

The Vision of St. Dominic.
He knelt alone on the cold grey stone
In the shrine outside the city,
And he prayed to the Queen in heaven
For her gracious help and pity—
For he was weary of the world of men,
And he longed for the peace of the saints,
And he longed for the peace of the saints,
And he longed for the peace of the saints.

"O Lady," he cried—"I have preached far
and wide
I have fasted and watched in anguish—
How long, how long, shall the Bride of
Christ
In sorrow and weakness languish?
Shall the heretic host be able to boast
In pages of future story
That Hell prevailed and His promise failed,
Alas! for Thy Son's dear story!"

He ceased his moan, a radiance shone
On pillar and wall around him
Was it the moon whose piling beams
In his lonely watch had found him?
Ah! well he knew by the joy that glowed
In his heart just now so lonely,
"Tis a visit from Home—such light can
Come
From the face of Our Lady only."

She stretched her arms to the kneeling
Saint
The arms where his Lord had nestled;
"O, all the while," she said with a smile,
"But, Dominic, know that the Church shall
own
Her triumph, when discord closes,
Not to mist of words nor the force of
swords—
She shall win by a Crown of Roses."

It faded from sight that Presence bright
Yet still in the church he lingers,
And ever the vision in his Queen drops
down
Keeps wandering thro' his fingers—
When the pale dawn breaks the night awakes
From his prayer, he passed his mission—
The chapel of prayer, in his hand he bare,
In his heart the power of the Vision.

INTERESTING MISCELLANY.

If people would fly from moral wrong,
sin or evil, as they do from yellow fever,
cholera, diphtheria or other such diseases,
how saintly and happy would they not be.

A great deal of the manliness of life is
obscure and undemonstrative. The
greatest heroism of life is often exhibited
in unknown homes, in obscure daily
struggles, in silent patience and self-
sacrifice. There are heroes of the nursery,
the kitchen, the sick-room, the hos-
pital, the work-shop, there are battlefields
of poverty, suffering, and self-sacrifice
that will be illustrious in the annals of
God's book of life. There is more de-
mand for true manhood, and more room
for it, in the obscure places of life than
there is in its high places. True heroism
is oftenest found in the struggle, endur-
ance, and self-sacrifice of common life.—
Rev. Dr. Allen.

A NECESSITY IN THE CATHOLIC HOME.

The conviction must be forced upon the
Catholic mind that the Catholic press is
not a luxury, but an absolute necessity—
one of the means of Divine Providence to
uphold the Church in this country, where
the surroundings are essentially Protest-
ant. It is a duty on the part of parents to
provide their children with Catholic
literature.

WENDELL PHILLIPS ASTONISHED.

During a visit to the Eternal City, the
late Wendell Phillips entered St. Peter's.
In the vast church a surprise awaited him,
which he thus relates: "I listened to the
music as it died away. Standing as I was
behind a massive pillar, which obscured
my view, I caught the words of a sermon,
pronounced in faultless English, and,
moving forward to catch a view of the
speaker, to my astonishment I beheld
there in the pulpit of St. Peter's a full-
blooded negro preaching the gospel of
Christ, and I said: 'Nowhere else could I
have beheld such a scene save in the
Catholic Church. All honor to the Col-
lege of Propaganda for its grand work
in behalf of Christian civilization!'"

A MAN'S IDEA OF HOME COMFORT.

A man wants some one place at home
that he can call his very own, some por-
tion of the house where his will is law,
where no conflict of authority can arise.
This is not altogether for the purpose of
securing solitude, for his family is usually
most welcome there, but the need for it
springs from the desire for that sense of
propriety which is his habit abroad,
and from the wish to be able to do pre-
cisely as he pleases in at least a corner of
his own house. Here should be the com-
forts that the man desires for himself, the
lounging chair, the desk and library, his
smoking materials with license to use
them. Here he should be able to feel ab-
solutely at his ease, troubled by no fear
of "musting things," no need to thread
his way anxiously through a maze of fur-
niture and various decorative obstruc-
tions, trembling lest something should be
overturned and broken, and there should
be the seat of that admired disorder to
which he only has the clue. His books and
papers should be left as he leaves
them, though to the orderly female eye
they may seem to lie in hopeless con-
fusion. His desk may be littered with
piles of books, magazines, letters, manu-
scripts, everything that can possibly find
a place there, but if a woman wishes to
secure to a man one of his most cherished
home comforts she will let that one place
be left untouched.

