

I trembled lest
say, "Do not go
say it then, but I
else he will send
command of that
thing but separa-

tears; her voice
own. The bitter-
seemed already
Mlle. d'Antignac
going over,
round her. "My
said, "Life is in
But be patient,
her anger will
will prove more
to what you fear,"
ly anger," said
it would pass;
already passed,
angry now; he
deep sense of in-
delusion from him
fancy that I am a
nourled by what-
rest me."

gnac, lying back
nothing; but his
fich were fastened
of tenderness
thoughtfulness
comfort in this
when she met it, as
went on:

y I said that the
change
fancy that I am a
apparently from the
speak to M. de
ough that might
as I felt that it
sible to conceive
his whole conduct
ould make of im-
appeared to be
him before."

what I said a few
gnac answered.
Incredibly is often
true. I fear there
at your father's
and conduct does
occurrence, simple
is."

possible! I cannot
the girl. "My
sense. He must
he came to think,
s nothing—a mere
is M. de Marigny
opponent?"

"M. de
more to him than a
but after a pause
or possibly tell all
ay influence your
were gradually
of the differences
and the final realiza-
when he saw you
urse with a man
as just then pecu-
as most men are
at opponents when
tal to charity, a
oing on. You are
at it requires very
a large fire."

again for a
sat with her eyes
more sorrowful.
eep sigh, she said:
Marigny! I felt
arm would come of
eam of anything so
prospect of being

a the bottom of my
or met Gaston de
Helen, who was
side her, with one
shoulder.

"said d'Antignac;
de unavailing, and
unnecessary, since
whatever to do with
or Armine here. It
when they met. It
ident, rising from
with both."

quickly, "do
blame any one.
accident, but how
that I could never
my father would
meeting? I should
that M. de Marigny
an a name; and if
tested that he would
him on account of
he have said: "You
ice. He is an en-
fanatic. Because
the order to which
would not refuse to
social life." But it
," she added, her
in the proud tone
untaritably taken, as
words.

Armine," said d'An-
e not wrong. You
would have felt in
other man than the
any. But there are
—for go beyond the
—his disliking
ally; and this dis-
y intensified by the
the order to which
As for his injured
of sympathy—well,
n to find contradic-
belief in those near-
ally those (like wife
e, he thinks, should
up to and receive
n. Remember that
rd to the differences
you, and say little.
the law, "Honor
n no authority com-
pet, but it commands
e obeyed."

ink," said Armine,
himself would say
alled to obey it."

"I am sure that you should, and I
think that you ought; that the time
has come when you must act," he re-
plied. "I will give you a note to a
priest whom I know well, who is at
once ardent and wise; who will know
what is best for you, yet who will not
press you. He is for the present

come. That was not right. Only
when a duty to God conflicts with the
command of a parent may the last be
set at naught. Now, there was no
duty involved in your coming here."

"Yes," said the girl impetuously,
"there was. For have I not learned
here that there is such a thing as duty;
that it is not a mere term, signifying
nothing, which every man may use to
suit himself? And where should I go
to learn what is that duty, if I did not
come here? You are my conscience,
M. d'Antignac. Surely you must
know that."

"If I am," said d'Antignac in a
voice of gravity, but also of exceeding
gentleness, "there is the more reason
that I should speak plainly, and that I
should say then it is well that, at any
cost of pain to either of us, our asso-
ciation should be broken off, for a time
at least. It is well that you should
learn, in a spiritual sense, to stand
alone; and that, for such guidance as
we all need, you should go to one
better fitted than I to give it. I have
been to you all that it is necessary or
fitting that I should be. It is not
fitting that I should direct your con-
science, or that you should find in me
a substitute for the aids of that religion
which you hesitate to embrace, and
with regard to which I am bound to
remind you that God's commands are
not to be set aside for your fear of man."

"I am come not to send peace upon
earth, but a sword," said our Lord;
and that sword has pierced many
hearts before yours."

