The Past Again Shall Live.

The temptations which beset us during life lose none of their strength as death approaches; they become more dangerous than formerly then because of the decay of our mental and physical powers of rewhat forms arise amid the olden places, yilling each spot with loved, familiar faces; The very walls have language, and are throughng with speech that makes the heart grow wild

things of the world that are so dear to

sistance. And from without the evil one, who has never given us much peace, will take advantage of our weakness to draw

Amid the dusk a thousand lights assemble— Smiles that vibrate and make the quick air

place in Christian life.

The twofold heritage of ills arising to man from the disobedience of the first of his race is nowhere so apparent as on the sick bed. Even a well aired and well lighted room will lose its charm for one manufacture of the control of the who is confined to it for a long time. Comfortable appointment and artistic embellishment are at best a poor substitute for free movement among the besu tiful things of God's earth. So that the tiful things of God's earth. So that the confinement imposed upon the sick, considered by itself, makes them deserving objects of pity, especially so in the case of those whose life has been of an active character. To alleviate the monotony of this forced solltude is a beautiful work of charter. Itselation however is conseally charity. Isolation, however, is generally only a small ingredient of the chalice which the sick one has to drink. The pain which causes the break up of the human constitution, and announces the approaching close of our earthly the tree is often

Then the past comes back to our minds with a vividness of vision of which we had thought ourselves incapable, revealing to us a picture from which we would fain turn away. As we see life slipping away from us the thought comes, what have I done with my time? In what pursuits has it been spant? Time is a priceless has it been spent? Time is a priceless treasure which by good use we can turn to eternal profit, and in proportion to its which we shall render of it.

Again our mental endowments, what

use have we made of them? Our intellect we should have used to find truth and our will to bring our lives into conformity with it. What if we have lent a willing ear to those who have given themselves to thwarting and obscuring the eternal truths of God's revelation and joined with them

would not be connect to obscurity, but reach bed pull.

And sgain our social opportunities, how have we used them? They should have been used to promote God's glory in the world and the religious and social welfare of our brethren. If on the other hand to our example be traceable the moral wreck of our companions how bitter will the memory of such evil be on our death bed. Such thoughts of the past are a source of mental pain to the sick and render them very objects of Christian charity.

The uncertainty of the future is an element of from our friends and the ling separation from our friends and the line of the mental friends and the line of the most logical minds of the unbelleving world, M. Proudhon, he who believing world, M. Proudhon, he who believely world, M. Proudhon, he who wrote La proprieti, c'est vol, saya: 'You must deny God, or not be able to assert liberty; for if you once admit God, you must admit the Catholic Church, the Pope, the priesthood, the holy water-pot and all.'

The popularity which Hood's Sarsaparilla is possessed just those elements of the proprieti, c'est vol, saya: 'You must deny God, or not be able to assert liberty; for if you once admit God, you must admit the Catholic Church, the Pope, the priesthood, the holy water-pot and all.'

"It is worthy of note that every object to day brings and appetite was very poor, had a distrass liberty; for if you once admit God, you must admit the Catholic Church, the Pope, the priesthood, the holy water-pot and all.'

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CHURCH AUTHORITY.

The following extract from Dr. Brown eon's Review, Ostober, 1874, will be read with interest at a time like the present, when every effort is made by some enemies of religion to make the Church the creature of the State:

If a sit concerns our relations to one another, can be summarized in their the patient be careless in this respect, let relatives call in the patient be careless in this respect, let relatives call in the patient be careless in this respect, let relatives call in the priests of the committed to their charge. We shall not go unpunished if our unfluence could not g since she has always claiment, and had have saved a Christian from dying unprepared and unrepentant and we neglect to use that influence. Death is the interpretation of life; death gives its value to life; therefore let us ever ask God to give us the grace to die well. And should you want a guarantee of a happy death, the surest you can get will come from attention to the sick: the consciousness of having made the closing hours of one life happy will leave in your soul an odor of sweetness which time cannot efface, and will most likely merit for you the consolation of being watched over by some kind friend in your last hours.

FATHER DRUMMOND HONORED.

Montreal Heraid, April 11.

A numerous deputation of the efficers no-beltefs, manners, customs and practice of the nations that adopt and follow them.

"We need but glance at the nations that

"Yet with this practical demonstration of the impossibility of maintaining religion and morality, the Christian family or Christian society, or even natural society, without the Church as the free and independent again of the divine source and

pendent organ of the divine sovereignty in human affairs before his eyes, if eyes he has, the Protestant atill has the weakness

to urge as an objection to her the fact that she claims to be independent of the State

and superior to it—the very fact without which she would be worth no more than a

which she would be worth no more than a temperance association, a social club, or a Methodist society. Can he who brings such an objection, and insists ou it, believe

in God? What clearer or stronger con-

demnation of Methodism or Protestantism

can there be than that, to be able to op-

pose the Catholic Church, it must deny the sovereignty of God, and even God Himself? Nevertheless, such is the fact.

