erefore our lottery was perall. Here, there was obedience to but no evasion. (If our prizes value exceeding \$50, and the dd on a boat in the middle of e, that would be evading the t there was no evasion in our ne law said make your prizes less or \$20, we would have done so. law only said "make your lot-es less than \$50." We obeyed and made our prizes less than \$50. our lottery was in perfect har-h the laws of Canada.

our lottery was in perfect har.
h the Holy Bible—God's written
itherto I have defended honest rom arguments drawn from rea. ommon-sense. Now, I am going by defence on God's Holy Bible. ians love and revere the Bible wledge God to be its author. the Bible condemns, God con. d whatever the Bible sanctions, ions. There are three ways by cles of value may be transferred cles of value may be transferred to another: 1st, by selling; 2ly, them away for nothing, and 3ly, lots for them. Now, let us have derstanding. All admit that I rfect right to sell our bazaar even give them away for nothing syen give them away for nothing tries concerned were willing), opponents say I had no right to a order to find out what persons ceive prizes. I maintain I had cast lots. Hence the casting of question at issue. The casting of the pivot on which the present sy turns. Is it right to cast lots h honest lottery)? My opponents but I say "Yes," and the Bible s." In Leviticus, chapter 16, the following: and the Lord Moses, and He commanded him he (Aaron) shall make the two

to stand before the Lord * *
g lots upon them both, one to to the Lord and the other to be ry goat (in Hebrew, azazal), v. God says, "this is the land a shall divide by lot to the tribes Ezechiel, 48 ch. 25 v., "They ing places) fell to them by lot." 54. "You shall divide it by lot," ch. 22v. Again, God commanded cast lots, "so that by lot the land vided." Num. xxvi. 55. "The esseth contentions and deteren between the mighty," Prov. "Lots are cast into the lap, but isposed of by the Lord," Prov. Hence the bible sanctions the lots and therefore there is nothin casting lots. Lots were cast hosen people from time immem-e I. Chr. xxiv. 31 and xxv. 8; I 42; Dan. xii. 13 Jos. xix. 1, 32, etc., etc. Even our Saysen apostles cast lots. In Acts i. es and disciples were assembled lem. During our bazaar, the of Bothwell were assembled Town Hall. At Jerusalem istering powers came from the apostles and were handed their successors. Our bazaar e from God to Messrs. Fiangan, d others, by whom they were wn to the bazaar managers. At the apostles did not be the apost of the apostles did not be the apost of the apost the apostles did not know to he disciples God's ministering ould be given. At the bazar we low to which of the ticket holdzes should be given. At Jerusa-s choice was made known by Act i. 26. At the bazaar, His made known by casting lots. em the lot fell upon Matthias At the bazzar the lot fell upon At the bazaar the lot fell upon Dixon, Messrs. Fenby, Poynter is. Now, if the apostles, who ucted by our Saviour himself, that Christian will say that it is

ore, the Bothwell Catholic Lotin perfect harmony, 1st., with esty; 2ndly, with distributive rdly, with the laws of Canada, with the Holy Bible, the writf God. God. Yours sincerely, ALBERT McKEON, L. S. T.

cast lots or hold an honest lot-re then is my biblical argument

sell: The Bible sanctions every

tery : the Bothwell lottery was

nest (proved in part 1,) there-sible sanctions the Bothwell Lot-

bishop Ryan's Repartee.

phia, Jan. 27.—Archbishop he course of his social experis city, has already won a name d repartee. At a dinner recently by one of our Catholic citizens company of gentlemen were Among other Pennsylvania Among other Pennsylvania een the president and one of the ents and ex-Attorney-General who is counsel for the road, ent. MacVeagh, as usual, was g, and in a funny way said to of the evening :

drace, you see here a great oad men. You will meet them social occasions here, and you is find that they take their th them. Hence I am here. by go anywhere without their Now, we have nearly everything but I have a suggestion to you for an exchange with us. we free passes on all the railroads ntry. Now, if you would only by a free pass to Paradise by change," aid his Grace, with a merry

his eye, "I would not like to em from their counsel."

