MONTALEMBERT AND HIS DAUGHTER.

A CHARMING LATTER-DAY IDYL.

A CHARMING LATTER-DAY IDYL.

Near the end of his life an event occurred in his household which, though it was sudden, should not have been unlooked for. His youngest daughter, a brilliant girl, who porsessed "much of her father's talent and many of his characteristics, who had made a brilliant entry into 'the world' some time before, apnounced her destre to become a nun." "One day," says M. Cochin, 'his charming and beloved child entered that library which all his friends know so well, and said to him: "I am fond of everything around me. I love plessure, society and amusements, I love my family, my studies, my companions, my youth, my life, my country; but I love G.d better than all, and I destre to give myself to Him. And when he said to her: 'My chiid, is there something which grieves you? she went to the book shelves and sought out one of the volumes of 'The Monks of the West.' 'It is you,' she answered, 'who has taught me that withered hearts and weary souls are not the things which we ought to offer to God.'" Could pen have pictured a sweeter picture, or the imagination have conceived a day of purer recompense for the author of volumes consecrated to humility and heroism? "Some time after," continues the same sympathetic narrator, "I had the happiness to accompany the family to the convent where the reception was the happiness to accompany the family to the convent where the reception was to take place; the priest was at the altar to celebrate the bridal, and the bride, adorned for the ceremony with her jessa mine flowers and bridal veil, knelt radi ant at the altar. But there was no bride groom there. The bridegroom was that invisible Husband, who for two thousand years has attached so many souls to Him by bonds which cannot be broken, and drawn them by a charm which parking orawn them by a charm which nothing can equal" The reader, if he has perused "The Monks of the West," has read, at the conclusion of one of the volumes treating of the Anglo Saxon saints, what Mrs. Oliphant calls "one of the most affecting utterances of each the most affecting utterances of sup pressed emotion which, perhaps, has ever been put on record." It is a description of this episode:
This daughter was the favorite of Mon

talembert. She was the youngest of three—he never had a son. His tavorite appellation in addressing her was, " Mon bonheur." It was a sacrifice to part with her—a sacrifice whose keenness only a parent can appreciate. His health was poor, his days were numbered, and the sweet ministrations of this dear child would have made anyone less buman than Montalembert exclaim that she had left him to his great regret—a ma grande desolation! But this natural sorrow soon desolation! But this natural sorrow soon gave way to a deep and genuine joy that this tender scion had found a safe asylum for her innocence, where she would be happy and useful, tree from the sorrows of the outer world. The time, for his leaving that world was, as we have in timated, approaching rapidly Soon society and to be given up. The came the armchair. From 1867 his sufferings continued to be very acute down to the day of his death. Then the easy-chair had to be abandoned from the bed. Mrs Oliphant, who knew him in these waning days, has devoted many pages of beauty days, has devoted many pages of beauty and painos to their memory. "Never," says she, "were there a more striking evidence of that vigor and life of the evidence of that vigor and lie of the soul which is independent of — nay, almost in antagonism with—the strength of the body. . . Death has nothing to do with such a man. Looking at him, the spectator felt it to be of all things the least creditable. He was an embodied contradiction to that condition of humanity, an assertion of immortality more triumphant than early argument. more triumphant than any argument. Physicians might say what they would, we believe that no one could have seen Montalembert in that prolonged and most painful passage of life without feeling a half-indignant, half contemptuous inclination to deny the possibility of dying. With such a deathless, brave, bright and unconquerable individuality death had nothing to do."

THE SUNDAY OBSERVANCE.

Church Progress The great efforts periodically made by legislators and city councils to enforce the proper observance of Sunday does not seem to meet the approval of citizens who, in a matter of such kind, are led to believe every law passed to compel people to any certain mode of observance, par-takes somewhat of Puritenic bigotry. Several of our large cities have inaugur ated their different modes of celebrating Sunday, but, after some experience, the officers of the law seem to be the first to give up their efforts and retire defeated

in their attempts.

Since the days of that religious rebellion in the sixteenth century that swept away much of the angelic spirit of the Sunday celebration, Protestantism ha-never since been remarkable for Sunday celebration nor for filling their churches with devout worshippers.

