over to him again; and he shall he here unless you like."
gie rested her head with quiet conher husband's shoulder, and looked im with shy, trustful eyes.
y should they not come, Frank ?"
y, simply. "I will give them a e."

y-love has never even yet told me vores me." haps she dosen't," returned Geor-tily. "Let me go, Frank—I hear opening the window." swer then"—keeping her firmly med. "Do you?"

I what?" you love me?"
you love me?"
see let me go, Frank—she is comslly!" And Georgie made a des.
effort to escape from his encircling

l me, then, my sweet wife"-in a

anxious tone. ceased her efforts to escape, raised

ceased her efforts to escape, raised ess, deep and dark with emotion, lasping his hand in hers, said, and steadily—
ove you, Frank, with a love comto which all other love seems poor ean. I love you so much that I that till now I did not know what the till now I did not know what eant. My husband I love you seems eant, My husband, I love you so thing but death can part us."

#### METHODIST CONFERENCE.

New York Freeman's Journal. New York Freeman's Journal.

Methodist Conference closed its ations in Baltimore on December A pastoral address was issued by demittee of Methodist Bishops, sed to the various branches of dism under their charge. The past mphasizes the doctrinal points of dism called "doctrines of experite by the december of the policy of the document will be of much that the these Protestrants had been described.

t to those Protestants who have not wn what Wordsworth calls "a creed orn." The most interesting part of dress is the evident desire of the dists to save their children by the neans which the Catholic Church ago adopted—Christian education, hich some Methodists, among many, characterized as "un-American." Methodism has ceased to rely on y schools is plain from certain senin the pastoral: e address urges the maintenance of religion. The holiest sanctuary

religion. The holiest sanctuary th is the Christian home. Neither n nor Sunday schools can do the of the home, or become an adequate tute for the influence of piety in the hold. See to it that the children be ight of the Lord. With sound ind, yet with such firmness and gentles to win and help the children, as as to hold them in subjection to rity.'"
thodism cannot be held together as a

by preaching or by social intery schools-and Methodist Sunday are very scientific arrangements powerless against "colorless" Methodists, marriage is not a Sacra ; and what is to prevent the family falling apart?

#### A NEGLECTED PRECEPT.

our younger Catholic generation bute as generously to the calls of the ch as do the older ? There is scarcely ifference of opinion in the conclusion hey do not. They fail to respond as lly upon the occasion of collections. do not think of making sacrifices. oung women are not of the same as were the working girls who so gly gave of their earnings for the rt of the Church in the new country, ich they came as emigrants.

re is not the same votive generosity ble-souled, trustful and earnest btained among the "poor Irish and ans," whose contributions have, orange among the "poor Irish and ans," whose contributions have, in fifty years, made the Catholic th rich in great churches throughout tt continent.

s is to be regretted. Primarily, not e Church's sake, but for the sake of ounger generation itself. We still that generosity is rewarded among Niggardliness and penury are ng neither to God nor man. But lity and charity seem to have the nt of temporal luck upon their side. is given is not missed. God in-s the store of him who takes pity the poor. Temporal prosperity fol-the generous giver to the needs of nurch.

on the thrift of him who fails to do are in supporting the Church, there is no blessing. He does not make a r use of his prosperity and instead oming a source of happiness it bea burden of anxiety and, in some

a positive misfortune.

of the precepts of the Church enchristians to contribute to the support
in pastors. This precept is left to
tterpretation of every individual, so the amount is concerned. He is to according to his means. His own ence will incline him to judge rightly s respect, and if he makes a conious obligation out of the matter he not be wanting in the discharge of

nole duty to to duty.

It so many of our young Catholic and women fail to look upon the ct in the light of a conscientious rement is, perhaps, a chief reason cir slight showing in church collection.