VOICE OF THE PEOPLE,-No es were ever so popular as the Dyes. They never fail. The ar superior to logwood. The res are brilliant. Wells, Richo., Burlington, Vt.

LIKE THE PRESENT for seek al aid when what are foolishly nor ailments" manifest themere are no "minor ailments." ptom is the herald of a disease, from a state of health should d at once, or disastrous conse at once, or disastrous conse-e likely to follow. Incipient slight costiveness, a tendency ess, should be promptly coun-th Northrop & Lyman's Veg-overy and great Blood Purifier, tem thus shielded from worse ess. Sold by Harkness & Co., Dundas St.

The Lost Path. BY THOMAS DAVIS, Sweet thoughts, bright dreams, my comfor

be,
All comfort else has flown;
For every hope was false to me,
And here I am, alone.
What thoughts were mine in early youth!
Like some old Irish song.
Brimful of love and life and truth,
My spirit gushed along.

I hoped to right my native isle,
I hoped a soldier's fame,
I hoped a soldier's fame,
I hoped to rest in woman's smile,
Ad win a minstrel's name.
A little have I served my land,
No laurels deck my brow,
I have no woman's heart or hand,
Nor minstrel honors now.

But fancy has a magic power;
It brings me wreath and crown.
And woman's love, the self-same hour
It smites oppression down.
Swet thoughts, bright dreams, my comfort

oe, I have no joy beside; Oh! throng around, and be to me Power, country, fame and bride. "RATIONALISM OR ROME,"

THE DECAY OF CIVIL AND RELIGIOUS AUTHORITY—SERMON BY CARDINAL-ARCHBISHOP MANNING.

On Sunday morning, Dec. 21, at the Pro-Cathedral, London, in the presence of He took for his text the words, "I hinkest thou that I could not ask My Father, and He would send Me twelve legions of angels? His Eminence said: We come now to our last subject for Advent. The first, as you will remember, was the time spirit, or the spirit of the days in which we live. The second was the Rationalism which floats in the atmosphere which we breathe continually—the simple alterna-tive before us, either to be critics of the Revelation of God, or disciples of a Divine Teacher. The third was the compromise and indifference and laxity by which men are tempted. These are qualities of the mind not unnatural in those who are critics and are led by the spirit of criticities and are led by the spirit of criti-cism, for they cannot be certain. But for the disciples of a Divine Teacher to be in-different, or to compromise, or to be lax in any matter of Divine teaching is a thing incoherent and unpardonable. And our subject to day is the fearfulness, and timidity, and discouragement, which often comes over those who desire to be faithful disciples of a Divine Teacher. When Peter sought to defend his Divine Master

BY FORCE OF ARMS.
Our Lord repressed His zeal, and taught him to trust in another strength. He said:
"Put up thy sword into its place: thinkest
thou that I could not ask My Father, and He would send Me twelve legions of angels?" This want of faith, and want of day. When the armies of Israel went out to battle, a trumpet sounded and pro-claimed before them: "Who among you is feeble and faint hearted, let him go and is feeble and faint hearted, let him go and the heart of the Church, the will and the heart of the Church, the will and the heart of the Church, return into his house, lest he make the hearts of his friends faint like his heart," nearts of his friends lant has been strain. This cowardice does injury not only to ourselves, but to those who are about us. And, therefore, my object to-day will be to gather up what we have been saying, and show what is the foundation of that immovable courage which we ought to have as the subjects of a Divine King and the members of an immutable Faith. I tian and sustained individuals, and that now society has rapidly and extensively ceased to be Christian and is dragging down the individual. That is true of the natural society of the world, but not of the supernatural. The supernatural world, which is the mystical Body of Christ, the Universal Church, can never decline, and

Kingdom of God upon earth. In our daily prayer we say: "Thy Kingdom daily prayer we say: "Thy Kingdom Come," and that Kingdom has been always coming, not in the sense of those who are expected but are not present, but in the sense of being present from the beginning, and always coming in greater might and power, as the light of the morning is always, until it stands full at noonday. always, until it stands full at boolings.