The Puritan idea of Sunday, which is

New England was a black fastday and which in America from Maine to Con necticut was a dismal howing and grim acing of hypocrisy, has never penetrated countries of Catholic traditions and teaching. Sunday is a feast of Christian joy and to be observed by religious devotion and innocent amusement. The cry of laws and restriction is begotten of the inability of the sects to draw worshippers or ability of the sects to draw worshippers or supply worshippers with any of the de-votices of Catholic practices. We Catho-lics are never heard clamoring for Sun-day laws. Our people are taught by the Caurch, which they hear, how to spend the Sunday and they require no laws to compel them to attend religious savvices. In purely Catholic cities the great numbers on their way to church in foreneous to on their way to church in forencons to comply with the obligations of hearing Mass and in afternoons to attend Vaspers tell us Catholics need no civil legislation that Protestants call on to supply decorum

Mining News.

Micing experts note that cholers never attracks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawhowel complaints, dysentery, diarrhœa, etc. It is a sure cure.

THE HOLY ROSARY.

You have often been told that the Rosary occupies among the devotions of the Couron a remarkable position, in uniting the two great forms of prayer, mental and vocal. The fitteen myster remot the Life of Jesus and of His Bleszed Mother are so many short meditations proposed to us; and in dwelling on these great incidents of our redemption, in drawing from them pious affections and resolutions, consists the mental prayer of the Rosary. The vocal prayer, which is the second essential part, is made up, as you know, of the familiar Our Father, Hail Mary, and Glory be to the Father, Now, the Rosary proper, as commended by our Lady to St. Dominic, and as indulgenced by the Caurch, unites these two forms of prayer together, weaving, it I may so speak, one in through the other. To the poor and utterly littlerate the mental part is not required for the Indulgence—they have had a special grant from Paus Rangdict XIV. You have often been told that the dulgence—they have had a special grant from Pope Benedict XIV. But to almost all of us who are instructed in the method of prayer, and in the several mysteries of our redemption, this union of the Paters and Aves, with the consideration of the Mysteries, is essential, and without such union we do not gain the Parary Lodulance.

and without such union we do not gain the Rosary Indulgence.
But how shall we unite our meditation on the Mysteries with our devout recital of the prayers? How shall we, with any success, say one thing while we think another? (I am putting, you see, the objection as, no doubt, it is often put by most earnest souls) Well, there is nothing easier. In fact, the difficult task would be to say this Pealter of Mary, these three hundred and fifty Aves, with these three hundred and fitty Aves, with out the interest and constant change added by the fast succeeding mysteries. Such a form of prayer, St. Liguori says, might well be called difficult—to many almost impossible. But once throw upon the Paters and Aves the light of the Mysteries, and monotony and duliness vanbeauty and attractive simplicity.

I said that this should be a sort of drill;

so let us take to day the first division or the Holy Rosary and see how we can unite to the contemplation of its Five Joy-ful Mysteries the devout recital of the

Prayers upon the beads.

You are familiar with Rosary cards, or tickets, as they are sometimes called. Did you ever see such a card without a picture? Very seldom, I think. That picture is most important; for in our minds we must have before us, that we may contemplate it, a picture, vivid and life like, and actually present to us, of the scene commemorated in the Mystery. With that scene before us, with prayers upon the beads. tery. With that scene before us, with the holy personages whom we address

the holy personages whom we address taking part in it, or, with us, contemplating it, we recite our decade.

Take the first joyful mystery.

It is the first joyful mystery, the Annunciation. See Mary, the holy maiden of Nazareth, saluted by Gabriel, the messenger from God. Contemplate her numility, chastity, resignation to God's will: his reverence before the Queen of Angala, the mother of his Goa. And then adore the Word made flesh, the fruit of Mary's womb, Jesus, God with us. Oh, how easily we do, in presence of such a scene, and with hearts moved to their depths by such a mystery of

love, how easily do we begin our decade!
"Our Father, Who art in Heaven, hallowed be Thy name," hallowed for send ing that Angel to that Virgin, hallowed ing that Angel to that Virgin, hallowed for not sparing Thy only begotten Son, sending him down to be made flesh!
"Thy Kingdom come," it has come to us with Jesus Incarnate; Thy will be done," it is as perfectly done "on earth" by Mary, "as it is in Heaven. Give as this day any daily head." cank Thou refuse day any daily head." cank Thou refuse to the present. Why the biggest crank in the Indian tribes is the medicine man." Mary, "as it is in Heaven. Give as this day our daily bread," cant Knou refuse us anything, after giving us Thy Son? "Yory frank was the admission, espectable of pride, so unlike this humility of the Word Incarnate, of Mary, of Gabriel; our sins of selfishness, so unlike this Malaen's chaste confusion: Forgive us our treepasses, "as we forgive them that trespass and as the selfish Courier. "Very passes, "as we forgive them that trespass and as the selfish courier, and and lead us not into tampta. against us; and lead us not into tempta-tion, but deliver us from evil," the temp tation, but deliver us from evil," the temp tation, the evil of such sins. "Amen."

