

She is Dead.

A reader of the Pilot cut the following beautiful poem from John Mitchell's paper...

I stand beneath the garden wall, a strife of passion in my heart. I know not why, Save the loss of all my love and life.

Tenderly twines the jessamine o'er my head: Golden the wall-flowers on the window-sill, And yet I could not see my love's face.

Oh! I could never come death and gloom, As soon the light and grim tatarian gleam. For I was then a burning worshipper.

A worshipper of heavenly truth and light, Truth as a staff, and show the way, And she did symbol both into my sight.

I see her in the day-time and her mouth Quivers with blessedness and love Sweet as the tender music of the South.

I see her in the night-time in robes of snow And celestial whiteness of the eternal world, Her calm brow shining with a starry glow.

I see before me a dreary vacancy As if I walk but in a dream, For now my heart's white rose is lost to me.

Rain down your sweets, O jessamine, on my head! Bloom red rose on the moss-rimmed garden My flower is not with thee, but with the dead.

THE CURE OF MISS BALTER.

The circumstances of the cure of Miss Agnes Balter, of which we made mention last week, and which has created such a profound impression wherever it has been published, are thus related by the Lafayette (Ind.) Leader of Oct. 21st:

The days of miraculous occurrences have not yet departed. There are strange things daily taking place which seem to be unexplainable. Scarce a reader of the Leader but has read of miraculous cures being brought about by reason of faith, but very few persons in Lafayette have ever witnessed the practical illustration.

The skeptical may shake their heads, and the unbelievers still hold out; but there is a little circle of friends on Spencer street, in Linwood, which no earthly power can convince that the Almighty does not answer prayer, or that the days of miracles have passed away.

Eight years ago, Agnes Balter, then sixteen years of age, was stricken with that terrible disease, spinal meningitis. When finally the disease left her, she was pronounced a hopeless invalid. The lower limbs were paralyzed, and she was unable to walk a single step.

During the nine days the patient continued in a greatly excited nervous condition; there were excruciating pains in the head and along the spine, and she could neither eat nor sleep. Saturday was the ninth day, and she insisted on being taken to church. She was wheeled there in a chair, though she lost consciousness on the way and for some time after she arrived at the church.

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The lady was visited last evening by a number of newspaper men, as well as by scores of neighbors. The Leader reporter found her seated in an easy chair, chatting merrily. When questioned, she said that while kneeling there all pain appeared suddenly to leave her and she realized that she could walk. Her faith had never for a moment wavered, and she was not surprised when she found that she had regained the use of her limbs.

To convince the reporter that there was no sham or mistake about it, Miss Agnes arose from her chair and took a number of steps. The gait was unsteady and trembling, of course, but she demonstrated her ability to walk. She met the priest during the day, and he was equally astounded at seeing her again able to walk, having long known her as a helpless invalid.

In response to the direct question, Miss Balter answered that she knew her remarkable recovery was due entirely to the direct interposition of the Almighty, in answer to faith and prayer. "Oh," she added, turning to Dr. Yount, "I must tell you, Doctor, that during the last nine days I did not take a drop of your

medicine; we had the prescriptions filled, but I did not touch the contents."

The reporters joked "Do," pretty severely over the fact that the moment the patient stopped taking his medicine she began to improve; but he comforted himself with the reflection that this was not the first instance of the kind.

The doctor is as much amazed as any one. He never before saw anything of the kind, though frequently reading of them. "But having seen, you must now believe," remarked his former patient. The parents appear to be too much overjoyed to speak, and view in silence and awe the great change that a few moments have wrought.

MARTIN LUTHER.

View of Luther from a Catholic Standpoint.

To the Editor of the Press—SIR:—In compliance with your request that I should, "in a nutshell," state the view of Luther from a Catholic standpoint, I have the honor to send you the following:

In common with all those who have revolted against the "faith once delivered to the saints," Martin Luther is a heretic. In this he is one with Arius, Nestorius, Eutychius, and a host of others who have chosen or selected what they considered to be gospel truth. He differs from them in this: they revolted against doctrine—he against the principle on which the doctrine is intelligibly received by the mind.