First of all, the Faith has always been expanding. It began in the upper chamber; in the guest chamber, and it spread through the streets of Jerusalem, whence, through persecution, it spread into Samaria, and through the medium of the Helmannia, and through the Gentile. aria, and through the medium of the Hellenic Jews, it dawned upon the Gentile world. From Antioch, the first See of Peter and the first centre of Faith, it reached the imperial city of Rome, which has been the centre of the Universal Church from that hour to this. Then there came a time heresies tore multitudes of men from the unity of the Church and of men from the unity of the Church and still the Church spread. Then there came the great Greek schism, and the Church returned into Asia. Then there came what is called the Reformation, and whole anations were torn from the unity of the out. and south, were laid open to the Evangelists of the Faith.

THERE HAVE BEEN REVOLUTIONS in Europe, and multitudes and millions of been torn from the unity of the Faith, and those who were timid and faint-hearted thought that the Faith was making loss, but in that moment a new world sprang up; and we find that the Church spreading into the islands of the southern ea, returning again into the great continent of Asia, and it is now entering all Faith is gradually penetrating among regions and races that were not even known before. I, therefore, say that the Faith has been spreading in every again with before. 1, therefore, say that the rational before. 1, therefore, and when in the morth there ceased to be great verdure

| Statistic value of the spreading in every age in spite of every loss, if loss it can be called. When a bough was lopped off in the east it sprang forth in the world was more conscious of Irs own DISORDERS.

| Take the political world, kings reign the control of the made for the world was more conscious of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did so in rare Indian style.

| No sooner was the entertainment over when every one of them made for the political world, kings reign the control of the speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the hospitality of the Jesuits, and he did not fail to speak of the Jesuits, and he did not fail to speak of the Jesuits, and he did not fail to speak of the Jesuits, and he did not fail to speak of the Jesuits and Helling and Hellin

unity of the Church has been so absolute, unity of the Church has been so absolute, solid and visible as it now is. Even the departure of those who meased to believe; even the separation of these who were led away by schism, seem to have had only the effect of welding more closely and solidly the union of the Church. There never was a time when the whole Episcopate, from the east to the west, from the north to the south, was more absolutely united in itself, so intimately united to its head, so closely united to the priesthood; and there never united to the priesthood; and there never was a time when the people of Christendom were more united to the pastorate. In the beginning, heretics with false keys endeavored to break into the Unity of the Church; afterwards kings and princes with they now? They have ceased absolutely to exist, and there is not an impression of a crowded congregation, his Eminence, the Cardinal-Archbishop of Westminster, delivered the last of his course of sermons. is, I was going to say, no more than the result and embodiment of the internal Unity of the intellect, and heart and will, which has created the Unity of Faith.

And there never was a time.

And there never was a time.

you know what the word means? Where are the Sacramentarians? Are not the names strange to those who hear me? Faith in their teaching is no longer to be found in the world. I, therefore, boldly say that the internal Unity of the Church, Catholic not because it contains within its circumference all manner of contradiction, which is the world's definition of the meaning of the word, but Catholic be- Indian missions that resulted from the cause it excludes the minutest deviation from the truth, was never more manifest, more solid than at this moment. Never was there a moment when the intellect of Christendom was more united and pervaded by one Faith than it is now. Not only questions affecting the Faith itself, but even questions affecting the perfect conception of the Truth have been weighted examined defined and terminations. but even questions affecting the perfect patient industry, personal self-denial and conception of the Truth have been zealous labors of the distinguished Jesuits, weighed, examined, defined, and termina- it has become one of the most noted of angels?" This want of faith, and want of ted, and there is not at this moment, so far fortitude is characteristic of many even of as I know—and I ought to know, and if those who desire to be faithful, in our l do not know I am culpable—day. When the armies of Israel went out any question of this kind upon which the

created and sustained by Faith, has been continually culminating to this highest point. And what has been passing in the world outside? Every article Creed has been attacked and been despised. The authority upon which the Faith depends has been attacked—the authority immovable courage when we ought to have as the subjects of a Divine King and the members of an immutable Faith. I said at the outset of our thoughts that there was a time when society was Christen and sustained individuals, and that may be certainly known by the things that He has made; the other declaring that the Head of the Universal Church, that He has made; the other declaring
that the Head of the Universal Church,
who is the Teacher of the whole Church,
the Successor of Peter and the Vicar of
our Divine Lord, can never in matters of