As he spoke—his tones growing
gentler yet more impressive with
every word—the girl gazed at him
like one who hangs upon the lips
of an oracle, with the whole being
absorbed in the act of listening.
When he ceased there was a silence
which seemed long, until she said in a
low voice:

"One's own heart does not matter.
But to pierce another's—that is hard."
"Do you think that is not included
in the saying?" asked d'Antignac.
"To a sensitive soul the pain which it
costs to inflict pain is greater than
any that can be inflicted. But there-
in lies the cross. And the hearts
which are pierced—how do we know
what waters may not flow from them
at last? Yet, for such guidance as
closed to the end let us beware how we
put the love, any more than the fear,
of man between us and the command
of God."

Armine bent her face into her hands.
"It seems to me that you are hard
upon me—very hard, M. d'Antignac,"
she said. "You tell me that I must
obey my father and come to you no
more. Yet you also tell me that I must
do that which will be in his eyes the
most offence which I could commit,
which will make him regard me as a
traitor and an enemy."

"Have I seemed hard to you, my
poor Armine?" d'Antignac asked
with the same infinite gentleness.
"Well, it is simply this: I have
spoken to you as to one who is strong
enough to do what is right. I grant
you that courage is needed; but what
then? Souls as tender, frames as
weak as yours have possessed it. And
when you called me your conscience
you put a responsibility upon me.
After that I could not be silent."

"Do you think that I wish you to be
silent?" Armine asked. "Oh! no;
I am glad that you have spoken,
though what you put before me is very
hard, and I may not have the courage
and strength it demands. Will you
despise me if I prove not to have
them?"

"No, I shall not despise you, but I
shall think that you make a great mis-
take," d'Antignac answered. "You
will weigh in a balance obeying God
or obeying your father; and to avoid
the last you will neglect the first. But
do you ever think that you may be
frustrating God's intentions towards
you in some manner which concerns
not only yourself but others? In the
great economy of grace we cannot tell
how one soul may act upon another, or
what it is intended to supply. You
may be intended to make reparation
by your faith for your father's war
against religion; by your courage in
confessing, for his bitterness in deny-
ing; to atone by prayers for blas-
phemies, and by good works for evil
deeds. At least we know that such
reparation is possible."

"Is it?" said the girl. A sudden
light came into her face. It was evi-
dent that d'Antignac had touched a
chord which responded like an electric
flash. "If I thought that," she went
on in a low tone—"if I believed it pos-
sible that I could ever make reparation
for the things of which you speak—I
think it would cost me little effort to
face any opposition."

"It is entirely possible that you
should make it, and it may be the
special work which God demands of
you," d'Antignac replied. "But on
such a point I speak with diffidence.
Again I say, you must go to one better
able to direct you."

"Ah! I shall never find one better
able," she said with a little cry. "But
if I must leave you—if you bid me
come back to you—I will go to whom-
ever you wish."

"Do you mean that you will go to a
priest?" he asked, regarding her
searchingly; for up to this time she
had always shrunk from such a deci-
sive step.

"Yes, if you think that I should—
that I ought," she answered like one in
despair.

"I am sure that you should, and I
think that you ought; that the time
has come when you must act," he re-
plied. "I will give you a note to a
priest whom I know well, who is at
once ardent and wise; who will know
what is best for you, yet who will not
press you. He is for the present

attached to Notre Dame des Victoires,
where you will find him when you wish
to deliver what I shall give you.
Helene, will you hand me my writ-
ing-desk?"

"O M. d'Antignac, pray do not
write now!" cried Armine before
Helene could move. "You must be
tired, for I have made you talk so
much! I will come back for the note.
It will give me the happiness of think-
ing that I may come back!"

"But if your father forbids you to
come?" asked d'Antignac.
"Then I can send Madelon. But I
do not feel it possible that I can be ex-
iled from this room, which has been
my haven of peace, my refuge of
safety, for so long!"

"Nevertheless," said d'Antignac
gravely, "you may be so exiled. And
if your father does forbid you to re-
turn I do not wish you to have the
temptation of thinking, 'I will go for
the note,' nor yet do I wish to run the
risk of any accident in its reaching you.
It need not be long; a few
lines will be enough—merely to intro-
duce you. I will write another letter
explaining your circumstances.
Helene, my desk."