The Catholic Church asserts that, inasmuch as revelation is apart from and beyond the reach of reason, reason has every right to claim that some unerring or infallible messenger shall be the teacher of revelation, so as to make it revelation to the individual. Luther, on the contrary, asserts that as true revelation is beyond the ken of reason, nevertheless reason, or private judgment, is the final court for deciding the ascertainment of the signification of revelation. Common sense rejects Luther's claim; for, if reason is unable to attain to the new field of knowledge presented by revelation how can reason be its judge? Or how can such a process secure that unerring certainty excluding all doubt which is necessary if a man is to be held responsible for the teaching of the Gospel? Or how can liberty of intellect be started in receiving revelation under a system which puts the mind at the mercy of translators and interpreters of such revelation.

To say the least, if there be such a revelation, then to assert reason as its judge is a contradiction in terms, and is a cloak for covering the most abject servitude of mind. Reason has a right to examine the credentials of the messenger of revelation; and being secured as to their authenticity and having accepted revelation, then may it create theology, the science of revelation.

The fruit of such an illogical position has been too easily produced. Though Luther's system has received the sympathy of many and the support of the richest and most powerful countries, Protestantism has never been able to cover a single nation. It was a violent shock in the sixteenth century, and before fifty years were gone its force was spent. I cite three well-known and distinguished Protestant historians as witnesses to the statements: "The prodigious increase of the Protestant party in Europe after the middle of the sixteenth century, did not continue more than a few years. It was checked and fell back, not quite so rapidly or completely as it came on, but so as to leave the antagonist church in perfect security." And Macaulay, in his lucid style attests: "We think it is a most remarkable fact that no Christian nation which did not adopt the principles of the reformation before the sixteenth century should ever have adopted them. Catholic communities have since that time become infidel and become Catholic again, but none have become Protestant." And the living author of "Rationalism," Mr. Lecky, says without hesitation, that the commanding and controlling influences exercised by Protestantism during the sixteenth and part of the seventeenth century completely changed in the next century. He adds: "Of the many hundreds of great thinkers and writers in every department who have separated from the teachings and practices of Catholicism, it would be difficult to name three men of real eminence and unquestionable sincerity who have attached themselves permanently to any of the more conservative forms of Protestantism. Amid all those great semi-religious revolutions which have unhinged the faith of thousands, and have so profoundly altered the relations of Catholicism and society, Protestant churches have made no advance and have exercised no perceptible influence."

Of all the innumerable forms into which the spirit of dogmatism crystallized after the reformation, not one seems to have retained the power of attracting those beyond its border. Whatever is lost by Catholicism is gained by rationalism; whenever the spirit thereof recedes, the spirit of Catholicism advances. Please remember these authors are Protestants distinguished among their fellows for literary dexterity and historical acumen. I may add that the output of Luther's system has been the creation of innumerable sects and many self-made infallible Popes who agree but in one thing—hatred of the true church and of the one Pope. This private judgment has led men to reject one by one the doctrines of Christianity when they seemed to be in opposition to popular views or popular governments, and so thoughtful men are working out the problem to its sad end and landing on rationalism or agnosticism.

An attempt is made to justify Luther's position by reference to the corruption of Catholics at the time. The disciplinary decrees of the Council of Trent show too sadly how fearfully reformation of manners was needed among large numbers of the clergy and laity. But let

it be remembered the Commandments are none the less true and of binding force though we break them. So was it in the fifteenth century. Men were taught with truth and justice, but many followed it not. But the very fact that works like the "Imitation of Christ" and the "Spiritual Combat" were published about the period is proof of the teaching manifested in a very galaxy of saints of the same period. There are St. Ignatius, the founder of the glorious Order of the Jesuits; St. Theresa, the reformer of the Carmelites; St. Francis Xavier, the great converter of Pagans; St. Joseph Calasanz, the founder of the Congregation of Pious Schools for Elementary Education; St. Francis Borgia, St. Thomas of Villanova; St. John of the Cross; St. Peter of Alcantara; and several other well known and distinguished heroes of sanctity and workers in the vineyard of the Lord.

LUTHER BROKE HIS CONTRACT.

