Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century,

VOL. 4.

LONDON, ONT., FRIDAY, SEPT. 15, 1882,

NO. 205

NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

A nice assortment of Imported TWEEDS now in stock.

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BY ADELAIDE PROCTER Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armor,
And forth to the fight are gone:
A place in the ranks awaits you,
Each man has some part to play;
The Past and the Future are nothing;
In the face of the stern To-day.

Rise from your dreams of the Future,
Of gaining some hard-fought field;
Of storming some airy fortress,
Or bidding some giant yield:
Your future has deeds of glory,
Of honor (God grant it may!)
But your arm will never be stronger,
Or the need so great as To-day.

Rise! if the Past detains you,
Her sunshine and storms lorget;
No chains so unworthy to hold you
As those of a vain regret;
Sad or bright, she is lifeless ever;
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife To-day.

Rise! for the day is passing;
The sound that you scarcely hear
Is the enemy marching to battle:
Arise! for the foe is here!
Stay not to sharpen your weapons,
Or the hour will strike at last,
When, from dreams of a coming battle,
You may wake to find it past!

THE BAZAAR.

Extract from Pastoral letter of His Lordship Bishop Walsh:

We solemnly promise and engage to cause a High Mass to be celebrated on the cause a High Mass to be celebrated on the first Friday of every month, for the space of ten years, for the temporal and eternal welfare of the benefactors of the New Cathedral. The celebration of the aforesaid Mass will begin on the first Friday of the month following its dedication. We request of the Reverend clergy to make this fact well known to their people and to explain the great spiritual favours to be gained thereby.

ained thereby. Persons purchasing or disposing of tickets for the coming Bazaar will gain the above favours.

CATHOLIC PRESS.

Dublin Freeman

In reference to the harvest prospects of Ireland the Dublin Freeman, of August 12th, states: "The past week of glorious weather has brightened the face of the country and once more raised the hopes of and uncertain." agriculturists, who are now beginning to feel more sanguine regarding the harvest. Large quantities of old meadow hay have been saved in fine condition. The potato blight has not extended its ravage the dry weather set in, and, though the earlier sorts are beyond remedy. the late growers, such as 'Champions,' are doing well and may yet turn out a good crop. The cereals, oats especially, promise a rich return on well cultivated lands, on wet or damp soils the crop is stunted and meagre and not likely to prove remunerative. The green crops are greatly benefited by the heat. Should there be a continuance of fine weather a fair supply of turf may yet be saved, though the quantity fit for use at the present time is smaller than for many years, excepting 1880, when there was a fuel famine. together the prospect has bright-ened considerably within the past few days, and with good weather and energetic industry to save the harvest, plenty may yet crown the labors of the husbandman." "Fair rent," thinks the same journal, "may be considered the most prominent of the three notable principles of the Land Act of 1881, and there can be no fair rent without a careful, impartial and just valuation. It is of the utmost importance, therefore, that in the operation of the Land Act, the question of a fair valuation should be conducted in a manner that would not be calculated to justify hostile criticism. A valuation by a court valuer that was accepted by three Chief Commissioners and by which they gave their decisions re-cently at Mullingar, has been the subject of a rather sharp discussion in the House of Commons. The cases referred to, and which were brought to the attention of the House by Mr. Justin McCarthy, arose out of appeals before the Chief Commissioners at Mullingar by some tenants of Lord Longford against the judicial rents fixed by the Sub-Commission. When those tenants applied to the Sub-Commissioners for fixing a fair rent, they produced for witnesses as to the value of their holdings men who were thoroughly competent to form a correct opinion as to the valuation of the farms in question, as

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they were well known in the County Longford, and knew the productive power of the land thoroughly. Their opinion taken altogether might be considered unimpeachable, as those witnesses included a landlord and a civil engineer. The Sub-Commissioners fixed the rent in most cases at about the valuation put on those lands by the landlord's agent, Mr. Cochrane. "On the appeal before the Chief Commissioners, the landlord did not call in a single witness as to the valuation of the farms in question, but in face of the reliable testimony of the tenants' witnesses, the Chief Commissioners accepted the opinion of the court valuer, who had never seen the lands before, and they raised the rents which even the Sub-Commissioners had fixed in some cases to nearly the old amount. It excited some surprise when the case was before the Chief Commissioners that the landlord called no witnesses, but it appears that the valuation which the court valuer meant to fix on those lands had got publicity in some of the Dublin papers, and as even Mr. Cochrane, Lord Longford's own agent, would hardly think of naming similar rents, the landlord doubtless thought it would be unnecessary to call any witnesses. In the discussion which took place in the House of Commons it was commented on as a singular fact that court valuers were not sworn. There does not appear to be any reason why all other witnesses should be sworn, and that the opinion of those valuers, which may fix a tenant's rent for fifteen years, should be exempt from the rule. In fact it appears to be both unreasonable and unmeaning. With regard to the main point, to which Mr. Justin M'Carthy sought to draw the attention of Parliament, would augur badly for the operation of the Land Act if the proceed ings at the Mullingar appeal were to form a precedent, or to be again repeated in arranging the important question of a true valuation. When witnesses who include a landlord, a civil engineer, and practical farmers, gave evidence to the value of land or its fair rent, their conjoint and sworn testimony appears unimpeachable in its veracity and reliability, and ought to have more weight in assisting a judgment than the unsworn testimony of a court valuer, who has never seen the land before, and whose knowledge of its productive power in comparison with that of other witnesses must necessarily be limited