Helene was ready with the desk—a
very light and convenient affair, which
could be easily placed before him—and
he wrote a few lines, which he enclosed,
addressed and gave to Armine. Then he
lay back on his pillows with an air
of weariness, while Helene quickly re-
moved the desk and brought him a dose
of medicine.

Armine waited until he had taken
this, and then said in a low voice: "I
think I had better go now."

Yet it was pathetic to see the
struggle she had to nerve herself to
the point of departure even after she
rose to her feet. She looked around,
and her eyes filled with tears that
threatened to overflow. But controlling
herself with a strong effort, she
went to the side of the couch and said
hastily:

"Adieu, M. d'Antignac! Thank
you a thousand times for all your kind-
ness. I will come back—when I can."
"We shall look and pray for thy
coming," *ma sœur*, said d'Antignac
tenderly, as he took the hand she
offered in both his own. "God grant
that it may be soon; but, whether
soon or late, may He go with thee and
strengthen and bless thee for ever!"

A minute later, when Armine with
tears bade farewell to Mlle. d'Antignac
in the ante-chamber, her last words
were:

"I feel like one thrust out of Para-
dise!"

TO BE CONTINUED.

A FEW HINTS TO YOUNG MEN.

Nearly every young man, unless he
resolves to be a priest, intends some
day or other to get married. That is
the natural order of things. Since
such is the state of things it behooves
every young man with such intentions
to consider the few hints here sug-
gested for perusal.

The first thing to be well understood
is that marriage don't work miracles.
It leaves you just where you were be-
fore, with this exception—that "you
are not yourself at all," but have be-
come somebody else's and that means
an extra burden. Therefore you must
be prepared for this new encumbrance.
It is true the wife you take is pre-
supposed to be a helpmate, but it does
not always follow that she will be; so I
say you must be prepared. Prepared
for what? To pay rent, to pay butch-
er's, baker's and dressmaker's bills,
and sometimes apothecary's bills, too.
How are you going to prepare for all
this? I'll tell you. Begin at once to
save a little—no matter how small the
sum—every week. It is wonderful
the effect this will have upon you.
There are lots of extra expenses you
can shut down upon, and lay aside the
small sums, all for this good purpose.
"The boys will think me small and say
I'm no good any more." So some of
them will; but what's the odds? You
are not living for the "boys." The "boys"
will not be overgenerous with you when
you are getting married and need all
the few dollars you can scrape to-
gether. They'll be with you at the
grand spread; but when the bills are
to be met, "where are they at?" So I
say begin at once to save. Then use
the common sense God has given you,
and keep your eyes wide open that
you may select a good wife. "Love
is blind," 'tis true, "but marriage
opens the eyes." Still love need not be
stone blind; a squint in one of the
eyes or a trifling short-sightedness may
be pardoned, but total blindness in
this matter is unpardonable. Keep
your two eyes open, therefore, for one
whom you have reason to believe will
make for you a good wife—a real help-
mate. Doll faces, piquant manners,
dainty hands may do well for a night
or two at a ball, but it's all cold com-
fort they'll bring for a life-time. Don't
forget that, young man. Think a
little over what is here written: don't
fancy it doesn't apply to you. It will
be your case some day to have to con-
sider all these things. A hint to the
wise is sufficient.—The Calendar.

"Old, yet ever new, and simple and
beautiful ever," sings the poet, in
words which might well apply to Ayer's
Sarsaparilla—the most efficient and
scientific blood-purifier ever offered to
suffering humanity. Nothing but
superior merit keeps it so long at the
front.

"How to Cure Headache."—Some people
suffer untold misery day after day with
Headache. There is rest neither day nor
night until the nerves are all unstrung. The
cause is generally a disordered stomach, and
a cure can be effected by using Parment's
Vegetable Pills containing Mandrake and
Dandelion. Mr. Finkley, Newark, Lysander,
P. O. writes: "I find Parment's Pills a
first-class article for Bilious Headache."