Whenever a controversy arises, after long discussion it is defined as "an open question." Even questions of Faith are left "open." Of these two systems, which commends itself to you? Has the Redeemer of the world, Who said: "I am the Way, the Truth and the Life," left the way so uncertain that when there the way so uncertain that when there arises a doubt about it there is no light upon the shore to guard from shipwreck? And while the Christian world outside the unity of the Church has been becoming more vague, uncertain and indefinite, the Church has been becoming more precise, more certain and more defined. I will go a step further. The time is singular in this; that the whole question of heresy has been, I believe, so completely wore out that there is no man who would be bold enough to invent a new form of fragmentary. Christianity: there is no fragmentary Christianity; there is no fragmentary Christianity; the of purione who believes himself capable of purione who believes himself capable or revising the one who believes himself capable of purifying the Church or revising the universal Faith of Christendom. Some who believes himself capable of purifying the Church or revising the academy building sufficient to accommodate 200 Indian girls. The whole undertaking has been tried; the sum has been worked out. It was tried on the largest Church. But in that moment a new scale 300 years ago. And what was the world was found, and all America, north result? Men no longer think of amendresult? Men no longer think of amending or improving the doctrines of Christianity. What they do not like they do not believe, and what they do not believe they reject; and the question with them now is not a new form of Christianity, but whether Christianity itself be credible or not. Men of any consecutive thought. or not. Men of any consecutive thought or any careful intellectual culture have long written down the sum and found this, that there is no alternative, no intermediate space which they can occupy between Catholic Faith sustained by Divine cerover the coast, north and south, east and west, the great continent of Africa. And by the great waters that come down from and the works that God has made; in other

the north there ceased to be great verdure in the islands of the Faith, in the continents, I may say, of the Pacific, the Faith has sprung up anew. Secondly, there church, since the Apostles were united in that upper chamber, when the external the internal islands of the Faith, in the continents, I may say, of the Pacific, the Faith has sprung up anew. Secondly, there church, since the Apostles were united in that upper chamber, when the external islands of the Faith, in the continent to the political world, kings reign that on to govern. They are invested when every one of them made for the but do not govern. They are invested with crown, and sceptre, and robes of roy-large the political world, kings reign that on the continuous the said board, and by the time the whites got outside the building they found the lading they found the aid board. About 1,500 of them were stretched upon the great armies. It is not the grass in all conceivable shapes, being that upper chamber, when the external round, that governs. In the last hun-

dred years some thirty crowned heads have been deposed and some thirty-five charters or constitutions have been promulgated and torn up. There never was a time when civil voters were more condred Church; afterwards kings and princes with their swords and maces strove to tear the episcopate within their jurisdiction from day, which he classes under three heads their swords and miscestrove to tear the episcopate within their jurisdiction from the supreme authority of the Holy See; afterwards there came schisms with axes and hammers endeavoring to wreck the Unity of the Church of God. Where are Unity of the Church of God. Where are which was therefore absolutely irreconcil-able with the foundations of human morthem to be found upon the external unity of the Church of God, important as it is, is less important than the cause from which it springs. And what is that cause? That cause is the internal, intrinsic and ality, and that which impugned the corimpenetrable Unity of Faith. As the life of man organizes itself in the visible body, and that body is, so to say, the result, so the internal Unity of the Church which has created the Unity of Faith.