AN OLD CATHOLIC CHURCH.

There are still in existence compara-
tively few of the old churches in London
that once were Catholic. The great fire
made such a clean sweep of the older
portions of the city on the north side of
the Thames that the Cathedral of St. Paul
and most of the parish churches date only
from the rebuilding of London by Sir
Christopher Wren. There are some ex-
ceptions, as for instance, the noble old
Church of St. Bartholomew, and the
beautiful crypt and chapel of the old
palace of the Bishops of Ely, now happily
restored to Catholic worship as St. Ethel-
reda's. But on the south side of the
Thames there is an old church, once Cath-
olic, which, if it were anywhere else but
in London, would be one of the sights to
be conscientiously "done" by every pro-
perly-conducted tourist. As it is actually
in London, very few Londoners know
anything about it. Yet architecturally it
ranks only second to Westminster
Abbey. It stands near the south end of
London Bridge, with wharves and ware-
houses on the one side and the railway
viaducts on the other; so that it is not
very accessible, and most people only get
a glimpse of it as they pass in the
train between Cannon street and London

Bridge. It is the Church of St. Saviour,
a favorite dedication in medieval Eng-
land, and it dates from the twelfth cen-
tury, though much of the building belongs
to a later period, when architecture had
become more ornate than was the fashion
when St. Saviour's was first consecrated
to Catholic worship. The church is sadly
in need of repair, and although it is
now in Protestant hands, we are
glad that those who are now repairing the
church are really, though they know it not,
preserving the grand old building for its
future restoration to the service of the
religion to whose antiquity in England
its very stones are still antiently eloquent
witnesses.

IN THE HOLY LAND.

The Franciscan Fathers, who have
charge of the Holy Places in Palestine,
conduct regular offices in forty-two sanc-
tuaries, have forty-two convents and hos-
pices, and sixty churches, all of them
centres of both spiritual and material ad-
vantage to the people at large and upon which
there are again dependent, some thirty-
seven elementary schools, three orphan-
ages, technical schools, seventeen com-
munities of nuns, and four of Christian
Brothers, besides pharmacies or dispensar-
ies, where medicines are distributed gra-
tuitously. During thirteen years they
have received in the Church some
12,000 converts from schism or heresy,
and converted 500 Jews or Mohammed-
ans. All this great work, together with
the entertainment of at least 12,000 pil-
grims a year, is almost entirely dependent
upon the generosity of the faithful
throughout the world. They make no
charge for the entertainment of pilgrims
for fifteen days. Those who wish
to make an offering can do so, and they
are prayed for by benefactors. This is
indeed a great and holy work, and it is
one of the importance of which increases
year by year, and it is earnestly hoped
that it will attract more and more the
attention of Catholics everywhere and call
forth their generous benefaction.

DR. LITTLEDALE'S "PLAIN REASONS."

An Anglican on Anglican Controversy.

To the Editor of the London Tablet.
Sir—Certain persons and who words
which you published on November 4, 1889,
lead me to trouble you with this
letter, and to ask you to favour me by
printing it.