4. Of Luther's own conduct I say nothing. Sufficient to recall that he is no free will, at an age when he was quite competent to act with full knowledge of the cause, vowed himself to God to follow the Gospel counsels of poverty, chastity, and obedience. These he deliberately broke. Had such a contract been made with man, and then broken, Luther would have been condemned as dishonorable and dishonest. But as it was with God man forgives and would not exact the violator to a hero. The Catholic Luther is a defaulter to God by the breach of solemn vows. The coarse scurrility of the ten times blasphemous utterances which appear in his writings are directed against the most sacred of Catholic truths, and bear evidence to the absence of everything to be expected in a messenger of truth and charity.

ONLY USE AGENT.

To attribute to Luther the intellectual movement of his time and its consequent development is as intelligent as it would be to attribute to the gentle hand which touches the spring when launching a mighty ironclad, invention of the machinery or the force producing the motion. Deep and bold thought had been actively growing in Europe. A mighty impulse had been given to the mind by the revival of the study of Pagan classics, and by the exciting interest of the great geographical discoveries. The very objections raised and answered by the theologians of the Middle Ages too plainly show that rationalism was germinating. These were the forces at work. Luther did but strike the spark and the conflagration rapidly spread, aided as it was by the general diffusion of printing. The doctrines of the church were the same then as now, but the conduct of many had grown lax and scandalous under the wealth acquired by the lapse of time. A false issue was raised, and Luther, instead of striving to reform manners, strove to deform doctrines. Nor can the oft-time claimed honor of having put the Bible within the reach of the people be given to Luther. During the Middle Ages Latin was the mother tongue for all who were studying. Into the Latin was the Scripture translated in the fourth century, mainly by St. Jerome. When learning began to spread and the several countries of Europe were developing their national literature, the Bible, under the influence of the church, was published in Bohemia, Spain, Italian, French, and no less than five translations in German, before Luther was born, and twelve others before his own appeared. To construct Luther destroyed, but did not construct. I have the honor to be yours faithfully, T. J. CAHILL.

THE DOCTRINE OF HELL. It is rare in these days to hear a sermon on Hell, in a Protestant church especially, and rarer still for the pulpit to handle the awful subject in plain and positive terms, and without attempting to evade the logical conclusions of the doctrine of eternal retribution. The subject is usually avoided altogether, or it is treated in such a way as not to offend the sensibilities of the congregation. Even the word hell, so terrible in its very sound, and once familiar enough to the church-goer, is commonly dropped, and some more or less synonymous term, less grating and startling, is uttered by the preacher. In the Baptist and Methodist denominations a sermon was formerly not regarded as complete unless in the application at the end; at least, the sinner was warned to flee from the wrath to come, and the torments of Hell were described with thrilling emphasis. The main theme of the old revivalists was Hell. Emmev and Knapp, for instance, would have felt that they had neglected their first duty if they had closed one of their discourses without picturing the awful fate of the impenitent sinner, in the Congregational and Presbyterian churches, also, the subject was not shirked; for, beyond a doubt, the doctrine of eternal reward or punishment is necessary to the integrity of the evangelical system of theology and salvation. But of late years the doctrine of Hell is smoothed over, left untaught or substantially or definitely abandoned by preachers who hold evangelical commissions. The tendency of the Protestant denominations is now, unquestionably, towards universalism. The younger generation, under the influence of those communions, are growing up without the fear of Hell, which of old caused the hearts of the fathers to quake and tremble. It is only in the Roman Catholic Church that the doctrine of Hell is now preached without equivocation and without any attempt to soften its terrors. Last Sunday, for instance, the Rev. Mr. Clarke, of the Society of Jesus, delivered a very impressive sermon at St. Francis Xavier's Church on "Some of the Agnostic 'Objections to Hell,'" in which he laid down in very positive terms the Catholic teaching concerning eternal punishment. The sermon was the second of a course of four sermons on agnosticism. Father Clarke described Hell as a state and not a place—a state of rebellion against God, which is the state of the agnostic, according to Catholic teaching. "It is a lake of fire," he exclaimed, "sinners as those condemned to Hell will be surrounded by torments as who is in a lake is surrounded by water. The fire of Hell, though it is a true real fire,

is not the gross, material fire with which we are conversant on earth. It is a supernatural fire. It produces on the bodies and souls of the lost the same effect that fire produces here on our material bodies, and through them on our souls, except that the agony it causes will be a thousand times more intense. The gnawing agony of eternal remorse and reproach will be far worse than any bodily agony. The chief torment of Hell is eternal separation from God.