BACK TO THE OLD FAITH.

Cardinal Vaughan on the Prospects of
England's Conversion.

The following letter was written last
month by Cardinal Vaughan, of West-
minster, to the Cardinal-Archbishop
of Toledo in Spain. It is of particular
interest at this time when there is so
much talk concerning the reunion of
Christendom. In his letter the Eng-
lish Cardinal is very hopeful for the
conversion of England:

"Most Eminent and Most Rev.
Cardinal Archbishop of Toledo,—The
letter of brief notes which I sent to
your Eminence last month, in order to
put your Eminence on your guard
against an address which might have
been taken as emanating from English
Catholics, instead of from Protestants,
has found its way into the papers; and
most unfortunately the fourth
paragraph of that letter has been mis-
translated, so as to make me say that
the intention of Lord Halifax was
'astutely to deceive the Bishops of
Spain.' I never intended to say this,
nor did I say it. But I pointed out
that people might be misled into think-
ing that the address was from a Catho-
lic origin, who were not acquainted
with the singularly subtle and pecu-
liar arguments and theories which these
High Church Anglicans have
adopted in order to persuade them-
selves that they are not Protestants,
but genuine Catholics."

"I think it only right and just to
Lord Halifax that it should be publicly
said in Spain, as I have said it in En-
gland, that I believe him to be in-
capable of wilfully attempting to deceive
anyone. He is at the head of a party
that is working its way to the Catholic
Church, if only it act consistently and
faithfully to grace. The fact is that
the position of religious parties in the
Protestant Church of England is
exceedingly strange and peculiar. A
wonderful movement of Divine
grace has been going on among the
English people for many years. This
movement is not unaccompanied with
much that is erroneous, illogical and au-
dacious. But it has been out of this movement
that the greatest conversions to the
Catholic Church have taken place. Car-
dinals Manning and Newman, and thousands of others.
At the present moment the move-
ment has spread very widely, so that
multitudes of the most educated and
zealous Anglican clergy and laity are
teaching nearly the whole cycle of
Catholic doctrines, so that there re-
mains nothing but the key-stone—of the
office and place of Peter—to complete
the arch. They have persons ready sa-
crificing priests, and that they are one
in continuity with the ancient Catholic
Church of England as founded by St.
Augustine. From this strange and
almost incomprehensible persuasion
they draw the conclusion that they are
the Catholic Church in England, that
they are schismatics and intruders, and
some of them go so far as to dare to
communicate in Catholic churches on
the continent, and even attempt to
say Mass at our altars in Catholic
countries, as though they were really
priests and members of the Catholic
Church. They desire to be recognized
as Catholics, and they feel insulted if
we call them Protestants. We cannot
recognize them as Catholics because
they are not in union with the See of
Peter."

"Your Eminence will naturally say
that they cannot be far from the Catho-
lic Church. They are not far, and yet
they are far from us. They are not far,
for they hold almost all the doctrines
of faith, less obedience to the Supreme
Pastor. They are devout, zealous,
charitable, they combat the rationalism
and infidelity which are so prevalent,
they hold nearly all the doctrines of
faith. But they are still far from the
Church, because they do not see that
all their virtues and good works are,
as St. Augustine says, void, outside
the unity of the faith. They are still
blind as to their real position. The
authorities of the Church of England
appear to be afraid to act, even if they
could agree among themselves, lest the
eyes of those of whom I speak should
be opened and they should see that
there is nothing for them but submis-
sion to the Holy See, to the Centre of
Unity. This is the one great grace
they need—*Domine ut videam*.

"Two great obstacles exist against
their union with the Catholic Church:
one that they believe it is ill-will on
our side which prevents our recognizing
the validity of their orders, while the
facts are really the other way, for
we should be only too glad to recog-
nize them as valid in the same way as
we recognize the orders of Russians,
Greeks, Nestorians, and other schismatic
Eastern bodies. I should be glad for
obvious reasons to recognize Anglican
orders, but the historical and theolog-
ical difficulties which present them-
selves appear insuperable. The second
is the pride of human nature, which
rebels against obedience to religious
authority. This innate rebellious
spirit, which more or less exists in all
men, has been largely sustained and
increased by the origin and spirit of
Protestantism."