Your words stood thus: "Anything
which tends to weaken the influence of
the Church of England as a teacher of
those religious truths which she, however
imperfectly, holds and proclaims, appears
to us to be matter of regret, as so much
gain to the cause of secularism and un-
belief." Even from your point of view, in
a certain sense, the real danger and orga-
nization of the Established Church, includ-
ing more particularly baptism and mar-
riage, is after the ancient type, and is in-
herently Christian. It has lost much, I
know, and its needs are numerous; our
ancestors were betrayed, robbed, hood-
winked, persecuted and deceived by the
Tudors, and, as a consequence, religion
itself, and England as a nation, have griev-
ously suffered. Whether, in the future,
the national Church after disestablishment
and disendowment will break up, remain
to be seen. If it does, our beloved coun-
try will be far on the way to reverting to
paganism. And atheism, subsequently
may become very powerful, if not domi-
nant, to our great woe and loss, for all of
us.

Surely, therefore, to maintain and mend
the Church of England without seeking
it up, to regain what has been lost, to re-
store it to visible corporate communion
with the Holy See (as did Cardinal Pole
under Queen Mary) and not to destroy it,
seems to me the right and proper policy
to adopt. I see nothing wrong in such a
programme and plan, but everything that
is wise and good, righteous and true.
This being so, and having been so with
myself for more than thirty years, I re-
joiced when I read your politic, sensible,
and kindly expressed words, and often
read them anew.

Everything that tends to remove the
dark shadow of polemical misrepresenta-
tion from the minds of patriotic English-
men seems to me a distinct advantage to
the country. This Tacitean movement
not only began this good work but steady-
ly carried it on for years. In the various
restitutions of office, malignant, long-
cherished prejudices have been laid to rest,
mistakes admitted, history re-written, old
trials re-gauged, zeal and self-denial
brought to the forefront. In most of our
ancient cathedrals, where the Abominations
of Dissolution was set up by the Poy-
nets, Ridley, Roper and Aylmer of old,
such beneficent restorations have been
effected, as that Mass might be therein said
again with all proper dignity and order at
a few days' notice. During the last half
century, moreover, nearly 6,000 new
churches and chapels have been built in
England, and more than that number of
old sanctuaries creditably restored.

Now just as a branch of unity sealed
divisions, and all kinds of dangerous and
worthless sects and everlasting wranglings
sprang from the deplorable Tudor changes
so ought peace and harmony and re-unions,
springing from, and becoming the direct and
distinct outcome, and the final crown of
the Oxford or Tractarian movement—evi-
dently from God. Anything that tends
to hinder such a desirable consummation
is mischievous, disastrous, and certainly
not from above. It is because I feel very
keenly that the recent pitiable policy of
the Ritualists in matters controversial—so
greatly at variance with that of fifty
years ago—is both dangerous and disas-
trous; and that in several particulars this
movement, instead of being constructive is
now actually destructive, that I venture to
assure you that a large portion of the
English clergy—may of them retiring, un-
controversial, and peace loving—have no
sympathy whatsoever with the blatant
and boisterous noise of more professional
controversialists, who, with arrogance and
art, but with no responsibility, are doing
their best to render future peace and
unity, humanly speaking, impossible.
No publication with which I am ac-
quainted has been more disastrous in its

aim and consequences than *Plain Reasons*,
published by the Society for the Promo-
tion of Christian Knowledge. More than
35,000 copies have been sold, and its
readers, of course, have been numerous.
Its success as a literary publication is one
of the darkest signs of the times. Had we
a body of clergy with a sound theological
education such a publication must have
been met first with only a chilling welcome
from those being duped, and then with a
howl of execration. I will not directly
say more than that having carefully ex-
amined it in conjunction with other—
the first edition with the last—we have found
it to be meretriciously unfair, and altogether
untrustworthy. I would that we could
regard its compiler as intentionally mis-
led and mistaken. The book will very
possibly destroy the faith of many.

Now I here ask you, sir, to note that,
independent of eighteen separate apologetic
letters sent from time to time (from
1880 to 1885) to the *Guardian* and *Church
Times*, each containing certain retracta-
tions, emendations and corrections of
mistakes which had been pointed out to
the author, in a new edition of his book, pub-
lished in 1881, prefixed no less than
twenty-nine pages of closely printed
"additions and corrections" (mainly the
latter) each page containing forty-six lines,
and each line about ten words; thus
making no less than 13,340 words of *errata*—
a somewhat unprecedented and startling
literary performance, and a remarkable
example of original slipshod and random
accusation—for a person who, criticizing
the saints, correcting the Pope, and snub-
bing the Cardinals, claims to be a doctor
and a learned man. His book is in its
totality does not extend to 200 pages.
Every fresh edition has received fresh cor-
rections, while in several cases the cor-
rections are equally inaccurate with the state-
ments presumed to be corrected.

