A strike.

6

Catholic News

They are getting good in Derry; even better than our Dublin correspondent would have us understand. Just think of them arresting a public preacher for de-nouncing the Pope, and then giving him the alternative of a fine or a month's imrisonment for the offence. Surely this a strong illustration of the well-known adage: "One touch of nature makes all the world kin."

Catholic Review. A Protestant exchange complains that the Catholic Review and the Catholic press generally, rarely speaks of Protestantism but with sneers and contempt. We feel that the complaint is just, and the only appology we can make for ourselves and our brethren is that we caught the manner from the Protestant religious journals. Being sneered at for our tenets, we allowed ourselves to sneer in turn. However, we have one virtue with regard to our Protestant contemporaries which they, our Protestant contemporaries which they, with some exceptions, sadly lack. We have never through ignorance or malice lied about them; we have given them credit for what truth they believed, and our sneers have sprung from our contempt for their errors rather than for their deficience. But through temporaries ficiencies. But through ignorance and through malice Protestant journals have lied about us and misrepresented our doc-trines, have never credited us with more than our defects, and have thoroughly hated, not only our opinions, but cur blood. Why should they complain over a weak dose of their own medicine?

Mgr. Bernard O'Reilly still continues his temperate, but searching, letters to the Sun on the Jewish question. They are worth reading. He states a few facts that are particularly unknown on this side of the Atlantic, and may moderate the en-thusiasm of Catholic humanitarians over thusia-m of Catholic humanitarians over the Semitic problem. France, Italy, Spain, and to some extent Austria, are now at the mercy of the Jewish money power. This power, in conjunction with the anti-Christian Masonic lodges and revolutionists, is helping effectively Garmans and Russians to break up and subjugate the Latin races. Italy and France are farms mortgeged to the Rothschilds, and run for the benefit of the anti-Christian revolution by the Judaeo Masonic lodges. We have felt the pinch of this money-power have felt the pinch of this money-power in many parts of the Catholic body, and it suggests to us that the financial history of Europe in the last one hundred and fifty years must first be written before we can truly understand the spirit which has been to us that the financial history of

to France for this leadership of the Catho was received by the delegates and by the citizens of Bochum with deep effection. Baron Hertling, the President of the Congress, in his opening speech, discussed the temporal power, and did not seem to suffer from that delicacy of expression which sfilicts our American laymen. We claim the full independence of the sfilicts Holy See," he said, "and we shall not cease to cry for it. We respect the triple alliance as necessary to the peace of Europe, but we reserve always as a thing apart the rights of the Pope. We shall ald the Holy Father by our prayers, our money and our political action, and we have every trust in the Church's triumph. knowing that the gates of hell shall not prevail against her." This is a model for some one to follow at the coming Ameri-N. Y. Freeman's Journal.

The report that August Victoria, the Dowsger Empress of Germany, has become a Catholic, is based on the very good authority of the Voterland, and has ot been contradicted. She is the widow of the late Emperor, Frederick the Noble and the daughter of Queen Victoria. is said that she is a woman of fine instincts. Her brother, the Prince of Wales, although with some undesirable characteristics, bas lorg been noted as a man of liberal and kindly disposition. These two are the white sheep of a black flock, and must have obtained their good qualities from their German Father.

Lord Mandeville's wife is an American woman who was named Miss Yznaga Cabman King has just had his Lordship arraigned in a London police court for assault, incurred while he was attempting to collect a carriage bill of something like \$5,000. Bessie Bellwood, for whom he had incurred the expense, did the most of the assault. She is a singer in one of London's vaudeville balls, a very muscu-London's vaudeville halls, a very muscular young woman, and she was fined three gulneas and put under bonds to keep the peace for six months. When asked if ever she paid his lordship's debts, she answered: "Well, if I do it is for the sake of his wife and family." Such a reply can hardly be satisfactory to the wife. When his invalid father dies Lord Mandeville will be Duke of Manchester, the patron of ally collaboration in time. patron of six ecclesiastical livings, with a seat in the House of Lords, several landed estates and three town residences. That's the kind of men who rule the destintes of the English people, and whom American girls marry when they ally themselves to a title. American girls had better look out when they marry such people.