And there never was a time
FROM THE BEGINNING OF THE WORLD
when the absolute Unity of Faith was
more visible than now. Where are the
Oriental heresies which once tore the
Church? Where is Arianism, the Macedonian heresy, or the Nestorian heresy?
Their very names are strange in your
ears. Who ever heard of a Pelagian?
Who ever heard of an Adoptionist? Do
you know what the word means? Where

A FAMOUS MISSION.

THE JESUITS IN MONTANA-FATHER DE SMET, THE PIONEER.

Virginia City, January 22, 1885. The famous St. Ignatius Mission, near the Rocky Mountains, is one of the early zealous labors of the renowned Father De Smet in the Rocky Mountains, as far back the Catholic missions in that part of the world, and whose boast is that it has Christianized all the confederated tribes of

the Flathead nation.

The reputation of this noted mission for all that is good and praiseworthy as a civilizer, and now as a place of learning and education, made attractive by some of the grandest and most beautiful of the scenery of the mountains, were inducements that led the writer to visit this lovely spot, so as to be there on the feast day of all the Flathead Indians, viz., the feast of their nation. St. Ignatius patron, St. Ignatius.
THE SIGHT OF THE MISSION,

which has the proportions of a good-sized village, as seen from the road, where its first view dawns upon the approaching traveler, presents such a vision of beauty that the sightseer is more than repaid for his trouble of getting there before he crosses Faith or morals teach that which is false. And why? Because the perpetual presence of the Holy Ghost, promised to Peter and to all who came after him in his place, Universal Church, can never decline, and must always sustain its members. The world believes itself to be sovereign and strong, and the Church to be subject and weak. Let us east up the reckoning and see whether that be so. My purpose will be to take five signs and show the extension, the reign and the culmination of Faith, in the Kingdom of God upon earth. In our And why? Because the perpetual pressuance of the Holy Ghost, promised to ence of the Holy Ghost, promised to saw mill, barns and outhouses, with about 100 log dwellings that the Indians who live at the mission erected for themselves. So that the shepherd can never feed his volume was completed, at a cost of 100 log dwellings that the Indians who live at the mission erected for themselves. A beautiful college building of two stories and a cademy are heavily loaded orchards of apples, plums, grapes and other fruits, showing the great care and attention between the world—the Christian world outside the unity of the Church—been doing?

After many years of labor and research grow with a grist mill, saw mill, barns and outhouses, with about 100 log dwellings that the Indians who is a beautiful college building of two stories and a cademy are heavily loaded orchards of apples, plums, grapes and other fruits, and a mansard, which will accommodate as many as 250 Indian boys, is now just the world—the Christian world outside the unity of the Church—been doing?

After many years of labor and research grow in lavel, the will accommodate as a many as 250 Indian boys, is now just the world—the Christian world outside the unity of the Church—been doing?

After many years of labor and research grow in lavel, the with a grist mill, saw mill, barns and outhouses, with about the long of the Universal to the same of the with a grist mill, saw mill, barns and outhouses, with about the lind as who with a grist mill, saw mill, barns and outhouses, with about the live of the same of the this volume was completed, at a cost of over £10 per copy. After many years of labor and

A very important part of the mission is the Academy of the Holy Family of St. Ignatius, which is conducted by a com-munity of the Sisters of Providence, a branch of the Order of the

SISTERS OF CHARITY FROM CANADA. This school, for the education of Indian girls, was founded by the present mother superior in the year 1864, when she, with three other Sisters, commenced in a log building the difficult task of civilizing and Christianizing the young females whose frocks were blankets and whose shoes were moccasins. For near twenty years these Sisters devoted their lives to the instruction of the "untutored savage," disciplining them in all the branches of house-hold and domestic duties. In this rude dwelling, in the year 1864, these Sisters performed the same duties then as now making butter, teaching, striving their best to make the institution self-sustain-

At an exhibition of the two schools on the Feast of St. Ignatius a very lengthy programm: was presented, embracing many well performed parts. The exercises were held under the large porch of the new college, which was used for a stage, scenery, etc. The audience, composed of about thirty white people and probably 1,500 Indians, occupied the ground in front, where chairs and seats were provided for the few, the many being seated vided for the few, the many being seated upon mother earth according to taste and convenience.