Otherwise we might expect them Otherwise we might expect them apart at the beginning of each year tain portion of their earnings, and that they themselves should confair—for the Church and for the purpose at that they themselves should con-fair—for the Church and for the rt of their pastors. The purpose be formed to contribute from this at cheerfully and without solicita-at whatever times the call should be upon them. A cultivation of this of obligation is the truest basis for peals from pastors of the church for ues. It is better than impulse and ier than motives of pride or emulaThe Rainbow of Hope. BY ARCHBISHOP HUGHES.

JAN. 17, 1885.

It is hope that creates the Aurora of bliss On the hills of Futurity gleaming. To attract weary man through a bleak world like this Where happiness lives but in seeming. For when man was expelled from the garden

of love
While happiness saw and forsook him,
And Innocence fled to the angels above,
Hope pitied the pilgrim and took him. The sharp piercing thorn and the thistle are

where the outcast of Eden reposes, But hope makes the pillow so soft to his head That he slumbers and dreams but of roses.

He awakens to woe; but she wipes off the tears
That are sadly though silently stealing,
And points to a day through a vista of years
The Holy and just One revealing.

When the rain-bow appeared, dove-eyed mercy was there
To soften each hue that arrayed it,
'Twas a beacon of joy in the land of despair,
But Hope was the scraph that made it.

Man wistfully gazed-and his grief-stricken heart was soothed into much resignation.
The tear that had gathered forgot to depart,
For joy was infused through Creation.

And hence while fond Hope leads us on thro'life's way, Though still disappointed with sorrow, We sweeten our cup of affliction to-day With the bliss we desire for to-morrow.

# A MASONIC "REQUIEM HIGH MASS." (?)

N. Y. Freeman's Journal.

A ceremony took place in the Academy of Music, in New York city, on December 29th, of such blood-curdling grimness, profound horror, and graveyard gloom, that only the artists who make the posters for the Dime Museums could have exfor the Dime Museums could have expressed in paint. No words can express the Walpurgis-night, witch's-cauldron, raw-head-and-bloody-bones qualities of this Awful Thing. It was a "grand lodge of Masonic sorrow." "The ceremony," says the Sun, "may not inappropriately be termed a grand Masonic Requiem Mass for the repose of the soul of Sidney P. Nichols, Hugh Gardner, Charles Blackie, George W. Roome, James M. Morton, Gustavus A. Fuller, and sixty-two other lamented citizens, who have died rich in Masonic honors." Masonic honors.

The "appropriateness" of the comparison of this "lodge of sorrow" to a Requiem Mass is contradicted by the Sun's own remark that "But for the Scriptural allusions and quotations, those who were not Masons and even members of blue lodges, might have taken it for some Pagan rite of the time of Ptolemy, rather than a funeral ceremony of the nineteenth cen-

other priests, having omitted to exercise with the dumb-bells sufficiently, declined to add to the horror of the scene by showing their muscles. No observation concerning the whereabouts of the souls of the gentlemen whose names were honored was made. The ceremonies had the air of propitiation; they gave the impression that the High Priest and his assistants regarded the souls of the dead Masons as regarded the souls of the dead alasons as utterly lost, but that they were trying to induce the Devil to be as easy with them as possible. There was nothing Christian in all the show. And even a respectable Zuni Indian would disdain to worship a devil who would permit himself to be propitiated by the silly ceremonies of this 'lodge of sorrow.' A demon who could tolerate the shabby stage of the Academy of Music and Colonel Maplesons' cast-off scenery must be a blind devil, as well as a dumb devil. In order that the Jewish customs of the priests might have what the Masonic master of ceremonies considered a fitting background, the stage was set with the interior of an Egyptian temple on the Nile, used in the opera of "Aida." To heighten the mixed Jewish and Egyptian effect, singers, hired for the occasion, "passed around the catafalque," All as a constant that it was no place for instant the consented to have his child to learn the baby christened without the show. And even a respectable (Cleveland. The practice of the Catholics to accept it and force it on their children. Who that remembers the Arctic winter of dissontent that settled down on Sun-vecality and the alternative of sitting still or eating—of my parish would ask to have his child called Blaine. Politically, as an American citizen my preferences were for Mr. Blaine for the Presidency upon an issue iously, I don't consider either of them a promising candidate at present for the kingdom of heaven. Give to Cæsar's and to God what is God's. Catholics have a patron saint and a guardian angel. While either of the catholic to accept it and force it admiration of Christians. And a silly thing for Catholics to accept it and force it on their children.

