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HUMOROUS.

A poet says: "Oh, she was fair, but sorrow left traces there." What became of the rest of the harness he doesn't state. For revealing to a man the stars in their

zenith, a slippery banana skin on a wet sidewalk discounts the telescope. A child being asked what were the three great feasts of the Jews, promptly and not unnaturally replied: 'Breakfast, dinner and supper."

became impressive. Raising his voice he said: "Judgement judgement!" and a small boy near the vestibile shouted: "out on first!"

An old rail splitter in Indiana put the quietus upon a young man who chaffed him upon his bald head, in these words: "Young man, when my head gets as soft as yours, I can raise hair to sell."

"What would you give to be as young as I am?" asked a fop of Tallyrand. The wrinkled old wit and diplomatist looked at him a moment and said, "My faith! I would almost be willing to be as foolish."

"Do animals have fun?" asks some un-observing individual. Of course they do. When a cow switches her tail across the face of the man who is milking her, steps along just two yards, and turns to see him pick up his stool and follows, she has the most amused expression on her face pos-

'I am told' said Mrs. Gubbins, the other day, 'that a good deal of suffering exists among the 'pheasants' in Europe, in consequence of their not being able to obtain work.' And when Mr. G. kindly suggested that perhaps she meant 'peasants,' she flared right up, and said he had been 'mighty willin' to 'catechise' her talk ever since he was elected Alderman.

disposed to enter the arena with him. One day, when he was more than usually disposed for an argument, he asked one of his suite why he did not venture to give his opinion on some particular question. "It is imprudent, your majesty," was the reply "to express an opinion before a sovereign who has such strong convictions, and site wears with thick bets. and who wears such thick boots.

Any Man Will do.

A maiden once of certain age, to catch a A maiden once of certain age, to catch a husband did engage; but, having passed the prime of life in striving to become a wife, without success, she thought it time to mend the follies of her prime. Departing from the usual course of paint and such, like for resource, with all her might, this ancient maid beneath an oak tree hard, and proved unconscious that a

eral horses were recently stolen in that neighborhood, and suspicion fell upon a certain Indian as the thief. Some one having introduced a telophone up there, the same was being exhibited, when it occurred to the owner of the stolen horses to get the Indian to come in and hear the "Great Spirit" talk. The Indian took one "Great Spirit" talk. The Indian took one of the cups and was thrilled with astonishment at being apparently so near the Great Keeper of the the unhappy hunting grounds. After some time spent in wonderment, the Indian was solemnly commanded by the Great Spirit to "Give up those stolen horses!" Dropping the cup as if he had been shot, the Indian immediately confessed to having stolen the horses, and trembling promised if his life was spared to return them at once, and he did so.—Union.

OUR YOUTH AND THEIR PERILS. LADIES! LADIES!

A thousand times it has been said that the young men around us to-day are the hope of the Church, and the young men, as a rule, appear to be very well satisfied with this honorary eppellation, without making very great efforts to deserve it. It is true that there are more young men at confession and communion every week than there were formelly yet their

men at confession and communion every week than there were formerly; yet their number, in proportion to what it ought to be, is not large. The Easter duty satisfies many a young Catholic, and, if he does not miss Mass on Sunday, he is satisfied. And, after a time, he drops that.

Zeal for the faith is not in him. He knows in a hazy kind of way that there is such a society as that of St. Vincent de Paul, that there are sodalities, and Catholic publications, but these things do not interest him. He reads occasionally, but very rarely any book that can instruct him in regard to the glorious legacy which he inherited at his baptism. In fact, he does not often read books; the daily papers, with a worthless weekly on Sunday, satisfy all his intellectual requirements. He is not bad, but he is not very good. He has not the miraculous quality ments. He is not bad, but he is not very good. He has not the miraculous quality of touching pitch coal without being defiled; hence, in looking over those daily papers in which marriages are announced, we so often discover good old Catholic Irish names annexed by minister or magistrates to cognomens of a decidedly non Catholic flavor. Mixed marriages of this kind are becoming alarmingly common. A young Catholic does not lose his faith at once; he drifts. He forgets his catechism; all the impressions made on his mind in his daily intercourse lead him to think that one belief is as good as another, and when he adopts this theory, his faith is practically gone.

great teasts of the Jews, promptly and not unnaturally replied: 'Breakfast, dinner and supper.''

The married ladies of a Western city have formed a "Come home husband Club." It is about four feet long, and has a brush at the end of it.

"Do you call that a veal outlet, waiter?" said a customer. "What it is an insult to every true calf in the country." "I didn't mean to insult you sir," said the waiter.