Catholic Citizen. It seems as if the Church had come back to its old influence in England, and to the highest phase of that influence, when we perceive Cardinal Manning intervening for the peace of society and the fair treat-ment of the laborer in the great strike now progressing in London. Cardinal Man-ning has won for the Catholic Church a high consideration among both the masses and the classes of Great Britain, and he has done this by no tricks of diplomacy, but rather by a broad sympathy with the world as he finds it and a disposition to teach rather than to censure. His conduct has contributed incalculably to leaven the mass of prejudice against the Church with better thoughts and kinder feelings for Its clergy. The 200,000 disaffected work. Sage's Catarrh Remedy. 50 cents.

ngmen of London must feel that if there is a Christian Church still living among men, Cardinal Manning is its spokesman Cardinal Manning is greater than Wolsey, in the most prosperous days of that great minister.

Ave Maria. Ave Maria.

A correspondent of the Pall Mall Gazette, describing the horrible scenes which took place at a recent double execution in Paris, says: "I loved the two priests who were with them (i. e, the culprite) at the last. One was young, tail, and fair, and had the presence of a saint; the other was short and comfortable, and it was he who suffered most; and when he had kiesed his poor son on either cheek, he had kissed his poor son on either cheek, and for the last time had raised the cruc fix aloft, he broke down and cried like a little child. Those who, quand meme, attack the Church, and are esprits forts, should watch her ministers on such occasions, and then would love her and them for all time afterwards. I will not speak of the afterafterwards. I will not speak of the afterscenes, when the guillottne was down and
away, and the outer rabble was let in and
came tearing down like yelping hyenas to
where it has been, and sought for the
smallest fleck of blood. I try only to
remember the pallor of the sanctified and
noble youth and the tears of the old man.
They were what alone was human in the
terrible night that I have passed."

Growing out of the message of the

Growing out of the masonry of the French Catholic church steeple in Bidde ford, Maine, almost at the upper limit ford, Maine, almost at the upper limit of the brickwork, are two young trees, both green and flourishing in appearance. They are so high in the air that they look smaller than they really are, yet masons, who are able to make comparisons by a knowledge of distances between points upon the spire, say that the one upon the south side of the steeple is fully eight feet tall and the other about six. Both are green and healthy looking plants, and have grown rapidly within a plants, and have grown rapidly within a year. The opinion is that one is a wil-low and the other a poplar. How they obtained root in the masonry is a mys

Chicago Catholic Home

"In point of fact, Jesuit schools have "In point of fact, Jesuit schools have again and again been suppressed through out christendom, as being inconsistent with the peace and stability of government"—(Rev. Dr. Kendrick in September Forum.)

Why can't Dr. Kendrick be honest and tell the whole story that serves to point his moral? Why not relate all the facts about the suppression of Jesuit schools in Europe? If he can see in their suppression an aroument against them, why does

truly understand the spirit which has been stone at work there.

Catholic activity in Germany is one of the cheering signs of the times, and the whole Catholic world finds its sympathies

Lating the latest them, why does be not recognize in their restoration an argument in their favor? It is true, the whole Catholic world finds its sympathies