Who that remembers the Arctic winter of dissontent that settled down on Sun-vector of the Alexander of the Alexander of the alternative of sisting still or eating—can recial the alay without a shudder. No plays permitted. The neighbors, weltering in Puritan hypocrisy, might see or hear. All pleasant books stowed utterly lost, but that they were trying to induce the Devil to be as easy with them "And a," 10 heighten the sand a guardian angel. While either and Egyptian effect, singers, hired for the and a guardian angel. While either occasion, "passed around the catafalque," and sang the "Prayer of Moses in Egypt." able or even excellent executives, my only in that they would make rather Pedestals bearing pans of stage fire stood around the "catafalque," and near the prompter's box was a candlestick with seven burning candles. Seven men in black gowns and white surplices, with red crosses on the back and front, were also present, as well as an "army of neophytes in black gowns, with triangular aprons of a violet hue, and cabalistic caps, issued from the wings of the stage." What the red crosses and the surplices had to do with Egypt, nobody could tell. They seemed equally incongruous on the same stage with the Jewish vestmentsand the neophytes' equipments were only Jewish in belonging to the "ole clo's" period of Jewish history—a period much later than the vestments of the high priests. Aphorisms on life and death were uttered lugubriously at intervals, and one by one lights of the candelabrum were put out as the name of the honored deceased was uttered. Music by Mendelssohn and opin was thrown in occasionally, and the arrangement closed with a "benediction" given by the high priest. It was a very mongrel theatrical performance; the strongest impression it could have excited in the spectators was wonder how the high priest and his assistants could go through all the foolery with grave faces. It was a show without motive or reason It was a show without motive or reason that could be intelligently explained by the actors in it. At its best, it was a tawdry attempt of the Free Masons to gratify a love of symbolism. Unfortunately, the symbols expressed nothing. The battered stage temple of Isis had nothing behind its architecture but cannot be a symbol of the symbols were inearlies; bellow

The symbols were heartless, hollow, And serious men—men actually wise in worldly matters-strutted about the stage and received the "benediction" of the spurious high priest without a smile! Human nature is a strange thing when it can par-

slight. Some of the gentlemen assisting at this "lodge of sorrow" are members of Christian sects. Yet the ceremonial at the

should deliberately take part in it passes

all comprehension.

These Free Masons did not meet to pray for the dead; Free Masonry has nothing to do with the "a munion of saints." They surely could not have intended to console the living with rites to which the mumming in the opera of "Aida" or "The Prophet" is solemn and dignified. Only, or Isla is not a god to

signs and ceremonies serious consideration, they would doubtless refrain from countenancing such utterly foolish exhibitions. In European countries, Free Masonry, brought face to face every day of ite existence with Christian symbols, openly shows that it is devilish and anti-Christian, and that filledgas of sorrow, are blasshows. and that "lodges of sorrow" are blasphemous. Here they are simply ridiculous—so ridiculous that it would be an insult to the intelligence of Satan to think that he would have any particular interest in them. The Free Masons here are like silly children fascinated by a badly-gilded apple. Inside the apple is potsonous, but that Masons do not believe. When the time comes, hey will find that under all this mummery lies a constant negation of our Lord and along the house. Lord, and a devilish defiance of Him.

As a spectacle, the "lodge of sorrow" might be forgiven; but the indecency of it, the substitution of the mock Egyptian symbols for those that befit the graves of Christians, is unpardonable. It shows the drift of Masoner.

