION."

A Protestant who being married to a Catholic lady, failed within twelve months to make her a Protestant, forfeited his civil rights, and incurred all the risks and penalties of a reputed Papist. At the Limerick election in the year 1760, several voters declared themselves a Papist, and their votes were declared null. By another clause in the act of Parliament any barrister, attorney or solicitor, presuming to marry a Papist, became from the very fact disqualified from continuing his office in the law, and in consequence of this view the fairest candidates for the office were not allowed to be put forward. It is needless to say that the use of arms to the Catholics, that even a Protestant servant of a Catholic master was not permitted to hold or use firearms. The question was discussed with considerable warmth a few years ago, in the United States, what part was taken by the IRISH CATHOLICS IN THE WAR OF INDEPENDENCE.

From the above facts the answer to this question must be apparent. It is true that the Irish Parliament granted ten regiments, which formed the whole available military force of Ireland, and sent them to fight the battles of Great Britain in the United States. But those regiments were exclusively Protestant, and the Irish Catholics had sought a home in the United States. These emigrants were in the full vigor of manhood, and, no doubt, fought all the battles of the war of Independence; but it is needless to say that were not to be found on the side of England, and I have no hesitation to accept as accurate Mr. Plowden's statement: "It is a fact beyond question, that most of the early successes in America were immediately owing to the vigorous exertions and prowess of the Irish emigrants, who bore arms in that cause." (Vol. ii, p. 178.)

Irishmen at the New York Bar. Ireland is well represented in the New York judiciary. On the bench of the Supreme Court are Judge Chas. Donohoe and Judge John R. Brady, both Irish-Americans. The Common Pleas has Judge Chas. P. Daly as Chief Justice, and the same office in the Marine Court is filled by Judge George Shea, the latter we believe, of Irish birth. The Recorder, whose place is that of the first civil judge, is Frederick Smith, not a native of Ireland, but of Irish parentage. In the lower courts there are several judges either of Irish nativity or direct Irish extraction. The newly elected District Attorney, John McKee, though born in New York, has been identified with the Irish element all his life. Outside of the judiciary, Ireland is also well represented. The Mayor, Mr. Grace, is of Irish birth, a fact of which his opponents made the most at the time of his election. The Sheriff, Mr. Howe, is of Irish parentage. The Commissioner of Juries, Mr. Canfield, was born in Ireland, and also we believe was the Recorder of Vital Statistics, Dr. Nagle. The Commissioner of the Poor, Mr. Solomon, who has given New York a clean city at last, is the son of Irish parents. Mr. Docharty, the County Register, is of Irish stock, as his name indicates. Of the seven State Senators elected in New York city lately, four came from Ireland. Of twenty-four members of Assembly, elected at the same time, fourteen are to be credited to the same nationality.

instructions were, at the same time, given to the recruiting officers to "take care not to enlist Papists, or persons popishly affected." So, too, by letter of March 3, 1759, it was permitted to enlist recruits in any part of Ireland, but the clause was added, "provided that they be Protestants and were born of Protestant parents."

ABOUT THE YEAR 1775 SOME CATHOLIC SOLDIERS had been in the army, and the officers, anxious to secure their services, had put no questions to them as to their religion. The Holy See, being soon after interrogated whether it would be lawful for Irish Catholics to accept commissions in the army in the same tacit manner, the question was referred back to the Archbishop of Dublin for his opinion. He replied by letter of the 20th of August, 1777, that he considered it would be unlawful for them to do so, and he instanced that in the very last session of Parliament in Dublin, when some member of the Opposition had in the Government, with admitting Papists into the army, the Ministry affirmed that such a statement was quite contrary to fact, and that "any one voluntarily assuming the soldier's uniform, by the very fact was to be considered a Protestant; for, by the special laws of the kingdom, to wear that uniform, to renounce any set the soldier may hitherto have belonged to, and to embrace the Protestant faith." To further illustrate the case, the Archbishop of Dublin, Dr. Carpenter, stated, that in the late war a Catholic having enlisted in the hope of a religious being tolerated, found, to his cost, what a mistake he had made. He took occasion, on peace being proclaimed, to go to Mass, but was at once thrown into prison and subjected to other severe penalties. Towards the close of the century, when the armed Orangemen, in many parts of Ulster, plundered the Catholic farmers with impunity, the parishioners of one district resolved to be present for one Sunday at the Protestant service, thus to qualify themselves for the permission to hold arms. Accordingly they proceeded in a body to the Protestant church, and the minister, accompanied them. The minister was beginning to address his thin and scattered congregation when, to his great surprise, a great tramp was heard, and the whole body of the parishioners entered. Some walked straight up to the communion table, and sat down there; others went to the baptismal font to be baptized, and the minister was obliged to see to it that they were not to be disturbed. The minister was beginning to address his thin and scattered congregation when, to his great surprise, a great tramp was heard, and the whole body of the parishioners entered. Some walked straight up to the communion table, and sat down there; others went to the baptismal font to be baptized, and the minister was obliged to see to it that they were not to be disturbed.

