

FIEND.

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THE MISTAKE OF PROTESTANTISM.

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diocesan treasury for transgression of any of these hygienic rules.

SONS OF LOYOLA

Companions of Jesus! The very words are brimful of meaning! Even as we write them, I in imagination see these black robed apostles working under tropic skies, agonising in dungeons, hungering, teaching, praying, dying at the stake!

this charming young girl in the sweet bloom of her youth?"

TO ABOLISH TREATING.

A suggestion was made at the K of C. banquet last Sunday afternoon which, if generally acted upon, is calculated to effect much good. The speaker, District Deputy Minahan, with fine sarcasm pointed out the rule which debarred liquor men from joining the order and asked, if this course is moral and reasonable—and he would not gainsay it—what about the man in front of the bar and what is he, if a Knight of Columbus, doing to promote the cause of sobriety?

THE CONFITEOR.

The Confiteor bids us look upon God and contemplate His character, and reflect how we have defaced His image within ourselves at the feet of His immaculate Mother, and see how unlike we are to her in purity of heart. Then we turn to the angels who are inflamed with the love of God, prompt in their obedience to the divine will; how does this contrast with our coldness and carelessness? Next we look upon S. John Baptist, the man of penance, the saint of purity and austerity; let his life rebuke ours. Afterwards he holds the Apostles Peter and Paul, who both fell—for the one denied, the other persecuted his Lord—their repentance, their subsequent zeal and devotion should be our example. Lastly, we behold the whole court of heaven all the saints, greater or lesser in their present glory, illustrations or obscure during their life on earth; let those encourage and invite us to follow their example, to ask their intercession, to strive manfully after the happiness to which they have already attained.—Cardinal Manning.

A Query Answered.

Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment, it becomes a poison to the system. Dr. Parmentier's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with indigestion or dyspepsia.

Eruptions

Pimples, boils, tetter, eczema or salt rheum. Are signs of diseased blood. Their radical and permanent cure, therefore, consists in curing the blood. Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils; Mrs. Della Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores."

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A TOUCHING INCIDENT.

A most pathetic occurrence took place here on Thursday evening last, writes the Bathurst correspondent of the Freeman's Journal, of Sydney, N. S. W. Four little boys, named W. Davies fourteen, Morris twelve, W. Elliott thirteen, and Davies twelve, went out rabbit shooting with a pea rifle. The eldest of them, Willie Davies, fired at a rabbit and missed it. He reloaded and handed the rifle to the boy Elliott to hold while he got a few more bullets from his pocket. The boy Elliott, not knowing the rifle was loaded, pointed it at Davies and touched the trigger, with the result that the ball lodged in the chest of Davies and mortally wounded him. He ran about thirty or forty yards, with his hand on his heart, saying, "You've shot me."

THE RESURRECTION OF THE BODY.

The resurrection of the body at the last day, and its existence as the partner of the soul in its joys in heaven or torments in hell, is a cherished article of Catholic faith. Theologians are not agreed as to the manner of this rising into life again. St. Thomas Aquinas, in his "Summa Theologicæ" and Father Perrone, in his "Prælectiones," put aside all idea of a literal resurrection of the flesh except under totally altered conditions. Faith teaches us that we shall rise again with bodies as identical as our own personality itself, but so completely changed in all condition of being that no ratio of co-flesh, or of contact even, is conceivable between the laws of matter which regulate their condition in this world and that spiritual condition to which they will be admitted hereafter. St. Paul tells us that there is an analogy between the relations of our body's temporal conditions and that relation which exists of the seed of grain sown to the crop which springs from it into new life. The immortality and other gifts which shall distinguish the risen body from the same body before its resurrection prove that its condition of being will be altogether different. All objections against the resurrection of the body may be answered by reference to the omnipotence of God.—American Herald.

PLAIN SPEAKING AT A FUNERAL.

From the Chicago Record-Herald. In the little town of Paleniz in Saxony lives a very original clergyman, who is known all round the neighborhood for the eccentricity of his preaching which also abounds in personalities. A young girl, a member of his congregation, recently died. She was deeply mourned by all her friends and relations, and among the concourse at the funeral were many very old aunts and uncles of the deceased maiden. The clergyman began his funeral address as follows: "Death! What have you done? Why did you snatch from our midst

CHRISTIAN SCIENCE.

Archbishop Corrigan, at the commencement exercises of St. Francis Xavier's College, in Carnegie Hall, New York Monday night, made a brief address to the graduates in which he denounced Christian Science. The Archbishop's remarks were prompted by a paper which had been read by one of the graduates on Christian Science. The Archbishop said: "Only this morning we read in the papers that there are 500 churches of this belief. Some of them are beautiful temples. What is there in this belief? Where is the Christianity? Where is the Science? If it be Christianity, then it comes twenty centuries too late. The Christian religion stands as it always has stood. Of another address which had been made on 'A Fantastic Phase of Science' the Archbishop argued that science and religion were to the believer synonymous terms. He spoke of the exhibit at the Paris exhibition of a human brain, and said that after a prize was awarded it was found that the exhibitor was a poor Spanish priest. He declared that science and faith were in direct harmony, and that there was no need of agnosticism. God, he said, was like the sun. In His face are science and everything that enlightens the world. Without Him there is nothing but darkness. 'What are people seeking from Christian Science?' asked the Archbishop. 'We know they are seeking something. How many of our own people, Catholics, have we seen led astray by the glamour of this Christian Science where no Christianity is and where no science is! I am glad, indeed, that the young men of St. Francis Xavier are not likely to forget the teachings of their alma mater.'

A TRIBUTE TO OUR LADY.

In Miss Susan B. Anthony's address delivered on the opening day of the third annual Convention of the National Woman's Suffrage Association at Minneapolis is a passage which seems more than a little strange in view of the purpose of that association. It is this: "When the mother of Christ shall be made the true model of womanhood and motherhood, when the office of maternity shall be sacred and the mother shall consecrate herself, as did Mary, to the one idea of bringing forth the Christ child, then, and not till then, will this earth see a new order of men and women, prone to good rather than to evil." If women follow such a model and devote themselves to such an object, the cry for enlarged political rights and wider public careers of the women must die away. The brawlings of the stump, the intrigue and the heat of primary and convention, all the noisy life of the hall and the market place and so far as women are concerned, they cannot be politicians. They pull baby carriages instead of wires. Their office is to raise children for the Republic and the future. Mary's life of shrinking humanity and pious exaltation seems as remote as anything can be from the public activity and political power which Miss Anthony and divers other excellent women ask for woman.—New York Sun.

THE JESUIT'S REBUKE.

A famous Jesuit Missionary had just concluded a successful mission, and was walking up and down the platform of a European railway station, awaiting the arrival of a train to convey him home. On the same platform stood several well dressed athletes, intently observing him and among themselves exchanging derisive remarks about him. "Wait one moment," said one of them, "I will give him a little fun out of him." "I will give him a nut to crack." Contentedly approaching the Jesuit, he bowed and said: "Pardon me, reverend sir; I have always heard that the Jesuits are very knowing men. Therefore I am so bold as to ask you if you can tell me why it is that my head of hair is yet all black, whilst my beard, as you see, is white." "No wise disconcerted, the Jesuit answered in all courtesy, but in a tone of voice easily heard by all on the platform: "The reason, sir, is self evident; in your life-time you have exercised your mouth more than your brain." The laughter of the waiting passengers was not suppressed, and happily for the great Father A. heist, the train just then came along.—Record, Louisville.