Press yesterday, as he invited him into his parlor. The reporter called to get the reverend gentleman's version of his refusal to christen an infant son of John Shanahan, of No. 463 Sixth street, "John Cleveland." "I have certainly no apology to offer for my action," said Dr. Reilly, "and do not object to the publication of my action, which was in accord with the practice of the Catholic Church. funeral ceremony of the nineteenth century."

The souls of the Masons who died in the lodge were not mentioned by the High Priest, the Rev. General J. H. Hobart, resplendent in Jewish robes, or by his assistants, the Rev. John Collins and the Rev. Walter Fleming. The last assistant priest of the Accepted Scottish Rite of Free Masonry had his arms bare. The other priests, having omitted to exercise with the dumb-bells sufficiently, declined to add to the horror of the scene by showing their muscles. No observation concerning the whereabouts of the souls of the Catholic Church. I am, however, somewhat surprised that I am, however, somew han was determined to nave the sall called John Cleveland and I was equally determined that I would not allow it, as cleveland is not a Christian name. I determined that I would not allow it, as determined that I would not allow it, as Cleveland is not a Christian name. I told him that the church was no place for his politics; that I did not bring my politics there and that it was no place for his. Mr. Shanahan then consented to have the baby christened without have the baby chri opinion is that they would make rather poor patron saints.

## Intoxicated Pigs.

There is, perhaps, no other animal that so nearly resembles man in the possession of an abnormal appetite for stimulants as the kog. An incident recently occurred in Maine, Prairie township, that forcibly illustrates the point. A lady attempted to pickle some grapes. For reasons unknown to "ye scribe," the process was not alto-gether a success; the grapes fermented and were dumped into the hog corral. The day following the lady observed with alarm that her hogs appeared to be suffer-ing from an attack of some dreadful mal-ady that totally incapacitated them for locomotion. Her first thought was that they had been poisoned, but an investigation thoroughly satisfied her that the hogs were only blind drunk, the result of hav-ing gorged themselves on pickled grapes. —Dixon (Cal.) Tribune.

Don't Wear Cumbersome Trusses knife, is guaranteed to permanently cure duty. the worst cases of rapture. Send two letter stamps for references and pamphlet. World's Dispensary Medical Association,

Buffalo, N. Y.
Dr. Pierce's Compound Extract of Smart-Weed combines French Brandy, Jamaica Ginger, Smart-Weed and Cam-phor Water, the best possible agents for the cure of diarrhoa, cholera morbus, dysentery or bloody-flux and colic, or to break up colds, fevers and inflammatory st the accolor.

attacks. Ayer's Hair Vigor improves the beauty of the hair and promotes its growth. It imparts an attractive appearance, a de-lightful and lasting perfume. While it stimulates the roots, cleanses the scalp, ody death and the grave with playthings and adds elegance to luxuriance, its effects

use. Fever colic, unnatural appetite, fretful- convinced.

#### SHALL WE PLEASE THE PURI-TANS ?

New York Freeman's Journal. Some sojourners, writing from New Orleans, are amazed and indignant at the gaiety of that city on Sunday, and a correspondent, evidently a Catholic, who ought to know better, asks:

"Why should the sanctity of Sunday between by the compine of the sunday has been been by the compine of the sunday by

of Mr. Henry Irving's story of an old Scotch woman. It is not new, and it has been told here before, to point a moral; it will bear repetition. On being told that our Lord permitted His Apostles to gather corn on the Sabbath, she refused to believe it. At last, she waid: "If he did, I don't think as much of Him as I did before!"

made with the same result.

In less than three months the young lady was dead.

In the same city another prominent physician was visited recently by a young lady of attractive address, refined menners, and winsome appearance.

She had scarcely stated her case when her lips quivered, her face paled, her arms dropped to her side, and she was dead. fore !"

The insinuation that the city of New Orleans ought to close the exhibition be-cause "some Northern visitors" might be offended is deliciously characteristic. How about the feelings of the citizens of New Orleans who come North, to find Boston and other cities wrapped in their usual "Sabbath" winding sheet? "Entente cordiale" is good.