WOMAN'S MISSION. The following extracts from a lecture recently delivered in St. Louis, Mo., by Rev. Father Phelan, we copy from the Western Watchman:—

A woman more or less unsexes herself when she becomes a public character. When the Austrians cried out "Let us die for our King, Maria Theresa," they felt that their great queen ought to have been a man. If a woman is ambitious of empire, let her exercise her talent in governing her home; that is her allotted place; and it is man's place too for that matter. Why is it that our great men have so seldom left children who inherited their powers? Why are the sons of ministers so often scapgraces? The reason is: men who devote their lives to the public well generally neglect their own and their family's well-being; men who give themselves up to public affairs should not marry. In this women set them a good example. Nearly all our great reformers are single men. At the moment they get a husband they lose all interest in the ultimate perfectibility of the race. There is no character so holy as that of a Christian wife; no dignity so sublime as that of a Christian mother. It is the perfection and consecration of everything lovely and beautiful in heaven and earth.

Previous to the Christian era woman's virtue was man's property; to appropriate it was a duty he owed to the gods. Virginitas was hunted like a wild beast from the haunts of men, and it was denied a place of cover on the mountain side. The respect of the Church for women was manifest from the beginning in the homage she paid to the Virgin Mother of God. Christ was a virgin; His mother was a virgin. His beloved disciple, the executor of His last will and testament, was a virgin, and she would be regarded as a disgrace for a woman to be unmarried; what a change must have taken place in the thoughts and feelings of men when it was permitted to St. Paul to say: "He who giveth his daughter in marriage doth well; he who keepeth her virgin doth better."

Not only did the Church honor virginity, she gave it a charm and dignity it never knew before, and made it the idol of christianism. She arrayed the christian virgin in the new white robes of a charity never before seen outside the cloister, and herod her about with a veil of modesty befitting a heavenly queen. Virginitas without modesty is at best a pagan virtue. Gibbon says there be virgins as pure as angels and as proud as devils. Humility is the fair face; modesty is the blush on the cheek of virginitas. What so recommended the VIRGIN OF NAZARETH To divine favor that she was chosen to be mother of Heaven's Lord? Was she holy? Either was pure. Was she chaste? Ruthanna was holy. Was she fair? Ruthanna was beautiful. Was she valiant? Judith was brave. Would you know the secret of her holiness? She has given it in her own words: "He who is mighty hath done great things for me, because he hath regarded the humility of his handmaid."

Behold the consecrated virgin of the Church, decked in the robes of her profession. She is kneeling at the foot of the Crucifix, and her eyes fixed on the ivory image of the Saviour—her face as pale as pure as the ivory. Christians do homage; infidels are awed; even the pagan uncovers his head in the presence of the nun. Behold the Church's beautiful ideal of christian maidenhood—the fairest handmaid of the Christian Church.

Little wonder, that the women love the Church. In the past she sheltered them, she defended her now. From the day that the author of Christianity stooped down and wrote a plea for woman on the ground and said to her "I will not condemn you," to the present day, the women of christianity have been loyal to the Church. When crucified in any land they are the last to leave her cross; when bursting the bonds of death she rises triumphant over her enemies, they are the first to visit the place where they laid her.

THE APOSTOLIC FOUNDERS OF THE CHURCH, and their successors, the bishops and priests, have enlarged the verge of the apostolic empire until it now embraces the whole earth; but God only knows how much of the growth and glory of Christianity we owe, under God, to woman. When Clotilda won the heart of Clovis, the Church won a kingdom. Bertha brought Saxon royalty to the foot of the Cross. The sea-king of the North knew not Christ until they saw the fair Queen Emma. Bohemia recognizes in Ludmilla her preceptress in the faith. Dombrowka is the Patroness of Poland; Sarlotta of Hungary. The most glorious name on the annals of the western Church is St. Bridget of Kildare.

We boast of the Church's progress in this country, and we have reason to be proud. We are proud of that grand and noble body of bishops and priests who have planted this faith on those shores and watered the tree of life with the branches stretched over the whole land. But how much have we been assisted in these works by the religious sisterhood! While the former convinced the minds of the people, the latter captivated the hearts. Protestantism has counterfeited our ministry; it has never yet produced a Sister of Charity.

True art has no gender; it is a thing of the soul. If you would study the beautiful begin from within and work outwards. The key that unlocks the treasures of the beautiful in nature is a knowledge of the soul's relations to God. The great Bossuet says: "the greatest disorders have frequently commenced from the sensuousness of a lover."