in European countries, but it is false to say tending more and more as to a centre to old Herr Windthorst, with his strong, hopeful language, his successful, eventful life. Time was when the world looked ments as were the curse and disgrace of ments as were the curse and disgrace of France, Italy and Spain for two centuries. to France for this leadership of the Catholic millions. But the scepter has passed from Sion. Veuillot and Dupanloup are gone and their seats remain vacant. There is no unity and no organization in France as in Germany. The Catholic Congress held in Westphalia during the month of August was one of great enthusiasm. The leader of the Centre party was received by the delegates and by the edlegates and by the catholic can be sufficient to the control of t always recalled, and their schools re-opened, as soon as the storm of irrelig-ious or revolutionary fury had subsided? To complete his statement Dr. Ken-drick should also recall these additional historical facts: First, that in every country in the world where civil and religious liberty exists, the Jesuit schools are open to the youth of the country. Second, that there is not a statesman in any free coun try in the world who regards the Jesuit schools as "inconsistent with the peace and stability of the government." Third, that there is not at the present day in Europe or America a single country wherein the Jesuit schools are suppressed, but is dis-tinguished for its despotism or its irrelig-ion, or its immorality, or all of these com-

Catholic Columbian.

The leading Protestant paper, the New York Independent, has collected some statistics that deserve to be generally studied. It appounces that the Adventists have 1515 churches, 840 ministers, and 100,712 communicants; the Baptists, 46 624 churches, 32,017 ministers, and 4 078,589 communicants; the Christian Union Churches, 1500 churches, 500 min isters, and 120,000 communicants; the Congregationalists, 4569 churches, 4284 ministers, and 475,608 communicants; the Friends (Quakers) 763 churches, 1017 ministers, and 106,930 communicants the German Evangelicals, 675 churches 500 ministers, and 125 000 communicants; the Lutherans, 6971 churches, 4151 ministers, and 988,008 communicants; the Methodists, of fourteen different sects, 50 680 churches, 29,770 ministers and 4 723,881 communicants; the Mennon ites, 420 churches, 505 ministers and 100,000 communicants, the Moravians, 98 churches, 111 ministers, and 11 219 communicants; the Presbyterlans, 13 349 churches, 9786 ministers, and 1,180 113 communicants; the Episcopalians, 5159 churches, 4012 ministers, and 459 642 communicants; the Reformed, 2058 churches, 1378 ministers and 277 542 communicants; the Catholics, 7424 churches and 3133 chapels and stations, 7997 priests, and 8,157,676 members; the Universalists, 721 churches, 691 minis ters, and 38 789 members : the New Jern 100 church salem's (Swedenborgian), 113 ministers and 6,000 members; and the Uniterians 381 churches, 481 ministers and 20,600 members. These statistics, however, account for about only onethird of the inhabitants of the United States.

Bon't Waste Your Time

and money experimenting with doubtful remedies, when Dr. Pierce's Golden Mediremedies, when Dr. Pierce's Golden Medi-cal Discovery is so positively certain in its curative action as to warrent its manufac-turers in supplying it to the public, as they are doing through druggists, under a daily executed certificate of guarantee, that it will accomplish all it is recommended to do, or money paid for it will be promptly returned. It cures torpid liver, or bilious-ness indivestion, or dyspensia all humors ness, indigestion, or dyspepsia, all humors, or blood taints, from whatever cause arising, skin and scalp diseases, scrofulous affections (not excepting consumption, or lung-scrofula), if taken in time and given a fair trial.

Thousands of cures follow the use of Dr.

The Rev. Sydney Smith, S. J., was the reacher at the High Mass at the Church of the Immsculate Conception, Farm Street, on Surday. Taking his text from the Gospel of the day, "He hath done all things well. He hath even made the desf to hear and the dumb to speak," the rev. preacher said there were certain circumstances about the little history in that day's Gospel which lent it a special interest. As a careful reading of St. Mark, and a comparison of what was there recorded with the accounts given in other Gospels, showed our Lord had been forced to retire from Jawish into Gentile territory. The Phartness were pressing territory. The Pharisees were pressing Him, and it was necessary that He should bide Himself It was part of His plan that He should deliver Himself from His enemies as far as possible by natura means, and it was not desirable that He should yet yield Himself up to His enemies for crucifixion. The miracle of which they read in that day's Gospel was therefore wrought UPON A GENTILE.