The giving of scandal to one's neighbors The giving of scandal to one's neighbors is without excuse. But it is a worse offense to turn the glorious Christian Sunday into a Puritan Sabbath. Puritanism is the maker of infidels. Catholics sometimes affect an air of primness and horror when the subject of Sunday recreation is mentioned, that, if it were not ignorance, might be set down as a mask of hypocrisy, put on to please Puritanical persons around them.

Christian ladies, well instructed in the

Christians, is unpardonable. It shows the drift of Masonry.

The wonder of it all is, that the participators in it were shrewd, sensible men, who would be shocked if their children assumed to pray to Isis or Osiris, or any other filthy heathen god!

RELIGION. NOT POLITICS.

"I am glad to see you," said Rev. Dr., Chas. Reilly, pastor of St. Patrick's Chas. Reilly, pastor of St. Patrick's ing all day, after having heard Mass. They would see the orphans shivering at their would see the Sabbath" by would see the orphans shivering at their door rather than "break the Sabbath" by door rather than "break the Sabbath" by taking their needle or their knitting needles in their hands. They think it better to read the novels of "Ouida," perhaps, and to talk frivolously. This is not Christianity; it is the formalism of Puritanism which leads to hypocrisy, self-righteousness, and all sorts of Pharisaical abominations.

abomination The rigors of the Puritan Sabbath have The rigors of the Puritan Sabbath have disgusted many well-intentioned people with religion—that is, religion as they saw it. And to-day there are many worthy Protestants who fancy that the Church is as unreasonably rigorous as Puritanism. It is a time when Catholics ought to show how peerlessly reasonable the Church is—how she does not destroy, but sanctifies—how she finds niches for tut sanctifies-how she finds niches for all, and never condemns an innocent pleasure; and, withal, how conservative she is, giving liberty, but checking license. This is a better way to attract non-Catholies than to attempt an imitation of the Puritanism the most reasonable of them

to pray the day were over, and to wish that there were less religion of the Puritan sort, were the only resources of the unhappy victims. It is no wonder that children bred in this way broke loose when they became older, and threw off opinions which were represented to them

as matters of Faith. It would be well if Catholics who are borne down with a sense of responsibility for their Protestant neighbors, would re-member that they are not the interpreters member that they are not the interpreters of the Commandments of God, and to scan closely the command of the Church on the matter of Sunday-keeping. There is no danger of what our Protestant exchange journals call the "Continental Sabbath" here. There is no such thing anywhere. There is danger that unreasonable where. There is danger that unreasonable imitation of Puritan models may produce a reaction against it which will lead to license, and the opinion that religion is a mere strait jacket.

It is foolish and short sighted to imitate the hypocritical rigidity of many around us. The weekly feast of the Resurrection should not be made a dreary day, on which idleness is dignified by the name of when our new method without use of rest, and sloth looked on as a religious

## The Best For Butter.

There is but one best color for butter, and that that is Wells, Richardson & Co.'s Improved Butter Color, no candid investi-gator doubts. It is the best butter color in the world; is free from sediment or impurity, always ready for instant use, and it imparts to butter that rich dandelion yellow, without a tinge of red, which is the acme of desirability in any butter

## Drive It Away.

Drive away all poisonous humor from the blood before it develops in scrofula or some chronic form of disease. Burdock Blood Bitters will do it.

Much distress and sickness in children are enduring; and thus it proves itself to be the best and cheapest article for toilet use.

is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be

Academy was not a Christian ceremonial.

It was a chromo of Paganism. Barbarians trying to express vague thoughts might approve of it, but that Christians

#### WAS IT A TRAGEDY !

LAMENTABLE DEATH OF TWO YOUNG LADIES AND THE NARROW ESCAPE OF THE THIRD. Cincinnati Commercial Gazette.