This is teaching, it will be seen, which the simplest can understand. There is no mitigation of the terrors of the subject, and no attempt is made to reconcile the awful doctrine with the now prevalent desire of men, theologians and others, to construct some theory of the life which shall admit of the abandonment of Hell and yet preserve the consistency of Christian theology. The Roman Catholic Church stands unflinchingly by the doctrine, whatever the consequences. It makes no compromises and no concessions, and both its friends and its enemies understand exactly its unalterable position. Undoubtedly its firm adherence to fixed principles, and the rigid consistency with which it sustains its convictions and requirements as to morals and religion, are a great source of strength to that Church. When theologians begin to evade the inevitable conclusion of their premises, they are opening their gates to the enemy who will sooner or later utterly destroy their system.—New York Sun of Oct. 31.

THE LATE VERY REV. DR. CAHILL.

The most precious possessions of a civilized nation are the genius, learning, and piety of her sons. The barbaric magnificence of pagan Rome, her mighty conquests and her countless legions have become but the shadow of a memory; while the names of Virgil, Horace and Cicero, "familiar in our mouths as household words," are to-day honored throughout the world. This is but as it should be.

At one time Ireland, "the Island of saints and doctors," was foremost in rewarding her illustrious sons when dead. But alas! Ireland has, like the rest of the world, altered sadly of late years, for in a distant land, neglected (I will not say forgotten) by the people for whose temporal and spiritual benefit he labored, lies a brilliant genius, a sterling Irishman, a fearless and noble ecclesiastic! Need I say, that it is of that illustrious son of Ireland and of the Church, the late Very Rev. Dr. W. Cahill, D. D., the famous astronomer, and the most eloquent pulpit orator of his or any other time, that I speak? Every Irish, English, or Scotch Catholic in Liverpool who ever saw or heard him, cannot but remember the Herulean proportions of the man who did such wonders in the cause of the poor, down-trodden laboring classes in this country. They must recollect the doughty blows that he dealt the bigots of Exeter Hall; and the scathing letters he wrote to the then existing heads of the British Government, exposing the fraud and villainy of the Souters, who invaded Ireland about the year 1847, while the dread famine was sending hundreds of thousands to coffin-boards, or a lingering death in the frightful emigrant ship. Yet despite his services to faith and fatherland, the ashes of Dr. Cahill have been allowed to lie for nineteen years in a neglected grave in a distant land. Dr. Cahill, even by his opponents, was admitted to be "one of the greatest lights of modern times," and the London Times, a newspaper which is of that illustrious character while living, and at his death could not help stating that "as an orator, teacher, and lecturer he had no equal." No man, lay or cleric, did more to break down the prejudice against his countrymen, which was in his day almost universal.

Dr. Cahill died in Boston, Massachusetts, October 4th, 1874, almost his last wish being that he remains might find their final resting place in that native land he loved so well. A movement was then set on foot, and the Catholic Cemetery Committee of Liverpool granted a plot of ground in Glasnevin Cemetery for the interment of the remains; but owing to the apathy of his countrymen it fell through, and now, after nineteen years, an attempt is being made by a few of his friends to revive it, which will, I hope, prove successful. I trust there is a sufficient number of Dr. Cahill's old friends left in Liverpool, to help in, at least, bringing home his ashes to Ireland. The work is easy—the means to accomplish it at hand. All that is required is a few Catholics to form a committee, for the purpose of collecting subscriptions. The sum required will not be very great. If the matter is once started there are hundreds in Ireland, as well as in America, who will, no doubt, be glad to subscribe.

Glass Dresses.