In an earlier portion of the same chap-ter, St. Mark recorded another and a very touching miracle also wrought upon G ntile. A Gentile woman came and case herself down at the feet of our Divine herd and asked Him to have mercy on her daughter, who was possessed by a devil. Our Lord seemed to refuse her devil. Our Lord seemed to revuse her request. She, however, pressed Him, and He gave her this apparently harsh reply, "It is not right to take the children's meat and give it to the dogs." But she moved Him to grant the favour, she craved by her touching reply, "Yes, but the dogs eat the crumbs which fail from the children's table." That miracle of mercy was, as it were, wrung from Him, for it was not ex-actly in accordance with His general plan. He Himself distinctly declared that He was sent to bring back, and that His sposties in their early mission were to labor expressly for, the lost sheep of the House of Israel. The Gospel was first to be preached to the Jews,
THE CHOSEN PEOPLE OF GOD.

The miracle narrated in that day's Gospel was, as he had pointed out, also wrought upon a Gentile; and, if they read the context carefully, they must see that our Lord apparently did not wish to work it. He took the poor deaf and dumb man "from the multitude apart;" and He charged those who witnessed the miraculous exercise of His power—that is, the few who had besought Him to have mercy on the victim of effliction—"that there should tell me men?" There there should tell me men? they should tell no man." They dis-obeyed the order, and published the wonderful miracle everywhere about. The story had its lesson and its moral for Christians and Catholics to day. It brought before them three points about our Blessed Lord and His mission which they ought to remember. It reminded them, firstly, that He was full of compassion, that He could not

LOOK UPON HUMAN MISERY
without being touched, without being
destrous of relieving it. Secondly, it remir ded them that our Lord had a plan of
action, which it was His duty to observe namely, that he was first to preach to the Jews, and only at a later period to the Gentiles. Thirdly, they were reminded that so great was our Lord's compassion that the mere sight of human misery com pelled Him, as it were—for they had to employ human language in speaking of Him—in spite of Himself to work works of mercy which were outside His plan, and which involved a certain departure from it. God's goodness is portrayed in the struc-ture of this material universe. If we look into our own nature we find traces of the goodness and the power of our Creator. He knew that statements of this kind were traversed now-a-days, but he did not besitate to ressert that the marks of God's goodness were everywhere, and were and would always be discernible

of the Ever Blessed Trinity, who took on human nature that He might disclose to us, as in a mirror, the attributes of God nd in particular and pre eminently tha He might disclose His goodness and compassion. An instance of that goodness and tenderness was seen in the miracle related in that day's Gospel-a miracle is which He had departed from the genera plan He had laid down for Himself Miracles of that kind were not to be ex pected in these days, but the attribute o Divine mercy of which those miracle were the expression was always existent. There was God's compassion—God's com-possion struggling with the duty of MAINTAINING THE ORDER OF THE WORLD; and at times we could, as it were, wring from Him an act of mercy which would be a departure from the general laws by which He governs the world. From thi Blessed Lord, in our God. This spirit was the more necessary in these days because there was a disposition abroad to murmur against God, instead of trusting Him. Man, as it were, seated himself on a judgment throne and expected his God to come and stand—nay, to kneel down before him. 'This was a spirit which was abroad now a days, which was so common that it might be said to im pregnate the atmosphere, and which was to be avoided with horror as involving an outrage on the Divine Majesty of God. If God allowed human misery and human suffering, it was for a wise purpose. They knew that God acted wisely and rightly; and if they studied what they regarded as

TRIALS AND AFFLICTONS in the true spirit of reverent trust in God, they would see that they were "It strikes me it is a mere matter of God, they would see that they were in reality proofs of His tender mercy and His loving compession. "I have spoken inconsiderately; I will lay my hand upon my mouth" was Job's answer when, speaking from out the whirlwind, Almighty God reminded him, by referring to the works of Divine Omnipotence, of his own powerlessness and his presumption in calling in question His aws and His government. The lesson was a useful one for all who would lay to heart. No one had any right to rail against God; and if they had ever done so it was their duty, too, to lay their hands upon their mouths after acknowledging that they had "spoken inconsiderately."