"The Anglicans to whom I allude
do not yet understand that Catholics
are those who follow the teaching of a
Master constituted by Divine author-
ity. I have great confidence, how-
ever, in the sincerity of many among
them, and in the power of grace. In
the midst of these strange and wonder-
ful circumstances, I take advantage of
the necessity which has arisen for
writing to your Eminence, to implore
your prayers and those of Catholic
Spain in behalf of England. Mere
human efforts, controversy, and dis-
cussion, are not sufficient. We need,
above all things, prayer— fervent and

constant and widespread prayer—to
bring about the unspeakable grace of
conversion and submission to the Unity
of the Church. No one in a Catholic
country like Spain can understand
what sacrifices are required, and what
courage is needed, for Protestants to
enter the true fold of Christ."

"I feel that my appeal to Your
Eminence for prayers will be instinctively
responded to in the land of St.
Teresa, and of the Ven. Mariana de
Escobar. St. Teresa's zeal against
Protestantism is well known. Your
Ven. Mariana de Escobar, in one of her
visions in 1618, records that our Lord
asked her what she most desired from
Him, and she exclaimed, 'The conver-
sion of England (O Lord); and that our
Lord subsequently said to her 'Eng-
land had not then the due dispositions
for such a grace, but that it would con-
vert itself to the Lord in a future time,'
not signifying when."

"If we consider the growth of
rationalism and indifference, and the
ignorant prejudices and extraor-
dinary suspicions still entertained by
many of my countrymen against the
Holy See, we should say that England
is still far from possessing the disposi-
tions which were wanting to her in
the beginning of the 17th century. But
if, on the other hand, we contem-
plate the marvelous change that has
recently taken place within the Estab-
lished Church, the profession in all
parts of the country of Catholic doc-
trines and practices that were formerly
denounced and derided, if you examine
even that wonderful address sent to
your Eminence by Lord Halifax in the
name of a multitude of adherents, so
respectful, so full of Catholic senti-
ments, that I thought it necessary to
warn you that it did not spring from a
Catholic source, if all this and much
more of the same kind is taken into
consideration, there is surely strong
ground for hope that the necessary
dispositions for the great grace we
pray for are rapidly ripening."

"Under all these circumstances, as
representing the interests of the
Church of England, I turn to Your
Eminence and to Catholic Spain for
prayers. Your numerous contemplat-
ives and your other holy souls, who
live entirely for the promotion of the
Divine glory, will again, I hope, be-
come intercessors for England before
the throne of God's mercy. We pray,
indeed, in England for this end, but it
is to be feared that our miseries, our
sins and bad example, too often scan-
dalize our brethren and alienate them
from the unity of the Church."

"We discuss and argue, and contro-
vert, but perhaps sometimes not too
wisely. Our main hope must be in the
power and influence of prayer, for the
conversion of souls is the work of
Divine grace. And, therefore, I do
not hesitate most earnestly to implore
the prayers of Catholic Spain for this
England of ours—in this England in
which there is so much that is noble,
and generous, and good, among people
that have been without any fault of
theirs, born and nurtured in ignorance
and prejudice against the Catholic
Church. Unite with us."

Masonic Government.

It has long puzzled the American
mind to understand how certain coun-
tries in Europe, known to be over-
whelmingly Catholic in population,
can submit to Masonic governments,
which persecute the clergy, insult the
laity, and systematically antagonize
the Church. The truth is that in these
countries Catholics are a disorganized
and disunited host. They have none
of the traditions of freemen, are hard-
ened to oppression, are deficient
in political education; and, most
important of all, the real popu-
lar opinion never finds pub-
lic expression. We are glad
to note the beginning of a reaction
against the conspiracy. In Italy, for
instance, the people are organizing
into religious and beneficent leagues,
the result largely of the Catholic con-
gresses recently held there. The
Liberals, of course, are up in arms
against what they term the "clerical
propaganda," but the movement has
received its first impulse, and the
results can not now be
predicted. From the violence of the
Masonic opposition, however, and the
enthusiasm of the Catholic body, it
may be inferred that Signor Crispi-
ni's recent liberal declarations may pre-
lude a new era of prosperity to the
Church; and that Rome may enjoy
what it has not enjoyed since the com-
ing of the Piedmontese—a representa-
tive government.—Ave Maria.