At Gaudenfrei, Germany, the artist and glass-spinner, A. Prengel, of Vienna, has established his glass business, offering carpets, cuffs, collars, veils, etc., made of glass. He not only spins but weaves glass before the eyes of the public. The otherwise brittle glass he changes into pliable threads, and uses them for making good, warm clothing by introducing certain ingredients, which are his secrets, thereby changing the entire nature of the glass. He makes white curly glass muffs; "ladies' hats" of glass, with glass feathers, which are lighter than real feathers. Wool made of glass, it is said, cannot be distinguished from the genuine article. Glass is a non-conductor, and the time may not be distant when it will cause a revolution in dress materials.

A Little Behind Hand.

Some people are always a little behind hand in all undertakings. Delays are dangerous and none more so than in neglecting what seems a trifling cold. Prudent people break up the ill effects by timely use of Hagar's Pectoral Balsam, thus preventing serious lung troubles. We take pleasure in recommending Hall's Hair Renewer to our readers. It restores gray hair to its youthful color, prevents baldness, makes the hair soft and glossy, does not stain the skin, and is altogether the best known remedy for all hair and scalp diseases.

THOUGHTS OF PROTESTANT WRITERS.

"The antagonism of reason and faith is not confined to hostile sects; it frequently operates in the same individuals, and they are the victims alternately of doubt and superstition; like I. and Herbert of Cherbury, who, when he had finished a book against all revelation, actually prayed for some supernatural sign to know whether he should print it."—Moshem (Vol. III, p. 428). "Such a frame of mind," writes Woodhead, "has ever been found favorable to the adoption of Roman Catholic doctrines, and their effect on a candid mind has been admirably described by a great writer who says: 'It is not strange that wise men, weary of investigation, and longing to believe something, and yet seeing objections in everything, should submit themselves absolutely to teachers who, with firm, undoubting faith, lay claim to a supernatural commission. Thus we frequently see inquisitive and restless spirits take refuge from their own scepticism in the bosom of a Church which pretends to infallibility, and after questioning the existence of a Deity, bring themselves to worship a wafer.'"—Macaulay's Hist. England (Vol. IV, p. 28).

Thornlyke, Prebendary of Westminster, writes thus of the belief of Catholics in the Real Presence: "Will any Papist," he argues, "acknowledge that he honors the elements of the Eucharist for God?—will common sense charge him with honoring that in the Sacrament which he does not believe to be there?"—Just Weights and Measures, p. 19.

Dr. Jeremy Taylor, Bishop of Down, argues with equal fairness when he says: "The object of their [the Catholics'] adoration in the Sacrament is the only true and eternal God hypostatistically united with His holy humanity, which humanity they believe to be actually present under the veil of the Sacrament. If they thought Him not present, they are so far from worshipping the bread, that they profess it idolatry to do so. This is demonstration that the soul has nothing in it but what is the greatest enemy to idolatry."—Liberty of Freethinking, p. 29.

The philosopher Lavater, finding himself in a Catholic church, was so impressed that he exclaimed: "He doth not know Thee, O Jesus Christ, who dishonoreth even Thy shadow! I honor all things where I find the intention of honoring Thee. I will love them because of Thee; I will love them, provided I remember Thee. What then, do I believe here? what do I hear in this place? Does nothing under these majestic arches speak to me of Thee? This cross, this golden image, is it not made in Thy honor? The censor that waves around the priest; the glorias sung in choir; the peaceful light of the sacramental lamp; these lighted tapers,—all is done for Thee! What then, do I believe, if it be not to honor Thee, O Jesus Christ, who are dead for the love of us? Because it is no more, and thou art it, the believing Church bends the knee...."

FATHER KELLER, S. J.

What is Thought in His Native City of the American Assistant of the General of the Jesuits.

(From the St. Louis Western Watchman.) The appointment of Father Keller, of this city, to the lofty position of assistant to the General of the Jesuits, is a fitting recognition of great talents allied to splendid virtue. We think Father Keller was born in this city, certainly he was brought up here. His education was begun at the St. Louis University. Those who knew him as a boy say of him that he was remarkable even from his youth for his unpretentious manner and natural modesty. For fifty years he has labored among our people, yet very few knew him. He occupied every position of honor and trust in the gift of his conferees in this country; was provincial of two provinces in succession; was president of the two greatest Jesuit colleges in the country; and yet, there are few Jesuits whose names have so seldom appeared in the newspapers. He was a man of very extensive learning; but he avoided all ostentatious display of his power and was content with the humble recompense of his pupils' progress. Much of this was the result of natural disposition; but we think it was chiefly the effect of profound virtue. Father Keller is a true religious, and he has studied not to deserve the rebuke of Paul, that "all seek their own, and none that which is of Jesus Christ."