At the close of the sermon the minister became impressive. Raising his voice he said: "Judgement judgement!" and a small boy near the vestibile shouted: "out to-day. The whole tendency of the public schools is to weaken all religious impressions that a child may have received at home. The atmophere is impregnated with unbelief. Every factor in the world's history is given a place; religion alone is ignored. Of what use, then, asks the pupil, is religion, since people can get along without it—since it is negative? His "educatiou" takes no account of religion. It becomes unimportant to him whether those blood-curdling stories about the Inquisition are true or not. He is simply indifferent. He does not believe that the monks and nuns are bad; he knows better than that; but the accusations against the Church do not move him. He has learned not to care. At like himself, indifferent. Socially, he meets them in after life; and very often he marries among them. His wife may go to the Little Bethel or the Ebenezar, if she pleases, and the children are sent to a Protestant Sunday school and thus in a she pleases, and the tundren are sent to a Protestant Sunday school; and thus it is that we discover among us such contradic-tions as Luther O'Brien, or read that the Rev. Calvin O'Neill will hold a "love feast"

The public schools and the neglect of Catholic reading lead to an The public schools and the neglect of Catholic reading lead to an enormous number of mixed marriages of the most hopeless kind. Impressions made on the mind are never wholly effaced, it is true; Southern lord (staying at Highland Castle). "Thank you so much. I—ah—weally enjoy your music. I think of having a piper at my own place." Sandy the piper—"An' fat kin' o' a piper would your lordship be needin'?" Southern lord—"Oh, certainly a good piper like yourself, Sandy." Sandy [sniffling] "Och? inteet!—ye might eesily fin' a lord like your lordship, but it's nae sae easy to find a piper like me whatever!"

Frederick the Great was very ford of the "scientists." Parents are too often too let things go. The public schools are good enough for them. They yourself, Sandy." Sandy [sniffling] "Och! inteet!—ye might eesily fin' a lord like your lordship, but it's nae sae easy to find a piper like me whatever!"

Frederick the Great was very fond of arguing; but as he was known to end it sometimes by collaring his antagonist and kicking his shins, few of his guests were disposed to enter the arena with him. One day, when he was more than usually disposed for an argument, he asked one of whose children go down to hell. Can there be anything more horribly pathetic than the spectacle of a parent and child separated by different creeds? Can any remorse, even that of Cain, have equaled the awful anguish that must afflict the dying parent who has killed the soul of his child?

The children of Irishmen have a fatal The conderen of trisimen have a fatal facility for taking impressio s. They adapt themselves to new atmospheres with wonderful quickness. They are more Spanish to-day in Spain than the Spaniard, more French than the Frenchman, and more American than the American who has earned that name by a descent of several generations. It is not strange, then, that the Church seeks so vigilantly to draw them firmly within her sacred circle by discouraging the "liberalism" of parents, whose thoughtlessness and sloth are criminal in the highest degree of the strange of the same of the second strange of the second strange of the same of the second strange of the second strange of the same of the second strange of the se steam of resource, which an oak tree knelt and prayed, unconscious that a grave old owl was perched above—the mousing fowl! "Oh, give—a husband give!" she cried, "while yet I may become a bride; soon will may day of grace be o'er and then, like many maids before, I'll die without an early love, and none to meet me there above! "Oh! 'tis a fate too hard to bear; then answer this my humble prayer, and oh! a husband give to me!" Just then the owl upon the tree in deep base tones cried, Who! whoo! whoo! Whoo! whoo! Lord! And dost thou ask me who! Why, any man, good Lord, will do."

The Indian and the Telephone.

An amusing application of the wonders of the telephone as an assistant detective of crime comes to us from Julian. Several horses were recently stolen in that neighborhood, and suspicion fell upon a ment of the Church that the church with her sacrade circle by discouraging the "liberal-sacrade circle by discouraging the "liberal this grace fortified by the other sacraments of the Church, that the evils of the time can be resisted. What sacrifice, then, can be too great to preserve the sacramental grace in the soul of the Catholic child? If our young grow careless, whose fault is it? Cain asked, "Am I my brother's keeper!" and shall the Catholic parent before a merciful and just God ask the same question, and hope to be excused?—Catholic Review.

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Wednesday, 18th day of February next, At the hour of Two o'clock, p.m., when a report of the affairs of the Company will be submitted, and directors elected in the place of those retiring, but who are eligible for re-election.

By order,
D. C. MACDONALD, Manager,
London, Ont., Jan. 23, 1880.

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of American, [vide Government Returns]
3rd. That it has paid nearly a million dollats in compensation for losses, having distributed the same in nearly every township in the Province
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Chatham Tp., Jan. 15, 1880

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I avail myself of this present opportunity of penning you a few lines to let you know how I like your machine. I like it better than any I have seen or worked with. That is the I X L MACHINE. It has such LIGHT DRAFT—I do really believe it cannot be surpassed in doing good work, and it has NO SIDE DRAFT, that is one thing I like. I like its splendid Durabillary. I have tried it on the roughest of ground, on moving and reaping. I also cut one field of Peas and Weeds that a great many said no machine could cut. I cut it clean, so they all around here say it could not be beat, and it was no heavier on the horses than if I was cutting grass. I don't think any machine can be made to beat it, for it is no trouble for a span of light horses to work it all day and it cuts so clean and eyen, and is so easily ad-MESSES. CRAWFORD & Co. it cuts so clean and even, and is so easily adjusted. It works well in down grain. I recommend it to every farmer.

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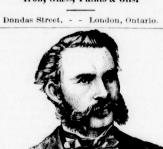
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