THE USES OF ADVERSITY—LAT.

They were that day keeping the feast of the most pure Heart of Mary, whom they of were told in words read in the Mass, "She pondered all these things in her heart." She had

A MEDITATIVE, A REFLECTIVE HEART, and hence it was that she was so pure of heart. Let them ponder upon this blessed truth. Let them accept the sufferings which God was pleased to send them in a which God was pleased to send them in a splrit of resignation and gladness, remembering that they were intended for their ultimate good. In their still ctions let them look on their God as a sculptor standing by, let them look on suffering as a chisel in the Divine Sculptor's hand, and lat them look on themselves as so and lat them lo much rough stone to be so fashioned and formed as to be one day worthy to be placed in the heavenly palace. If the stone was to receive the beautiful form which the sculptor desired to communication of the standard part of the standard part of the standard part of the sculptor desired to communicate the standard part of the sculptor desired to communicate the standard part of the sculptor desired to communicate the standard part of the sculptor desired to communicate the standard part of the sculptor desired to communicate the standard part of the sculptor desired to communicate the standard part of the sculptor desired to communicate the sculptor desired to communicate the sculptor desired to scu

Among the many striking impressions which a visit to the Eternal City produces upon the religious mind there is one peculiarly beautiful and enduring, it is that caused by the bells of Rome as they ring out the evening Angelus, or Ave Marie, as the Italians love to call this sweet present at the Open of Heavy. prayer to the Queen of Heaven.

Every day the sound of a cannon fired, from the Castle of St. Angelo, announces the hour of noon. At this signal the bells of the city peal forth, inviting, as it were, all the people to suspend their ordinary avocations for a few moments, and, forgetting the things of earth, direct their thoughts to Heaven, and invoke the intercession of her who is the help, the consolation, the safeguard of Christiene. But especially beautiful is the sound of these bells at the evening Angelus, which is always recited at sunset. It will be readily seen that this time varies according to the

diff-rent seasons of the year.
When the Ave Maria sounds, all labor cesses, the streets are deserted, students return to their colleges, monks to their convents, the monasteries are closed, and no one can galu admittance under any

The Ave Maria is thus the most solemn time of the day at Rome; it is also the most impressive. There are three bundred and seventy churches in the city, and the sound of their numerous balls, forming a grand harmonious concert of praise to the Queen of heaven and earth, is of all music the most pleasing to the ear, and the sweetest, most touching to the heart of the devout listener. But this concert of harmonious voices, ever beautiful, receives additional beauty and grandeur when heard from the magnifi-cent promenade of the Pincio, or from

the Forum, or from the Applan Way.
When heard from the Pinclo the effect is grand and sublime, for the sounds that predominate are those of the beils of St. Peter's and the largest churches of Rome. From the Forum the impression is more calm and soothing, and leads naturally to recollection and meditation; for there one finds oneself in the midst of the ruins of ancient Rome—and the sound of a bell, when heard amid ruins, saddens and depresses the heart. One seated on the side of the Capitoline Hill, as day draws to a close, sees before him workmen re-turning from their day's toil, monks, priests and people of all classes-all bless ing themselves and praying as the sound of Mary's bell is heard. The shadows grow would always be discernible
IN SPITE OF SHALLOW OBJECTIONS
of this kind. But over and above that
revelation of God's goodness, they had
the great and vivid revelation which was
made in Jesus Christ, one of the Persons
made to Jesus Christ, who took our
the Rieman Trinity, who took our
the great and renew and send forth
seem to receive, and renew and send send to the send of t again the sound and to prolong its echoes. Soft and sweet come those aerial voices from churches and chapels built upon the ruins of the palaces of the Cæsars, or upon the environments of the Coliseum, hallowed centuries ago by the blood of the

first martyrs.