Portugal, brings the news of the death of Mgr. Baines, the excellent and much respected President of the English College, on August 5. He was wealthy and left his whole property in trust for the English College. We also learn that the revolutionary spirit has extended greatly of late in Portugal. Not only in the cities but in the towns and villages the cry for a republic is general, and it is to be feared that in that country republicanism means socialism and anarchy. Hostility is shown against the clergy; a priest cannot venture into the streets in his cassock. or even with the Roman collar, without being insulted. The very children point sticks at them or hold up their hand as if aiming a pistol and shout "poong!" (which is their way of saying "bang!") in allusion to the threat that the first thing they will shoot will be the priests. The Papal Nuncio has been so grossly insulted in the streets that he has had to complain formally to the authorities. Catechism is no longer taught in the municipal schools, and last Lent two students from a large private school in Lisbon were caught spitting out the sacred particles immediately after Communion when at the altar rail for their Easter duty, and were only punished for it by ex-pulsion from the college, though the whole country was filled with acts of expiation for the sacrilege.

Catholic Telegraph.

FREETHINKERS say that man is like the other animals, death ends him. If anything would tempt us to believe such a preposterous statement, it would be the lives of the beasts in fallen from a former high estate to the condition of the dog and sow, applies to them exactly. The words are to be found in the Apocalyptic

North Western Chronicle

wish to admit that the grand reformation of the Christian Church was after all a hell-born scheme to banish God from his own creation. The truth of the assertion is, however, made plain to thinking men every day by the anti-Christian doings of the leaders of Protestantism. A case in point occurred in St. Paul last week at the dedication of the Jewish synagogue. Two so-called Christian ministers, Dr. Marshall, a Methodist, and Rev. Marvin (what par-ticular sect the latter belongs to we know not) were present, and delivered short sermons. Dr. Marshall is reported to have expressed himself as highly pleased to find the spirit of liberality in religious views so much on the increase. He felt honored to be able to address his Jewish friends in their own synagogue. And Brother Mar-vin said about the same thing. Liberal ideas are the most assuring signs of the times to those devoted Christian preachers and teachers. Jew and Christian can now and teachers. Jew and Christian preachers worship together, the Christian praising the Saviour's name, the Jew reviling it, but both thereby pleasing the Almighty God, and hand in hand making great strides towards Heaven. The bible was formerly the vade mecum of the Methodist preacher. We commend Brother Marvin to a careful perusal of the New Testament—even the garbled and incomplete King James' edition will answer the purpose—that he may learn who the author of Christianity is. We would furthermore advise the brethren who pay these distinguished divines for preaching the saving truths of Christ, to examine them as to Christ's divinity.

Signal and bowing down to the popular Idols of the day? No, no—else his thoughts are slaves with fetters on their limbs. In religious matters there is too much slavery of thought, just where thought needs restraint. And outside of realms of religion there is too much slavery of thought, just where thought needs restraint. And outside of realms of religion there is too much slavery of thought, just where thought needs restraint. And outside of realms of religion there is too much slavery of thought, just where thought needs restraint. And outside of realms of religion there is too much slavery of thought, just where thought needs restraint. And outside of realms of religion there is too much slavery of thought, just where thought needs restraint. And outside of realms of religion there is too much slavery of thought, just where thought needs restraint. And outside of realms of religion there is too much slavery of thought, just where thought needs restraint. And outside of realms of religion there is too much independence of thought, just where thought needs restraint. And outside of realms of religion there is too much independence of thought, just where thought needs restraint. And outside of realms of religion there is too much slavery of thought, just where thought needs restraint. And outside of realms of religion there is too much independence of thought properties.

Western Watchman.

Western Watchman.