Not long ago a mother and daughter called at the office of a prominent New York physician. The young lady was fair of face, graceful of form, with a complexion indicating health and "Aida" or "The Prophet" is solemn and dignified. Osiris or Isis is not a god to whom the most careless Christian would want to consign his dead friends. Yet here we find the Free Masons, in their "lodge of sorrow," burning theatrical powder in pans in a canvas temple on the Nile, to the music of Rossini! These people have so little decency that they insult a Christian community and the memory of the dead by masquerading as they have done. The account of the ceremonies, were each detail given, would read like a burlesque.

If American Free Masons gave their signs and ceremonies serious consideration, but simply give my opinion."

Our esteemed correspondent reminds us of Mr. Henry Irving's story of an old Scotch woman. It is not new, and it has been told here before, to point a moral; it will by a young story of an early the physician was visited recently by a young story of the dead by masquerading as they have done. The account of the ceremonies, were each detail given, would read like a burlesque.

If American Free Masons gave their signs and ceremonies serious consideration, but simply give my opinion."

Our esteemed correspondent reminds us of Mr. Henry Irving's story of an old Scotch woman. It is not new, and it has been told here before, to point a moral; it will be a few the ought to know better, asks:

"Why should the sanctity of Sunday be broken by the opening of the exposition? There is no necessity for amusement on that day, and the lightness of spirit and powder in pans in a canvas temple on the health, and yet her mother said there was every indication to her that she was the prey of some mysterious disorder. At her request, the physician made a searching examination. Nothing was discovered. At the important new york is a complex to mother physician was called at the office of a prominent New York physician fair of face, graceful of form, with a combination of physician indicating health, and the under the was the prey of some mysterious disorder. At her request, the physician made a searching exami

She had scarcely stated her case when her lips quivered, her face paled, her arms dropped to her side, and she was dead. She died alone with her physician, and gossips made high scandal, but a post mor-

tem examination showed that her death was caused by a convulsion, and the voice of slander was hushed. These are facts which can be substantiated if need be. Medical science does not tell us all we ought to know. It is small satisfaction

for us that death must lay our friends low before we can find out the nature of their diseases. Life is a great mystery; and it is a sad commentary on present human attainments that death is the only key which in many cases can unlock the depths of this mystery. of this mystery.

There is something more to be dreaded

There is something more to be dreaded than cholera, more to be feared than consumption, which is preying upon the health of our young people, because, unlike them, its approach is insidious, and we know of its presence only by the death it brings. Mr. Charles E. Stephens, the well-known exporter at 1223 Third St., Louisville, Ky., had an experience somewhat similar to the mother whose case is above related. His daughter, when but nine years of age, seemed sudcase is above related. His daughter, when but hine years of age, seemed suddenly to droop. She was exceedingly languid, was frequently prostrated with headaches and nervous depression, and the feeling of extreme fatigue grew upon her constantly. She could scarcely breathe; could retain nothing on her stomach, she bloated so that she measured 45 inches around the waist, and it seemed that she would go mad with agony. Every month she got worse and worse and finally, as death seemed to be obtaining the mastery, in alarm her case and ing the mastery, in alarm her case and treatment were telegraphed to a promi-nent New York specialist, who, after due deliberation wired back that everything possible had been done and that she could not recover. In three months from that time, however, she began to amend and in a few weeks was clothed with health

and in her right mind. In the first case mentioned, death was caused by what is called bright's disease of the kidneys; in the second it was found that uremic blood poisoning, caused by the same disease, produced the fatal con-vulsion, and in the third case death was vuision, and in the third case death was threatened by the same disorder, but was averted, when every other means failed, by warner's safe cure. This result was accomplished three years ago and the lapse of time has shown that it was not a mere temporary effect.

It is evident that medical men do not know everything, and yet how strange it is that people credit them with omniscience and die in the delusion. "I am not sur-prised," says a candid physician, "when I know the ignorance and incapacity of the profession concerning such disorders, that that compound is doing such effective work. If it can accomplish what we can-not, people are very foolish if they do not resort to its use."