WHEN THE PERFORMANCES WERE OVER, Chief Arlee got up in the meeting and harangued the people in very loud Flat-head. When translated—which was done by one of the Indian boys—it said in effect how delighted both he and his peo-ple were at what they had witnessed that day : he praised the Jesuits for the great work they were doing, and paid a very high compliment to the Sisters for their work among the girls of his nation. He did not fail to speak of the hospitality of

a time when civil voters were more conscious that the power of government had departed from them. And why is this so? Because the faith and obedience which spring from the Christian Law have waxed weak in their subjects. And in the religious world outside the Church what do you see? Everywhere sheep without a shepherd. Forms of opinion incompatible with each other spring up among those apparently belonging to the same communion. The consciousness of having no authority to bind has paralyzed the action of those who profess to teach. After a kept up for some time with loud wailings. Then followed the other custom of dividing the household goods of the deceased among the poor that were present.

ON THE DAY PREVIOUS TO THE FEAST on the day previous to the feast there was a Christian Indian marriage between Frank Asseline and Cecilia Saxa, the ceremony being solemnized in the church by the Right Rev. Dr. Brondel, Bishop of Montana, witnessed by about a thousand Indians and fifty white people. composed of priests, ladies and gentlemen. The bride and groom had both been pupils at the two mission schools.

The morning of the feast-day was begun by the celebration of Pontifical High Mass.

by the celebration of Pontifical High Mass, and a sermon by Bishop Brondel, in Eaglish, which was interpreted to the Indians in the Flathead language by Father Cataldo, the Superior-General of the Jesuits in the Rocky Mountains. The Mass was sung by a choir of Indian girls,

one of the Sisters playing the organ.

Among the notables present were
Michell, chief of the Pen d'Oreilles; Joseph,
son of the grand chief of the Calispels,
and the head captain of the police soldiers; Arlee, chief of the agency band of Indians. Representatives from the distant Flat-heads, Kootenai, Pen d'Oreilles and Calispels were present, and Hawatannie, representing Sitting Bull, who at present is on a tour through the States. Also the Right Rev. Bishop Brondel, Rev. Fathers Cataldo, Van Gorp, Palladino, Bandini, Tremblay, Guidi, Dols and others. Charlo, the head chief of the confeder-

ated tribes of the Flathead nation, not being present, the command and direction of the Indians on this occasion was shared by Michell, Arlee, Battice and Joseph, who maintained the best of order through their regularly organized police soldiers.
ONE OF THE MANY BEAUTIFUL CERE-

MONIES witnessed at the mission during my stay witnessed at the mission during my stay there, which lasted a week, was the presentation and blessing by the Bishop to the police soldiers of an Indian banner, the work of the Sisters and pupils of the academy. The banner was received on behalf of the soldiers by Joseph, son of the grand chief of the Calispels, in a mauner that showed their pride in this beautiful emblem of authority and power—the blue, white and red. These Indians blue, white and red. These Indians—the Flatheads—have ever been loyal to the whites and a powerful auxiliary danger threatened the settlements from

Indian raids.

Another of the beautiful ceremonie witnessed was the procession from the church to the cemetery of all the Indians and white people in double file with uncovered heads, preceding the Bishop and clergy, and the Indian acolyte boys bearing the cross and censers. Within the cemetery the assembly gathered around the memorial cross to the number of about two thousand, when they were addressed by the Bishop in English, whose elo-quence and touching remarks were inter-preted in the Flathead language by Father

While at the mission the visitor can see large and well bound dictionary of the Flathead language, got up and printed at the mission by the Fathers at great ex-

pense and painstaking.