The secret of happiness as well as health is occupation. All women, as all men, should employ their time. It matters not what the character of the work is. If they have nothing to do, create employment. The Fathers of the Desert, when nothing else was left them to do, alternately made baskets of reeds and tore them asunder again. To appreciate happiness we must have some privation; to know real pleasure we must must each time renew our acquaintance with toil. If women have nothing to do but look at themselves in the glass, let them—

LOOK SIXTY TIMES AN HOUR For ten hours a day; and let them do it six days in the week; and I warrant them they will enjoy the matinee on Saturday. And on Sunday, I will wager she will be able to do, what not one woman in ten

thousand is able to do, pass by a mirror without looking at it. If they have nothing to do but kiss roses, let them kiss them until they are tired; let their lips keep time with the ticking of the clock; let them kiss the life out of them; kiss all the color out of them; kiss all the sweetness from them; kiss them till they fall into pieces over their lips; and then let them grab another and repeat the operation, until they have spent ten hours of honest kissing; let them do that for a month, and my word for it, after that, they can talk with their lovers for weeks without once introducing the subject of flowers. No man can be often gay who is not serious sometimes. Heavy relaxation must follow in the wake of toil. Dr. Johnson accounts for the great number of recluses by the desire that he himself, with thousands, felt to escape from life.

TYRANNY OF CAPTRICE There is no refuge from this tyranny save by placing ourselves under the firm but gentle rule of regulated labor.

I have spoken to you of the rights and wrongs of womanhood; of the trials and triumphs of those the Church styles "the devout female sex." I have not flattered them; have not claimed for them any extraordinary privileges, or contented for any special exemptions in their behalf. The fact is, the Church has the same moral law for women and men. The stern precepts of the gospel bind both alike; and the counsels cut as deep into the heart of man. There are no women as to Heaven, one for the women and another for the men. And on that fatiguing journey women will not be allowed to lean on the arms of fathers, husbands and brothers; the conditions of the pilgrimage are identical for all. In the affairs of earth the duties of men and women are divided; and the former is frequently required to assert a prerogative over the latter; but in the business of eternity woman needs no assistance from man. Before God there is no distinction; for in Heaven "there will be neither marriage nor giving in marriage; but all shall be like angels of God."

Woman was made for man and man for woman; but there is a being to be loved and worshipped by both, higher than either. Let woman not ambition power or office in church or state; kingdoms and dispensations have come and gone, but her ministry has never been superseded, her authority never overthrown, from the day the first woman clutched her first born to her bosom till now. O ye reformers of the age; O ye spirits of unrest; to you I say to-night; save the family; spare the home. Leave us quiet; let us be crowned; raise us up; convulse society, if you will; but leave us a heartiness, leave us a home, and leave us a mother to bless both.

A Specimen English Lie. The following extract from the Pall Mall Gazette is a specimen of the deliberate lies which English journals continually publish about Ireland:—"The Poles," said the late Prince Consort, "are the Irish of the continent." The saying is so true in so many ways that the reference to England's Poland on the other side of St. George's Channel has become one of the tritest of remarks. The parallel between Poland and Ireland is not merely that which exists between two nations of their intractable nationality deprived of their independent national existence by the "imperial necessities" of their stronger neighbor. There is a much closer resemblance than that which exists between the two in having a peasant population which suffered for centuries beneath the yoke of landlords, whose ruthless oppression and reckless disregard of the rights of their unhappy tenants is described by contemporary historians in the same terms. In both countries the only amelioration of the wretched fate of the helpless serfs came from the foreign conqueror. It is almost impossible to get an English journalist to write truthfully of Ireland. The Pall Mall writer knows very well that the land system in Ireland is an English system, was imported by British bayonets alone. When he writes to say that "the only amelioration of the wretched fate of the serfs came from the foreign conqueror," the "foreign conqueror" found them freemen with a voice in the election of their rulers, enjoying the most liberal law system that ever existed, and he made them serfs. Whatever relaxation of the infamous tyranny has taken place has been wrung from the fears of the "foreign conqueror," and if he would only leave the "helpless serfs" to their own shifts they would speedily find a means of restoring their old land system and arranging all their other affairs. This Pall Mall Gazette is now a "radical" organ, and this is the way it lies about Ireland.—Irish nation.

The French papers have been contrasting the way in which the Sisters of Charity are appreciated in Germany, with the persecution to which they have been subject in Paris. This week the civil authorities in Prussia have been circulating among the physicians and medical students the annual report of the public hospital, in which the highest praise is awarded to the Sisters of Charity. The Paris Journal relates a story on the other side. A short time ago, a well known Parisian bookseller brought out a work entitled Record of Heroic Actions. Desirous of having this book placed upon the list of those works which are allowed to be given as prizes to scholars, he submitted it to the committee appointed by the Municipality for this purpose. The reply he received was that the book might pass provided a chapter giving an account of some heroic deeds done by Sisters of Charity was omitted. The bookseller yielded, and the chapter in question was excised.

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