The various *errata* and explanatory
additions referred to, as can be calculated
and seen, amount, I am given to conclude,
to exactly 201. These—which will prob-
ably be set forth at length in a future
publication—are, of course, of different
kinds, and some are important to others,
and have thus been carefully tabulated by
myself and two friends:

CORRECTIONS AND ERRATA.

- | | |
|--|-----|
| Regarding historical or traditional facts | 51 |
| Regarding dogmatic facts, historical and | 43 |
| Regarding quotations from history and | 29 |
| second hand, from writers on history | 29 |
| Regarding historical and theological | 30 |
| quotations half made, often with cer-
tain remarkable omissions or quali-
fications; and consequently, for pur-
poses of controversy, imperfectly | 30 |
| and not fairly quoted | 30 |
| Regarding short scraps of quotations | 24 |
| from the Fathers, which, when sought
out and studied, are found to bear an
entirely different meaning from that
with which, for controversial pur-
poses, they were credited | 24 |
| Moreover, the compiler of <i>Plain Reasons</i>
has, on no less than seventeen occa-
sions, made mistakes in confusing the
personal opinions of Catholic writers
on dogma, canon law, or ecclesiastical
history with the defined and
authoritative faith of the Catholic
Church—somehow serious series
of additional errors | 17 |
| Furthermore, in seven cases he has as-
sumed that certain current opinions
—highly probable opinions no doubt,
but as yet only opinions—are without
any doubt dogmatic facts, sacred
dogmas, and a part of the unchange-
able divine deposit, and has argued
accordingly. This is neither fair nor
faithful. The "opinions" even of
Popes or canonised saints are opin-
ions and nothing more. Such opin-
ions are not imposed on the faithful,
and may be distinct from the Catho-
lic faith | 7 |
| Total | 201 |

Several of the above referred-to *cor-
rections* and such added notes contain several
other retractions, further detailed, ex-
planations, and careful explanations; away
of grave mistakes. The artificial and in-
sincere criticism (and I must add unpre-
judiced) which is found regarding the
doctrine of intention—a doctrine as fami-
lar to law as to theology, and as important
to one as to the other (for if good faith
were not kept in ordinary public and offi-
cial acts, where should we be?)—is so
utterly tasteless and ridiculous that it can
only take in those who are anxious to be
deceived. If one man, in the presence of
another, apparently executing a legal deed,
deliberately and openly declares, "I do
not deliver this as my act and deed"—the
proper intention is wanting, and the
signed instrument is probably invalid, and
certainly open to have its value contested.
So most probably with regard to an offi-
cial sacramental act when the general
intention has been found to have been
absolutely withheld.

Many of the criticisms in question, though
maintained with some show of learning,
are accurately enough measured at their
true value by those Anglicans competent
to form an opinion. Circumstances
having placed at my disposal numerous
comments upon the book criticised, I
select a few as evidence that the new and
disastrous policy embodied in *Plain
Reasons* is by many repudiated; its method
being mistrusted, its very gross and un-
charitable language deplored, and its con-
clusions rejected. I only wish those
clergymen in official places, who are so
ready and even voluble to condemn it in
private, would have the courage of their
opinions in public. But this is severely
corrosive. Will be too often weak,
and moral backbones either disjointed or
broken.

An Honorary Canon of Oxford Cathed- ral writes:

"No long experience of *Plain Reasons*
has proved to me that the plan of appeal-
ing to mere reason, and bringing every-
thing down to its own level, in dealing
with Romanism, is likely to be turned to
a deadly account in dealing with the great
petrines of the Trinity and of God man-
ifest in the flesh. I know two at
least whom the book has made first anti-
Roman, and then scoffing infidels."