And then we begin our Aves Using the very words of that angel of God, we salute our blessed Ltdy: "Hall Mary, full of grace," of humility, resignation, charging the street of the prescriptions laid down in the books and what do you find? Poleon our blessed Lidy: "Hall Mary, full of grace," of humlity, resignation, cossetty, "the Lord is with these," by His grace before, by His incarnate presence after thy fat; "blessed art thou among women," now blessed, when angels and men, and all generations call thee blessed!

thy fiat; "blessed at thou among women," now blessed, when angels and men, and all generations call thee blessed!
"and blessed is the fruit of thy womb, Jesus," now made flesh of thy pure substance. "Holy Mary, Mother of God," (Ah, see her there, in the first moment of her maternity!) "pray for us sinners" by pride, by self-will, by impurity, pray for us and shield us ayainst these sins, "now and at the hour of our death Amen."
"Glory be to the Father," Who has sent the Son on earth to be the Son of Mary.
"And to the Son," who was said: A body hast Thou prepared for Me, behold I come; "and to the Holy Ghost," by whose ineffable operation of love this mystery was wrought. Glory be to Father, Son and Holy Ghost, for this joyful mystery of the lacarnation, "as it was in the beginning, is now, and ever shall be, world without each Amen."

Of course it takes more time to say these things than to think them. And I need not add that since the depth of each 7, 1890: Mystery is infinite, so may be the application of it to the prayers—so that no two of our Rosaries need be slike, but may be even going further and further into the sweetness of these sacred scenes, adding fruit upon fruit of pious affection and and resolve, building up our lives in the spirit and practice of Christianity, and un-folding to us more and more the beauties of Christian doctrine. - Rev. Arthur Ry n

The People's Mistake.

People make a sad mistake often with serious results when they neglect a constipated condition of the bowels. Knowing that Burdock Blood Bitters is an effectual cure at any stage of constipation, does not warrant us in neglecting to use it at the right time. Use it now.

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Will present an opportunity to extend the
frame of Dr. Fowler's Extract of Wild
Strawberry the unfailing remedy for
cholera, cholera morbus, colic, oramps,
diarrhœa, dysentery, and all summer complaints, to every part of the Empire,
Wild Strawberry never fails.

THE CATHOLIC WOMAN.

Church Progress.

A little wave beating against the ancient bulwarks of Catholic concervation is the modern attempt of alleged "progressive" women in the struggle for feminine suffrage. "Let us vote," they exclain, "let us have a voice in regulating our own affairs, and if we succeed in shading them affaire, and if we succeed in shaping them controly to our wishes we shall at least reduce the number and weight of our griev. ances, be enabled to open new channels through which we can attain the independ ence we desire, and by making our presence felt as an element in the body politic, ence felt as an element in the body politic, be acknowledged as an existing factor that is of some importance to the nation." But what an empty idle dream this is! The mind of every intelligent person must, upon very little reflection, discover in numerable reasons why women must cease to be women, mother and wife, before she can exercise the elective franchise to any substantial effect. eubstantial effect.

As a cold matter of truth, woman has a right to be all that God intended her to be when He created Eve and her daughters as the help mates to men. She is not of less importance to her religion or her country than the original of the second country than the original type of humanity. He is of more importance and uses more strength in his department in life, but surely his strength is not more effective new his missing in the contract of the country his strength is not more effective new his missing in the country has been described. tive nor his mission more noble than the obligations and duties of women in her sphere. He would render himself ridiculous by forsaking his work for the care of household, and kitchen, and nursery, and she would make herself anomalous by infringing on the public avocations of

mae.
But all the while the mesculine women But all the while the mesculine women of the present day are arguing legislature after legislature, to fasten on their sex the most subdidal policy of the mineteenth contury. The Catholic woman of our land occupies a dignified, elevated and confident standpoint; she knows that the true and consistant action of her Church as the champion and protector of woman's rights from its first establishment to the present time is a sufficient assurance of its future course and she has no cause for fear that course and she has no cause for fear that an institution through which the Almighty an institution through which the Almighty sways the moral forces of the world so potently as to bring to naught the raging of the heathen, and render all the frac-tional efforts of Protestantism powerless, will prove a broken reed for support in the hour of dauger.