He succeeds that old and honored English Jesuit, Father Weld, in the immediate government of the English speaking Jesuit world. His selection will prove a great advantage to the order in this country, as he thoroughly understands the needs of the American mission. It is a very singular coincidence that the new general of the Jesuits and his chief assistant are priests of this city. It is furthermore significant of an impression growing in the minds of the chief rulers of the Church that the United States is destined to be the great Catholic country of the future. The needs of this country are of paramount importance. This is shown in many American hierarchies to home at this time; the new plenary council called at the instance of the Sovereign Pontiff; the great anxiety of all Vatican officials to inform themselves thoroughly on the affairs of the American Church, all attest the rising importance of this branch of the Church Catholic. We have arrived at our formative period, and the results of movement now at work will have much to do with shaping the policy of American Catholicism for centuries to come. We hope God will bless and prosper the work to His greater honor and glory.

A Failure in Crops.

A species of worm is eating all the leaves from the chestnut and hickory nut trees in many sections, and the crop will be a failure. Worms that afflict children or adults will prove a failure if Dr. Loy's Pleasant Worm Syrup is used. It is a safe and sure cure for all worms that lurk in the human system, and worms included.

DEVOTION TO THE SOULS IN PURGATORY.

Ave Maria.

The Rev. Father James Mumford, S. J., born in England in 1605, and who labored for forty years in the cause of the Catholic Church in his native country, wrote a remarkable work on purgatory, and he mentions that the following incident was written by William Freysson, a publisher of Cologne. May it move many in their difficulties to have recourse to the holy souls!

"One festival day, when my place of business was closed, I was occupying myself reading a book which you had lent me, and which was on 'the Souls in Purgatory.' I was absorbed in my subject, when a messenger came and told me that my youngest child, aged four years, showed the first symptoms of a very grave disease. The child rapidly grew worse, and the physicians at length declared that there was no hope. The thought then occurred to me that perhaps I could save my child by making a vow to assist the suffering souls in purgatory. Accordingly repaired at once to a chapel, and with all fervor, supplicated God to have pity on me; and I vowed I would distribute gratuitously a hundred copies of the book that had moved me in behalf of the suffering souls, and give them to ecclesiastics and to religious to increase devotion to the holy souls. I had, I acknowledge, hardly any hope. As soon as I returned to the house I found the child much better. He asked for food, although for several days he had not been able to swallow anything but liquids. The next day he was perfectly well, got up, went out for a walk, and ate as if he had never had anything the matter with him. Filled with gratitude, I was only anxious to fulfill my promise. I went to the College of the Jesuit Fathers, and begged them to accept as many copies of the work as they pleased, and to distribute them amongst themselves and other ecclesiastics as they thought fit, so that the suffering souls, my benefactors, should be assisted by further prayers.

Three weeks had not slipped away, however, when another accident not less serious befell me. My wife, on entering the house one day, was suddenly seized with a trembling in all her limbs, which threw her to the ground, and she remained insensible. Little by little, the illness increased, until she was deprived of the power of speech. Remedies seemed to be in vain. The anxiety at length assumed such aggravated proportions that everyone was of opinion she had no chance of recovery. The priest who assisted her had already addressed words of consolation to me, exhorting me to Christian resignation. I turned again with confidence to the souls in purgatory, who had assisted me once before, and I went to the same church. There, prostrate before the Blessed Sacrament, I renewed my supplication with all the ardor with which affection for my family inspired me. 'O my God!' I exclaimed, 'Thy mercy is not exhausted; in the name of Thy infinite bounty, do not permit that the recovery of my son should be paid by the death of his mother.' I made a vow, this time, to distribute 200 copies of the holy book, in order that a greater number of persons might be moved to intercede for the suffering souls. I besought those who had been already delivered from purgatory to unite with me on this occasion. After this prayer, as I was returning to the house, I saw my servants running towards me. They told me with delight that my wife had undergone a great change for the better; that the delirium had ceased, and she had recovered her power of speech. I at once ran on to assure myself of the fact; all was true. Very soon my wife was so perfectly recovered that she came with me into the holy place to make an act of thanksgiving to God for all His mercies."