It is at such a moment that one realizes the emptiness of all things earthly, the instability of all human institutions and their grandeur. The power of the Casars is broken; the trumpets of war no longer resound with their notes of slaughter; the tiger and the lion have been changed by a ighty hand into the inoffensive lamb and now the sweet voices of bells, calling to prayer, are heard through these ruins, imposing still, but sombre and mute like so many gigantic sepulchres. One glory alone temains, and one exalted far above all the glories so dazzling in their splendor of ancient times—the glory of Mary, the Virgin Mother of God; who through her divinely-communicated privilege of the Immaculate Conception, has crushed the head of the serpent, and still continues to destroy the work of his emissaries on earth. -Ave Maria.

"So this is a probibition town?" said a drummer to the landlord of a small local option town in Texas.

'Yes, we don't allow any llaner to be sold if we can possibly prevent it, but, sir, there are men in this town so utterly de void of honor and principle that for 25 cents they will peddle out this liquid damnation. What do you think of such

business. Where can I find that unprincipled scoundrel?"

"I am a mac. Follow me!"

When the drummer returned his mous tacke was moist and he was out a quarter.

PERSONS OF SEDENTARY HABITS, the greater part of whose time is passed at the desk, or in some way bent over daily tasks, cramp the stomach, weaken its muscles, and incur dyspepsia early. and incur dyspepsia early. Their most reliable and safest medical resource is Northrop & Lyman's Vegetable Discovery, the Great Blood Purifier, and which is especially adapted to Indigestion, Biliousness, Constipation and Poverty or Impurity of the Blood.

CATHOLIC PROGRESS IN ENGLAND.

At the recent meeting of the Catbolic Young Men's Societies of England, at Hull, a paper was read by Mr. W. H. Hastings Kelke, of London, on "Catholic Progress and Dangers Ahead," portions of which we quote:

The subject, or rather the two subjects, covered by the above title, is so large and comprehensive that it is clearly impossible to treat it in all its hearings. Some of these it were presumptious in me to

which the sculptor desired to communicate, it must not be moved, it must not resist. If it should move or resist, then it might be that the form it would receive would be one of unsightliness and not of beauty. To bear their suffering resignedly and cheerfully would require a struggle, but God would help them to make it, with the result that they would be beautified and transfigured by the chied in the hands of that tender and compassionate Sculptor.—London Universe.

THE ANGELUS AT ROME.

LABOR CEASES AT THE SCUND OF A CANNON FROM THE CASTLE OF ST. ANGELO.

Among the many striking impressions of the church will refer to respect like in the hands of that tender and compassionate Sculptor.—London Universe.

CATHOLORY AT ROME.

LABOR CEASES AT THE SCUND OF A CANNON FROM THE CASTLE OF ST. ANGELO.

Among the many striking impressions have no idea of themselves becoming Catholics, there are few who do not profess to see, probably really do see, much that is admirable in the system of the Church. No matter which political party is in power, a British Cabinet is not complete without at least one Catholic Minister. English constituencies consisting chiefly of Protestants elect Catholic members of Parliament. Protestant votes are freely given to Catholic Guardians and School Board and County or Town Council members. Members of the R vyal Family attend at Catholic weddings when the Naptial Catholic weddings when the Naptial Mass is celebrated. An association is formed, headed by the Prince of Wales, to do honor to the memory of a saintly priest. On the other hand the misrepie entations of the anti Catholic lec receive little sympathy or support. The nefarious business of the ex priest or the "escaped nun" who pretends to expose the "horrors" of confessional or convent is in a bad way, suffering from something more than ordinary depression of trade. In every rank and class it causes less dis may than formerly for Protestants to bear that a relation or friend has married a Catholic wife or husband, and has him self or herself become, or is abo come, a Catholic. It is easier than it once was for Cathelics to obtain a place as clerk or servant in a good house of bust ness or family.