How tenderly and anxiously the Church

guards with impatient and jealous care the rights, the duties, the onligations, the happiness, and honor of women. If her vocation leads to a life of holy cellbacy, she lends the help of prayer and the many able lends the help of prayer and the many noble institutions that dot our land as so many impregnable fortresses of purity. If her happiness is best suited to the honor of marriage, she demands the most devoted love and constant care from the hueband.

But where can we find the Catholic woman who is anxious for suffrage at the ballot box? She well knows that she has everything to lose and nothing to gain in such a movement. It would be in vain for her to forget the ordinance of her Master: "Thou shalt be under thy husband's power, and he shall have domin-ion over thee."

A DOCTOR'S CONFESSION.

HE DOESN'F TAKE MUCH MEDICINE AND ADVISES THE REPORTER

years," eavs the Buffalo Courier. "Very c zy was his office too, with its cheerful grate fire, its Queen Anne furniture, and

mainly, and nauseating stuffs that would make a healthy man an invalid. Why in the world science should go to polsons for its remedies I canuot tell, nor can I find

of their curative power is beyond dispute.

I would ask you, is that dry or difficult?
Of course it takes more time to say these things than to think them. And I need things than to think them. And I need the same of their curative power is beyond dispute.

Kidney disease is cured by Warner's Safe Cure, a strictly herbal remedy. Thousands of persons, every year, write as does things than to think them. And I need the same of their curative power is beyond dispute.

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7, 1890:

"A few years ago I suffered more than probably ever will be known outside of myself, with kidney and liver complaint. It is the old story—I visited doctor after doctor, but to know avail. I was at New port, and Dr. Blackman recommend d Warner's Safe Care. I commenced the use of it, and found relief immediately Altogether I took three bottles, and I truthfully state that it cured me.'

Many Protestants have been poetically inspired by the sweet name of Mary. Edgar Allen Poe thus implores the constant companionship of the Blessed Vir-

"At morn—at noon—at twilight dim— Mary! thou hast heard my hymn! In joy and wos—in good and iii— Mother of God, be with me still!"

Ill fitting boots and shoes cause corns, Holloway's Corn Cure is the article to use, Get a bottle at once and cure your corns, PROMPT, POTENT AND PERMANENT results always come from the use of Milburn's Aromatic Quinine Wine.

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catarrh, neutralizes the acidity and cures rheumatism, drives out the germs of malaria, blood poisoning, etc. It also vitalizes and enriches the blood, thus overcoming that tired feeling, and building up the whole system Thousands testify to the superiority of Hood's Sarsaparilla as a blood purifier. Full information and statements of cures sent free.

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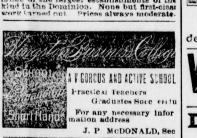
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CHIPM OF GERIVEL.

CHARAGRE, N.C., July 20, 1888.

SIR:—For years I have been afflicted with gravel and after trying the best doctors in this locality without receiping any benefit, I tried Br. Morse's Indian Root Pills with the result that to-day I am a new man, completely cured. I would not be without them; they are the best Pill I ever used.

Yours, &c., WM. JACASON.

After 25 Years.

PRINCETON, Ind., Aug. 24, 1888. W. H. COMSTOCK:

DEAR SIR:—For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up DEAL SIR:—For twenty-live years I have been afflicted with rheumatism of the bowles; I gave up all hopes of recovery; I was unable to stand upon my feet at times and was compelled to sit and do my housework. In 1885 your agent called at my house and said that "he could cure me." I asked, How? he replied, "By the us of Fr. Morse's Indian Root Filts." I decided to give them a trial and time result is that I am entirely cured and able to do my own work. All the neighbors around here use your Pills and say that they would not be without them.

Yours, &c., Cella Jolinson.

Disease of the Kidneys. QUARRE GAP, Stokes Co., N.C., July 8, 1888.

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DEARSIR: — Your Dr. Morse's Indian Root
Pills have effected a most remarkable cure PHIs have effected a most remarkable cure. My mother was suffering from kidney difficulties; Who disease had got so firm a grip upon her that she could not walk a step. I bought a box of your pilis and commenced giving her two pills every night; before she had taken all of one box she could walk about he house, To-day she is perfectly well and says that Morse's PHIs saved her life.

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