One of the most logical minds of the un-belleving world, M. Proudhon, he who wrote La proprieti, cest vol, says: 'You must deny God, or not be able to assert

A numerous deputation of the officers and members of the Catholic Young Men's Society waited upon Rev. Lewis Drumond, S. J., last evening and presented him with a handsome crayon portrait of himself, tegether with the following address, which was read by President J. J. Ryan:

"We need but glance at the nations that have followed the so-called Reformation to see the proof of this; slowly, gradually, but surely and unmistakably, have the false and athelstical principles on which the Reformers, consciously or unconsciously, grounded their objections to the Church and pretended to justify their secession from her communion been developed in an irreligious and atheistical direction. Everywhere the sovereignity of God is rejected in fact, if not in words. The ecclesiastical legislation of the new German empire is based on the principle of political atheism, namely, the denial of the Divine sovereignity, or the absolute independence and supremacy of the secular power in matters ecclesiastical as well as civil; and it is well known that in non-Catholic Germany infidelity is rife, which the sick one has to drink. The value which causes the break-up of the human constitution, and amonifes the approaching close of our extraly algeria and the human constitution, and amonifes the approaching close of our extraly algeria and the property of the second and t

April 10, 1891. Upon rising the Rev. Father expressed himself as highly pleased with the senti-ments expressed in the address. He congratulated the association on the sound principles of religion and litera-ture which it advocates and offered his ture which it advocates and offered his ready services when needed to promote its cause. He dwelt with emphasis on the great advantages enjoyed by the society inthe excellent direction given to it for over a decade of years by Rev. James Callagban, S. S., of St. Patrick's, one of Montreal's most earnest and energetic patrons of Catholic youth. As a mark of his high appreciation of the gift of the society, he stated that it would not be confined to obscurity, but would be placed in a conspicuous posi-

Catholic Church. The more logical and clear-sighted among Protestants see it, and either return to the Church and become Catholics or draw from the principle of the Protestant revolt its last logical consequences, and become down-right atheists. No logical mind can have the slightest respect for that half and-half thing called Protestantism, which borrows the arguments of atheists

se desk a thousand light and make the quitte and whose blue the newer-look was a whose blue the newer-look was the standard closes, and past-its ables treatment of light feed comes, as it investibly be all to do not the standard closes, and the standard comes, and the standard comes are the standard comes, and the standard comes are the standard comes, and the standard comes and the standard comes, and the stan

He had for nineteen years been in a He had for nineteen years been in a monastery at Milwaukee and later in one at Columbus. He was in the latter institution when the decided to leave the order, which he did about a year ago. He said he felt saily unfitted for the career that he had to choose of adopting some business, for his long life in a monastery had tended to rob him of self reliance. He was poor and without a profession, so he chose the only calling apparently open to him, namely, selling books. He handles the work of Dr. McGlynn, the New York priest who was expelled from the priesthood for his belief in the theories of Henry George."

As to the foregoing the Universe can be a supplied to the control of the Universe can be a supplied to the control of the Universe can be a supplied to the control of the universe can be a supplied to the control of the universe can be a supplied to the control of the universe can be a supplied to the universe can be a supplied to the control of the universe can be a supplied to the control of the universe can be a supplied to the control of the universe can be a supplied to the control of the universe can be a supplied to the universe can be

As to the loregoing the Universe can throw some light upon this New Testa ment monk and his \$15,000 inheritance. March 18, 1890 a Catholic pastor at Canton, O, wrote to the Franciscan anthorities at Cleveland, asking could they accept as a lay brother one Henry Berg, about fifty years of age, an exProtestant minister. It so happened that no notice was taken of the request. But about a month later - and the Berg letter had passed from mind, in

and shed tears copiously. And after baptism he was seen to weep plentifully ST. MICHAEL'S COLLEGE, in the chanel?

monastery."

As one of the good Fathers at our elbow remarks: "How gullible these seets ere, and how little they know of Catholic truth." But fresh "converted monks" will be

discovered all the same, and startling head-lines will follow the discovery.

Supposing. Supposing you suffer from some disease.

Supposing you suffer from some disease. Sappose it is dyspepsia or biliousness or constipation or bad blood. Suppose you learn that Burdock Blood Bitters has cured thousands of cases of there and similar complaints. Don't you suppose you ought to try it? It cannot harm you, and in nine cases out of ten it cures.

Mr. W. Thayer, Wright, P. Q., had Dyspepsia for 20 years. Tried many remedies and doctors, but got no relief. His appetite was very poor, had a distress ing rain in his side and stomach, and gradual wasting away of flesh, when he heard of, and immediately commenced taking. Northrop & Lyman's Vegetable Discovery. The pains have left and he rejoices in the enjoyment of excellent health, in fact he is quite a new man."



Two doctors of an Eastern town, To learning much inclined, Were called to see a gentleman, Whose health was undermined.

The first one used his stethoscope Upon the patient meek.
"I find," quoth he, "one lung is gone;
You cannot live a week."

To this the other wise M. D. Vehemently objected.
"I see," quoth he, "as all may see,
Your kidneys are affected."

These wise men argued loud and long, Yet the patient owes recovery ( Not to those doctors, but to— Pierce's Golden Medical Discovery).

There are some patent medicines that are more marvelous than dozen doctors' prescriptions, but they're not those that profess to cure everything.

Everybody, now and then, feels "run-down," "played out." They've the will, but no power to generate vitality. They're not sick enough to call a doctor, but just too sick to be well. That's where the right kind of a patent medicine comes in, and does for a dollar what the doctor wouldn't do for less than five or ten. We put in our claim for Dr. Pierce's Golden Medical Discovery.

We claim it to be an unequaled remedy to purify the blood and invigorate the liver. We claim it to be lasting in its effects, creating an appetite, purifying the blood, and preventing Bilious, Typhoid and Malarial Fevers, if taken in time. The time to take it is when you first feel the signs of weariness and weakness. The time to take it, on general principles, is NOW.

It's the cheapest blood-purifier, sold through druggists, no matter how many doses are offered for a dollar.

Why? Because it's sold on a peculiar plan, and you only pay for the good you get. Can you ask more?

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