Another clergyman of the diocese of
Oxford writes: "In my parish and neigh-
bourhood it has done more harm than
good, making its readers, in some cases,
often loose believers, and then Christians
unattached. In others it has sent devout

minde, shocked by its unpleasant cynicism,
over to Rome."

Mr. Shirley Brabazon, of Stoke, in
Oxfordshire, expressed in public (14th
October, 1881) the following sentiment:
"A book which has been corrected in
nearly a hundred cases of misstatement,
should have been first submitted to some
competent author. . . before being put
into print. It shakes our confidence in
the Society for Promoting Christian
Knowledge, and it is not creditable that
no expression of regret was made by its
Committee for the circulation of errors
and fictions. Dishonesty in controversy,
especially in religious controversy, even
when resulting from want of necessary
inquiry beforehand, is much to be de-
precated."

Dr. Massman, of Torrington, Lincoln-
shire, in 1881, wrote thus: "The book
appears to me to be written in a most
reprehensible spirit. Unless exposed and
refuted it is calculated to do grievous
harm to the blessed and holy cause of cor-
porate reunion. The book cannot, of
course, mislead anyone who is really ac-
quainted with ecclesiastical history and
dogmatic theology, but how very few of
its readers will know that it is little more
than a crude compilation of fallacies and
erroneous statements taken at second
hand, which have been exposed and re-
futed again and again."

Another clergyman, of the diocese of
Salisbury, writes: "I am not prepared to
face the malice and malevolence of a cer-
tain religious newspaper) otherwise I
could easily point out a score of mistakes
and misrepresentations (in *Plain Reasons*)
as to our relations with the saints in glory
—their halo, our duty, etc."

A rector in Kent, in a published letter
in 1882, put on record his judgment as
follows: "That such a book should be
issued at all by the Society for Promoting
Christian Knowledge is a sign of deterio-
ration, and a bad sign too. For to drive
more wedges into the breach between us
and Rome, and to make it bigger and
wider, is not to my mind the work of a
Catholic priest, now that Irreligion, un-
belief, and profanity are extending so."

The Rev. Wm. North Hanks, of Christ
Church, Oxford, in August, 1881, wrote
thus: "I shall be much obliged if you will
allow me, as an Anglican clergyman, who
prefers Dr. Littledale's part to his present
views, to express the shame and indigna-
tion with which I have from the first re-
garded the publication of *Plain Reasons*.
Since the issue of translations into French
and Italian the claim of the work to be
"defensive and not aggressive" can no
longer be sustained; and, considering what
manages of men are in a vast majority of
the Church's enemies in France and Italy,
I protest in the name of our common
Christianity against any such attempt to
weaken the hands of the Church."

The Rev. E. W. Gilman remarked of
its author's controversial writings that they
"are so evidently dictated by ill-feeling
and prejudice, and the rules of good
breeding are so completely ignored by him,
that a reader with any refinement of mind
instinctively draws back from one who
seems thus regardless of the first prin-
ciples of Christian moderation and chari-
tably." Adding, with much force and
tenacity, of *Plain Reasons*: "Entirely
negative in character, it is moreover a
coarse, vituperative, brutal book, without
piety and without justice—a book whose
spirit has nothing in union with a holy
and upright mind."

I am informed by persons who know
them, that Canon Liddon, Canon Carter,
Bishop Knap, Prebendary West of Lincoln,
Mr. E. M. Benson of Cowley, Mr. Chan-
cellor Wagner, and others, have expressed
their dislike to the method, assertions, and
style of reasoning of *Plain Reasons*, in
terms more or less in harmony with the
various sentiments just quoted.