A NOBLE CLIENT OF MARY.

The Lady Margaret, Countess of Rich mond and mother of Henry VII, of England, was no less celebrated for her devotion to the Blessed Virgin Mary than for her great learning. When she died it was the saintly Bishop Fisher who pro-nounced her eulogy, and in it we have, in quaint speech, a fine word painting of her piety. "Every day at her uprising," said plety. "Every day at her uprising," said the holy man, "which commonly was not long after five of the clock, she began certain devotions, and so after them, with one of her gentlewomen, the Matins of Our Lady, which kept her to when she came into her closet, where then with her chap lain she said also Matins of the day, and after that daily heard four or five Masse upon her knees; so continuing in her prayers and devotions unto the bour of dinner, which, of the eating day, was ten of the clock, and upon the fasting day, eleven. After dinner full truly she would go her stations to the altars daily; daily her diges and commen dations she would say, and her even song before supper, both of the day and of Our Lady, besides many other prayers and Pealters of David she went to bed she failed not to resort one with to beed she shall not be resort unto her chapel, and there a large quarter of an hour to occupy her devotions. No marvel through all this long time her kneeling was to her poinful, and so put ful that many a time it caused her back pain and disease. And yet nevertheless, daily, when she was in health, she falled not to say the Crown of Our Ludy, which, after the manner of Rome, containeth sixty and three Ares, and at every Are to make a

kneeling, etc."
This noble lady was a glitted linguist. and was never weary of translating books of devotion from one language to another for the benefit of her people. One notable instance of this was her English version of the fourth book of the "Imitation of the fourth book of the "Imitation of Christ," a most reverent and careful translation .- Ave Maria.

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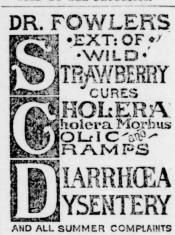
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and that the wine they sell for use in the
Holy sacrifice of the Mass is pure and unadulterated. We, therefore, by these preents recommend it for altar use to the clergy
of our diocese.
† JOHN WALSH, Bp. of London.

Once upon an evening dreary,
As I pondered sad and weary,
O'er the basket with the mendit g from the
wash the day before;
As I thought of counless stitches
To be piaced in little breeches,
Rose my heart rebellious in me, as it had
oft done tefore,
At the fate that did condemn me, when my
daily task was o'er. John without a sign or notion, sat and read the "Yankee N dion," With no thought of the commotion, which within me rankled sore; "He," thought I. "when day is ended Has no stockings to be mended, Has no tables to be tended, He can sit and read and soore; He can sit and read and rest him; Must I work forever more;" And my heart rebellious answered, "Nevermore; no, nevermore;"

Nevermore; no, nevermore For though I'm but a woman,
Evers nerve within is human,
Acains, throbbing, everworked,
Mind and body sick and sore.
I will strike. When day is ended,
Though the stockings are not n ended,
Though my course can't be defended,
Safe benind the closet door
Goes the basket with the mending, and I'll
haunted be no more.
In the daylight - hall be crowded all the
work that I will do;
When the evening imps are lighted, I will

on the evening lamps are lighted, I will read the papers too. New York Catholic Review. FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS. Presched in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

FOURTEENTH SUNDAY AFTER PENTECOST. "Be not solicitous, therefore, saying: that what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathers seek For your Heavenly Father knoweth that

For your Heavenly Father knoweth that you have need of all these things."—
Gospel of the day.

We are the children of God, dear brethren. From the day we first saw the sun until this, God's hard has held us up and His strength has been with us. We (first and His strength has been with us. We are His heirs. By our baptism we have become His sons and the brothers of Jesus Christ. We have been called to a super-natural life and have been offered an imperishable reward-nothing less than God Himself. God has dealt tenderly with us; His mercies have never been wanting; He has shown indeed that 'God is love."

"God is love."