It seems to us that these three cases

convey a lesson and indicate a course of proceeding which parents and young people cannot afford to ignore.

#### ----Live for Something.

Thousands of men breathe, move and live, pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world, and none were blessed by them; none could point to them at the interpretation of their results. to them as the instruments of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished—their light went out in darkness, and they perished—their light went out in darkness, and they were not remembered more than the insects of yester day. Will you thus live and die? Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name by kindness, love and mercy, on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No and you will never be forgotten. your name, your deeds, will be as legible on the hearts of those you leave behind as the stars on the brow of evening. Good deeds will shine as bright on th

## He Knows It.

earth as the stars of heaven.

Hiram D. Maxfield, formerly of Silver Springs, R. I., has no doubt about the wonderful curative powers of Kidney-Wort. He was so afflicted with Kidney Complaint that he could not stand on his feet from pain and weakness. As soon as he commenced using Kidney-Wort he experienced immediate relief and at once began to grow strong and was relieved of all pain and unpleasantness. He says: "I know I have been cured by Kidney-Wort.

All Ladies Should Know That Hoods, scarfs, ribbons and all fancy articles can be made any color wanted with Diamond Dyes. All the popular colors. loc. at druggists. None equal them. Wells, Richardson & Co., Burlington, Vt.

Ayer's Sarsaparilla is the most potent blood purifier, and a fountain of health and strength. Be wise in time. All baneful infections are promptly removed by this unequalled alterative.

## A Total Wreck.

Many a strong frame has been totally wrecked by rheumatism. D. McCrim mon, of Lancaster, was cured of chronic rheumatism by Burdock Blood Bitters. It cures all blood impurities.

# FROM THE PRESIDENT

OF BAYLOR UNIVERSITY. "Independence, Texas, Sept. 26, 1882.

## Ayer's Hair Vigor Has been used in my household for three

1st. To prevent falling out of the hair. 2d. To prevent too rapid change of color.

3d. As a dressing. It has given entire satisfaction in every

instance. Yours respectfully, WM. CAREY CRANE."

AYER'S HAIR VIGOR is entirely free from uncleanly, dangerous, or injurious substances. It prevents the hair from turning gray, restores gray hair to its original color, prevents baldness, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and is, at the same time, a very superior and

#### PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass,

desirable dressing.

Sold by all Druggists.

Sold by all Druggists.

YOUNG LADIES' AUADEMY,
CONDUCTED BY THE LADIES OF THE
SACRED HEART LONDON, ONT.
Locality unrivalled for healthiness offering peculiar advantages to pupils even of
delicate constitutions. Air bracing, water
pure and food wholesome. Extensive grounds
afford every facility for the enjoyment of invigorating exercise. System of education
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 Soirces take place
weekly, elevating taste, testing improvement
and ensuriz self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and
aconomy, with refinement of manner.
TEEMS to sa lithe 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 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 Deroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudimen. Lal as well as the higher English branchesterms (payable per session in advance) in Canadian currency: Board and tuition in French and English, per annum, \$100; German free of charge; Music and use of Plano, \$40; Drawing and painting, \$15; Bed and bedding, \$10; Washing, \$20; Private room, \$20. For further particulars address:— MOTHER SUPERIOR.

43.1y

URSULINE ACADEMY, CHAT-RSULINE ACADEMY, CHATInternational Control of the Ursuline Ladies. This institution is pleasantly
situated on the Great Western Railway, 50
miles from Detroit. This spacious and commodious building has been supplied with all
the modern improvements. The bot water
system of heating has been introduced with
success. The grounds are extensive, including groves, gardens, orchards, etc., etc.,
the system of education embraces every
branch of polite and useful information, including the Freuch language. Plain sewing,
fancy work, embroidery in gold and chenille,
wax-flowers, etc., are taught free of charge.
Board and Painting, form extra charges, For further particulars address, Mother Supersion.

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