To return for while to the book itself.
As regards the important doctrine of the
Immaculate Conception, which has always
been held by the Catholic Church, it is
perfectly certain that the first Bishop of
Norwich, Herbert de Losinga (A. D. 1050,
1119), taught it as a matter of course,
and as a public duty, with the greatest
distinctness. Here are his words: "strong
contrast to the confused sentiments and
distracting profanity of certain preachers
at Oxford thirty-five years ago—taken
from one of B. de Losinga's sermons:—
"She, the Blessed Virgin, was made white
with many virtues and merits, yet, whiter
than the driven snow was she made by
the gift of the Holy Ghost; and showed
forth in all things the simplicity of the
dove; since whatever was done in her was
all purity and simplicity, as all pure
gates, as all the merry and justice which
looked down from heaven. And there-
fore she is called Undeclared (at the time)
(*quoniam in corpore*). Vol. II, p. 349.

And the following beautiful passage
relates to the dogmatic fact of the As-
sumption, and to the consoling and sus-
taining doctrine of the Invocation of
Saints. "To-day the Most Blessed Virgin
Mary was taken up above the heavens,
and the presence of the holy Apostles
her body was placed in the sepulchre.
She died, but a body of such excellent
dignity could not (as blessed Gregory saith)
long be held in the bonds of death. For
it was impossible that that flesh which had
been corrupted by a long death of which
the Word was made flesh and dwelt among
us. For if at the Lord's resurrection
many bodies of the saints that slept arose,
how could that flesh not rise again which
gave birth to the Author of life Himself?
With a full and undoubting faith, believe
me, my brethren, that the Most Blessed
Virgin Mary, made immortal both in body
and soul, sitteth at the right hand of God,
with her Son, Our Lord Jesus Christ,
being the Mother of penitents and a most
effective intercessor for our sins with her
most gracious Son." (Vol. II, pp. 351,
352).

With regard to what is set forth in *Plain
Reasons* concerning Church law, the max-
ims of Ferraris and other canonists quoted
are no more infallible, as if practically
assumed, than are the personal opinions
of Sir Robert Phillimore or Sir Edmund
Baker, equivalent to our authoritative
declaration of what is the present law of
the Established Church. The charges of
"accumulated falsehood," of "entire dis-
regard for truth," of "deliberate and con-
scious falsehood with fraudulent intent,"
and that "truth pure and simple is almost
never to be found, and the whole truth in
no case whatever," in the Roman Catho-
lic Church, are statements exceedingly
shocking, and in most cases have the

exactly opposite effect intended. Such
vain charges are incapable of being met,
for they are as baseless as they are profane.
In one case this accuser of his brethren
goes so far as deliberately to charge Bas-
conius with purposely altering a date, and
of deliberately falsifying the Roman
martyrology for certain controversial pur-
poses. Now any historian is liable to a
chronological error; yet no certain evi-
dence of the accuracy of the grave charge
in question exists; while a writer who
himself has made no less than 200 retracta-
tions or explanations in a hastily com-
piled book of 200 pages should not (with-
out any hearing or defence) be severe
upon a Christian historian who may possi-
bly have made one in 2,000. Dr. Little-
dale's treatment of the Seventh (Eumen-
ius) Council and its decrees has brought
down upon him a scornful and withering
criticism by Professor Damasus of Mons-
Athen, referred to in a recent number of a
German literary serial, which I have not
seen, but which a learned Anglican friend
informs me it is painful to read, and quite
impossible to answer.

In fine, only let the sacred doctrines of
the Blessed Trinity, of the Procession of
the Holy Spirit, of the Incarnation, of the
Two Wills of Our Blessed Saviour, of the
Sacraments and of the Eucharist, be
treated in a like earnest and rationalistic
method with which the writer of *Plain
Reasons* has dealt with the need of a Visible
Head to a visible Church, and the exercise
by delegation of our Lord's Universal
Sovereignty, and the mischief of the
method would be apparent. Further-
more, devotion to, and invocation of the
saints, which of course is only the "com-
munion of saints" (in which all profess to
believe) put into practice, the state of the
faithful departed, the Immaculate Con-
ception and Assumption of our Blessed
Lady, would, by a like rationalistic and
destructive method, be swept away. The
Catholic faith, however, is like a perfect
and complete arch. If but one stone be
removed, and several others be plucked
loosely battered and intentionally broken,
there is a grave danger that the whole
archway may fall.