Have we not every ressen to have confidence in Him and to put ourselves in His hends with childlike trustfulness? When has He deserted us? Many times—too many times, alse—we have been unfaithful to God, but "God is faithful" always. He leads us to those safe places where our souls may rest in peace, and He bestows upon us all things needful for our souls and bodies. Yet we are not always disposed in the confidence in Him and to put ourselves? Once it in the confidence in Him and to put ourselves? It is need to be a confidence in Him and to put ourselves? It is need to be a confidence in Him and to put ourselves? Once it is need to be a confidence in Him and to put ourselves? Once it is need to be a confidence in Him and to put ourselves? It is need to be a confidence in Him and to put ourselves? It is need to be a confidence in Him and to put ourselves? It is need to be a confidence in Him and to put ourselves? It is need to be a confidence in Him and to put ourselves? It is need to be a confidence in Him and to put ourselves? It is need to be a confidence in Him and the confidence in Him

bodies. Yet we are not always disposed ing to see the evidence of His providence. Look out into the world: sre men content with God's providence? Are they not asking each other: "What shall we set, or what shall we ditak, or where-with shall we be clothed?" Are they not consumed with desires of setting? Do they live for aught class? Does God and

eternal life concern them?

It is, unhappily, but too true that the lives of most men are made up of self secking. Each one it trying to do the best for himself. Each one wants to be happy and is running after happiness every hour of the day, and yet few know in what true happiness consists. Men's eyes are dezzied by the gleam of false metal, and men's hearts extranged from eternal life concern them ? eyes are dezered by the gream of laise metal, and men's hearts estranged from God by false principles of life. All thought of that blissful peace of God which comes from true submission to Him and from the recognition He is our Father and faithful Guardian: all thought

Father and faithful Guardian: all thought of this is driven from the minds of worldings by the cares they make for themselves. They obtain the wish of their hearts; they become rich; they have pleasures, and "they have their reward." For them the earth with its fulness is enough. Beyond is the unknown country for which they care nothing. Life with its joys engrosses them; still they are not happy. How can they be? "God alone is good," and they have not God. They do not love Him; they do not rerve Him; they hardly know Him. Yet He is the beginning and the end. ginning and the end.

Oh, busy toilers, working so hard for so little, so anxious to provide for the passing hour, so full of human prudence, so ricu hour, so full of human prudence, so rice in your own conceit, so poor in reality; would that you might know a little of that peace which God gives to those who put their trust in Him and not in riches! Work, indeed, you must and provide, but why make the having of money and land and name your end? Why spend your strength, your lives, in getting, only to feel the greater hitterness, in parting with feel the greater bitterness in parting with your goods? It is God who gives; it is God who takes away; and He gives and takes away for your soul's sake. Close your eyes and rest your minds; let God speck to your hearte; let His Holy Spirit show you something of His treasures— something of the sweetness, the unutter-able sweetness of the Son of God. "I have been young," sings David, "and now am old, and have not seen the just for-saken nor his seed seeking bread."

eaken nor his seed seeking bread."

This, indeed, is happy living—to be God's child, dependent upon Him for all things necessary for salvation, and to be content with these. This is misery, to live for the aske of earthly goods and happiness, forgetful of God, forgetful of our own highest and truest interests—the good of the soul. "Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the beathers week. For your heavenly do the beathers seek. For your heavenly Father knoweth that you have need of all

Mr. Henry Harding, of Toronto, writes: My little daughter, 7 years of ege, has been a terrible sufferer this winter from been a terrible sufferer this winter from rheumatism, being for weeks confined to her bed, with limbs drawn up, which could not be straightened, and suffering great pain in every joint of limbs, arms and shoulders. The best of physicians could not help her, and we were advised to try Dr. Thomas' Eelectric Oil, which we done, and the benefit was at once apparent; after using two bottles the pain left, her limbs assumed their natural shape, and in two weeks she was as well as ever. It has not returned.

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