After many years of labor and research this volume was completed, at a cost of over £10 per copy. Around the college and academy are heavily loaded orchards

monies and devotions the Bishop was escorted to the railroad station by a number of carriages, in which were Fathers Palladino, Dols and Cataldo and a number raidino, Dois and Cataldo and a number of white people, and a cavalcade of 600 Indians on horseback. It was under such scenes through whose beautiful and touching ceremonies the writer visited this magnificent mission, the remem-brance of which will be a green spot on the tablets of his memory.

A Famous Irish Member.

Mr. Vincent Scully formerly sat for Cork county, and his fame will long survive in the House of Commons, where he entirely eclipsed Sir Boyle Roche by his racy Hibernianisms. His fellow-members always called him "Scull," leaving out the aways catted him "Scull," leaving out the inal syllable of his name, which he did not much relish. Lord Monck one day said to him in the smoking room:—"Why is it, Scully, that those fellows always rob you of the last syllable of your name, and call you 'Scull.'" To which the hon member for Cork replied: "They take 'y' from the end of my name. I suppose some day the end of my name, I suppose, some day to add it to the end of yours." This same gentleman, on one occasion, in order to "talk out" an obnoxious motion, spoke for nine hours and a half.

"Nip't in the Bud !"

Sad to say, many a good thing attains to nothing more than a fair beginning. On the other hand it is a matter for congratulation that the growth of some evil things may be also promptly frustrated. A large proportion of the cases of the most wide-spread and fatal of diseases consumption-have their inception in nasal catarrh. Dr. Sage's Catarrh Remedy is pleasant, soothirg and effectual. Try it. It has cured thousands. All druggists.

Remarkable Restoration. Mrs. Adelaide O'Brien, of Buffalo, N. Y., was given up to die by her physicians, as incurable with Consumption. It proved Liver Complaint, and was cured with Burdock Blood Bitters.

HALL'S VEGETABLE SICILIAN Hair Renewer.

Seldom does a popular remedy win such a strong hold upon the public confidence as has HALL'S HAIR RENEWER. The cases in which

scalp, are innumerable.

Old people like it for its wonderful power to restore to their whitening locks their original color and beauty. Middle-aged people like it because it prevents them from getting bald, keeps dandruff away, and makes the hair grow thick and strong. Young ladies like it as a dressing because it gives the hair a beau-tiful glossy lustre, and enables them to dress it in whatever form they wish. Thus it is the favorite of all, and it has become so simply because it disappoints no one.

BUCKINGHAM'S DYE

FOR THE WHISKERS Has become one of the most important pool lar toilet articles for gentlemen's use. When the beard is gray or naturally of an undecirable shade, BUCKINGHAM'S DYE is the remedy.

R. P. Hall & Co., Nashua, N. H. Sold by all Druggists

YOUNG LADIES' ACADEMY. CONDUCTED BY THE LADIES OF THE SACRED HEART, LONDON, ONT. Locality unrivalled for healthiness offer ing peruliar advantages to pupils even of delicate constitutions. Air bracing, wate pure and food wholesome. Extensive ground afford every facility for the enjoyment of the vigorating exercise. System of education thorough and practical. Educational advantages unsurpassed.

thorough and practical. Educational advantages unsurpassed.

French is taught, free of charge, not only in class, but practically by conversation.

The Library contains choice and standard works. Literary reunions are held monthly. Vocal and instrumental Music form a prominent feature. Musical Soirees take place weekly, elevating taste, testing improvement and ensurin self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and sconomy, with refinement of manner.

Terms to so it the difficulty of the times, without impairing the select character of the Institution.

For further particulars apply to the Superor, or any Priest of the Diocese.

CONVENT OF OUR LADY OF

CONVENT OF OUR LADY OF
Lake Huron, Sarnia, ont.—This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. Ist. Board and tuition per annum, \$100. For further particulars apply to Mother Superior, Box 303.

ST. MARY'S ACADEMY, WINDSOR,
ONTARIO.—This Institution is pleasant.y
located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French
flanguage, with thoroughness in the rudimen,
tal as well as the higher English branchesTerms (payable per session in advance) in
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London Branch No. 4 of the Catholic Mutual
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