Religion.

Religion makes life easier and
brighter than it otherwise would be.
Because religion takes the pain out of
labor, the sting out of trials, the bitter-
ness out of adversity, for it teaches
that these are sent by God for the
sanctification of His elect and if they
be endured with resignation to His
will, they will be turned into the
jewels of a crown of eternal life.
Religion, too, makes the world brighter,
because it puts hope into death and
light into the grave, by giving prom-
ise of the immortality beyond the tomb,
where the wicked cease from troubling
and the weary are at rest.

So rapidly does lung irritation spread and
deepen, that often in a few weeks a simple
cough culminates in tubercular consumption.
Give heed to a cough, there is always danger
in delay, get a bottle of Bickel's Anti-Consump-
tive Syrup, and cure yourself. It is a
medicine unsurpassed for all throat and lung
troubles. It is compounded from several
herbs, each one of which stands at the head
of the list as exerting a wonderful influence
in curing consumption and all lung diseases.
Bickel's Liniment for sale every-
where.

CARDINAL RAMPOLLA'S

Letter to the Author of "Anglican
Orders."

From the *Voce della Verità* is taken
the following important letter, ad-
dressed by His Eminence Cardinal
Rampolla, Secretary of State, to the
Rev. Portal, Professor at the Great
Seminary of Cahors, the author of a
recent publication upon "Anglican
Orders."

Rev. Sir,—Very courteous was your
thought of offering me a copy of the
work upon "Anglican Orders" which
has just seen the light under the name
of Ferdinand Dalbus.

I am glad to say that, in spite of the
many occupations of my office, I have
read with much interest this book, of
which so much has been said. I must
add that I found great pleasure in
seeing a question so delicately treated
with serene impartiality of judgment,
and in a spirit solely intent upon
making the truth shine forth in
charity.

Without entering upon the matter
in question, I cannot but approve of
the conclusions arrived at by the
author which are in entire conformity
with the sentiments recently expressed
by the Holy Father in his Apostolic
Letter directed to the Princes and
Peoples of the Universe. Dalbus ad-
vocates that the movement begun at
Oxford, and which is still developing
in the Anglican communion, among
men of elevated mind, well instructed
in the knowledge of Christian antiqui-
ties and loyal seekers after the truth,
will in the end dispel old prejudices
and after putting shadows to flight lead
back to the visible unity of the Church
of Jesus Christ the daughter of Rome,
the noble British race which Gregory
the Great by baptism initiated into
civil and political life. Thus would
the English people become completely
worthy of the high destinies which
Providence reserves for them.

There can be no doubt as to the
affectionate reception, which that
nation would receive from her ancient
mother in case of so happy a return,
for nothing can equal the ardor with
which the Sovereign Pontiff, who to-
day governs the Church of God, desires
the re-establishment of peace and
unity in the great Christian family,
and the reunion as it were in our body
of all the forces of Christianity in order
to resist the torrent of impiety and
corruption which to day upon all sides
is spreading abroad. Certainly His
Holiness would spare neither fatigue
nor solicitude or efforts to smooth the
way to such an event.

"A nation so clear-sighted," as
Benedict said, "will not long remain
in blindness. The respect which she
has for the Fathers, her curious and
continuous researches into antiquity
will lead her back to the doctrine of
the early ages; nor can I believe that
she will persist in hatred for the Chair
of Peter from which she received
Christianity."

May God grant that these words of
an illustrious man may prove to have
been prophetic. In the meantime, receive, Rev. Sir,
my thanks for your acceptable gift,
together with assurances of the esteem
with which I am, etc.,
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