I conclude, therefore, that for more than
three and a half centuries in England,
destruction, protest, negations, bitter con-
troversies, and self-pleading, have done
more than enough evil and mischief
work; and that the Established Church—
now confronted by indifference, atheism,
sectarian spite, and avowed agnosticism—
can only retain its present position or be
proved to be worth its salt, by its leaders
and officials making a zealous endeavor to
restore what is wanting, and to secure
from ecclesiastical Authority in the face
of Christendom a restoration of what has
lapsed and been lost—the original scheme
of the Church, as it was one of Newman and
Pusey, of Manning, Keble, Froude, and
Ward. By this means all Christians—like
animals when attacked by a common foe
—might be first led in mere self-defence
to herd together, and then, under Supreme
Authority, to act together for the honour
of God, the extension of the Catholic faith
and the advantage of Christendom. In
this hope I subscribe myself, Sir,
Your obedient and obliged servant,
FRANCIS GOSWELL, LAM, D. D.,
All Saints Vicarage, Lambeth, S. E.,
Regent Sunday, 1885.

MAY, MARY'S MONTH.

For the CATHOLIC RECORD.
"Hail bounteous May! that dost inspire
Mirth and youth and warm desire;
Whence and groves are of thy dressing,
Hill and dale dost boast thy being;
Thou wilt salute these with our early song,
And welcome thee and wish thee long."
—MILTON.

Nineteen centuries have rolled by since
the humble maid of Nazareth exclaimed
in the effusion of her joy: "All genera-
tions shall call me blessed!" and verily
have these prophetic words been realized.
To-day, all over the Catholic world, fond
hearts are palpitating with glad expecta-
tion for the dawn of Mary's lovely month
—the blitheliest of all the year, when nature,
having cast aside the mournful ceremonies
of winter, decks herself with fresh hues
and brilliant blossoms, while with gay note
borne along on softest balmy breeze,
she proclaims her resurrection to life and
light and beauty.

In a thousand irresistible strains and
forms, does the angel of Spring appeal to
the human heart, nor fail in vain, for man
too seems to catch the vivifying breath,
and is made more plastic, more suscep-
tible to impression than at any other
season.

What more fitting time, then, to pay
tribute to our Queen, our Mother!
In every clime, town and hamlet, willing
hands are busy erecting altars to Mary's
honor, embellishing her shrines. The
decorator's skill is exhausted in new and
striking designs; the hot-house flowers
are despoiled of their choicest flowers; the
forest sanctuaries ransacked for their
sweetest, purest blossoms to lay at Mary's
feet.

Let none refrain from joining this
mighty demonstration, but everyone vie
with the other in efforts to honour and
praise our glorious Mother Queen.

Has she not a right to our first and
fairest gifts?

As her child and poet of the sunny
South has said:

"Ah! they to the Christ are truest,
Whose loves to the mother are true."

If we are debarred from presenting our
Mother with material offerings, we are
not from that, which in her year, is of
infinite more value—the promise of our
hearts.

During this month let us strive to make
them worthy her acceptance, by every day
adorning them with flowers that never
fade: spotless robes of purity, lowly violets
of humility, bright roses of love, the per-
fume of which, like sweet smelling incense,
will ascend to the very throne of
our Divine Son, and draw down on us
countless blessings and favours.

M. L. K.

For nearly half a century Ayer's Cherry
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remedy in the world. The constantly
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Worms derange the whole system.
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be convinced.

Indigestion

Is not only a distressing complaint, of
itself, but, by causing the blood to
become depraved and the system en-
feebled, 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 Mr. 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 hardly
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 me without giving re-
lief. 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 Sarsapa-
rilla 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 im-
proved 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,

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