Delusive.

A young man who thinks that he can lead a reckless and profligate life until he becomes a middle aged man, and then repent and make a good and steady citizen, is deluded by the habit of drinking, that people are fools, destitute of memory. He concludes that if he repents everybody will forget he was a dissipated wretch. This is not the case; people remember your bad deeds and forget your good ones. Besides it is no easy thing to break up in middle age bad habits that have been formed in youth. When a horse contracts the habit of rearing, he generally retains it through his life. He will often perform well enough until the wheels get into a deep hole, and then he stops and holds back. Just so it is with boys who contract bad habits. They will sometimes leave off their bad tricks, and do well enough until they get into a tight place, and then they return to the old habit. Of those boys who contract bad habits of drunkenness, not one in every hundred dies a sober man. The only way to break up a bad habit is never to contract it.

Disobedience to Parents.

There is too little respect paid to parental authority at the present day. It is grievous to go into many families and hear the language daily used by the children. "I will," "I don't care," "it's none of your business," "I am old enough to know what is right," and the like expressions are painfully common. Large boys and grown up girls even, do not hesitate to give their mother the lie, and break away from their express commands. They will do as they please, and go where they have a mind. We wish such children could only see how they appear in the eyes of their acquaintances, and if they have any shame, it must flush their cheeks.

If you are a frequenter or a resident of a miasmatic district, barricade your system against the scourge of all new countries—ague, bilious and intermittent fevers—by the use of Hop Bitters. LONDON, MITCHELL, Feb. 2, 1880.

I have sold Hop Bitters for four years and there is no medicine that surpasses them for bilious attacks, kidney complaints and many diseases incident to this malarial climate. H. T. ALLEXANDER.

convoked a... inet to con... berate upon... ore than one... ed the news... t dared not... rave respon... sations of... e decided to... n to increase... e detective... tentionally... e Marquis of... e. Further... His Excell... ception being... unfortunately... as got wind... certain extent... as many... ey had been... alarm and... r, been sent... r, wanted... ved that im... ade at any... the provin... ews has tran... and indign... eared, may... i-lish move... Central News... r expansion."... of intelli... of which the... two columns... this with loc... e assurance of... e filled up... a reference to... rams and pe... present case... e Invincibles... nite plot" sug... e because the... n an Irish land... t of the trial... n manufacturing... the American... from this un... n the cupboard... LIBRARY... resbyterian... Leo... bserver, there... which we find... and his men... working bravely... e brought... ve two guards... as we call for... watches to see... ts are not muti... of the Pope's... e taken in by... confess I never... l my life. The... e hundred feet... must have been... n the congrega... ts and officers... erable old man... in his dress to... ng gaudy about... n the pure old... e was clear and... e through quite... e fine and hand... at hand gently... n pronounced a... ot kiss his great... CONGREGATION IN... possible for a man... room. Of all the... ever beheld, and... e brought forth... their various... ll seemed so... ought I could... e to represent... e these eyes are... e scene of mag... eption. There are... e described, but... e higher apprecia... e eyes with golden... e hearts of the... e them to me; they... e come before... eial care of them... e with one clerk... e in a day or two... e here and he thinks... am looking for in... e. He says the... lms that his... e Babylon, but he... e are all safe, and... Jerusalem Sanhe... ements were carried... e in the middle... e if so, this is all... e links it will be... e books ever brought... ept the Bible, as it... e sons of the out... e. May God bless... W. D. MAHAN. Sept. 14th, 1880. INTO: the past six years, pedia and general ed three bottles of have done wonders able to work, and cannot say too much SIMON ROBBINS. plants. ose has been nipped... acyerec, worm... e been sacrificed... of worms in the... ou would save those... nts, "your children,"... 's Worm Powders... ssant, and are war-