The history of English sacrilege has been given to the world in one of the most notable books of this century. From it the world has learned that the justice of an offended God sooner or later overtakes the profaner of his name. In other countries the fate of the blasphemer is equally terrible. The sad end of Voltaire. equally terrible. The sad end of Voltaire, Russeau, and Payne needs no embelishment of words. In the past decade this country has produced a blasphemous miscreant their equal in many things, their superior in few. But a swifter retribution is pursuing Ingersoll than is usually the case with men of his bold, bad purpose. He is fast falling into contempt and oblivion that is to such men worse than death. He is now at the sea-side, and of his present position and future prospects the Philadelphia Times has the following to say: "Poor Bob! People are beginning to wonder whether he amounts to much, after all. His reputation as a lawyer seems to have suffered during his present trials, and his name as a wit and reparteeist is utterly destroyed by the slowness and lack of spirit manifested in his conduct of lack of spirit manifested in his conduct of the Star route defense. However, here he is in one of the cottages of the Long Beach hotel, and with his family seems to be having a jolly good time on his off days. I notice that the papers periodically anneunced that Mr. Ingersoll is kind to his wife and children. He and his wife, it appears, are really fond of each other, and the children love their father. This is touching. I believe it to be true, but what of it? Is it the habit of American men to hate their wives and beat their A PRIVATE letter from Lisbon, Portugal, brings the news of the leath of Mgr. Baines, the excellent and much respected President of the English College, on August 5. He nonsense all this gammon is. Mr. Inger sol has made some money and much notoriety by his lectures, and he is shrewd enough to manage them himself, so that he makes what money is made. I have enough to manage them himself, so that he makes what money is made. I have read him attentively and have yet to find anything new. He puts the old-timers into new phase, felicitous phase for that matter, but so far as argument is concerned, pro or con, brother Robert is by no means original. Any child can ask questions that would puzzle the honest doctors. It's only the quack who pretends tors. It's only the quack who pretends to be omniscient. As a second-hand icono-clast the festive Robert is a success. It's his trade, and he can draw a \$3000 house here any Sunday night, but as an architect or a designer even he is a conspicuous fizzle."

London Universe

Spain is entirely Catholic, as everybody knows, and the Spaniards, even those who have not their duties as Catholics at heart, neither understand nor care for Protestantism. Since the "glorious revolution" of September 29, 1868, Scotch and German Protestants have sought to ac-climatize the teachings of Luther and and John Knox in sunny Spain, but their success has been less than doubtful. After fourteen years' labour, they have managed to constitute twenty-one "communities," which have eight ministers between them, consisting of five apostates, from Catholicity, two Scotchmen and one German. This German, called Fliedner, German. This German, called Fliedner, is the noisest and most hustling of the lot. He is anxious to occupy a future page in Foxe's Book of Martyrs, for he once was locked up for a night or two for offering to punch a policeman's head who asked him for his "papers." The individual alluded to sends a glorious account to the German papers of what has already been done for the "evangelization" of Spain, and it stands to reason that the said Fliedner is sure to be the hero of his human form who circulate it. A fearfully strong comparison of men, fallen from a former high estate to bachelor of Madrid University, and expects next year to become a licentiate, pects next year to become a licentiate, after which he will have a right to establish an evangelical college, a plan which to be carried out, requires the material aid of all "God's children." This irrepressible appeal to the evangelical pockets concludes the manifesto. Despite this glowing statement, Protestantism remains as much as ever a failure in Catholic

It is rather hard and not unfrequently unpleasant to play the role of an Iconoclast. The world is wedded to its idols; and wee betide the man whose hand will have to said. dare to tear them down. Darling ideas, cherished theories, pet phrases demand an "Amen" from every body. Well, suppose that since one cannot, or will not, say "Amen," because his reason cannot give its consent, and his conscience cannot give its sanction to what seems to have the sound of truth but has the flaw of a hidden fallacy, what then? Must he hush, like a scared child? or hesiate like a coward, and keep his mind to himself? Or, if he will speak, must it be in bated breath—only half bowing down to the popular Idols of the day? No, no—else his thoughts are slaves with fetters on

politicians. It crowns their argument— or their sophisms. The people listen. Self-praise—and the people do love them-selves—says "Amen." The popular van-ity—and there is nothing as vain as the peoples' vanity—is tickled. And thun-

peoples' vanity—is tickled. And thunders of applause greet the mighty phrase. We beg leave to differ. Is the voice of the people the voice of God? Analyze this time-consecrated sentence. There is nothing in it. What do you mean by the people? And how many people must there be to realize and verify the phrase? First, enter the realms of religion First enter the realms of religion. Two-thirds of the human race are pagans. Their voice is for idols, and against the religion of Christianity. Is their voice the voice of God? And they are the maintaining of the human race and they are the maintaining the human race. the voice of God? And they are the majority of the human race. Enter Christendom. You find divisions. There are Protestants and Catholics, and each people has a voice. Where is the voice of God? Then take the Hebrew race. They are a people, and they have a voice. Is it the viva of God? Has God a great many voices, self-contradictory? Come down to the natural, civil order. In Europe the voice of the people is, in the main, for monarchy; the voice of the Turks is for Mohammed; the voice of the Turks is for Mohammed; the voice of the Russians is in part for the Czar, very much for Nihilism. In this country the voice of the people is for freedom and the republic; and their voice is divided pretty closely between the Republicans and the Democrats. Now, whose people's voice in Europe is the voice of God, and what party's voice in the United States is the voice of God? Surely, God must be very accommodating in lending His voice to each of the peoples who inhabit the world!

There is a blasphemy hidden back of that phrase, and any one who will try to Turks is for Mohammed; the voice of the

that phrase, and any one who will try to analyze it for five minutes can detect the worthlessness of its words.

SOME THOUGHTS FOR THE CHILD-REN OF MARY.

Ave Maria

I have been enjoying a beautiful book, which I would like to have you enjoy also; and it has given food for thought

to me, which I am sending on to you.

This beautiful book, "The Legends of the Blessed Sacrament," has a noticeable Preface. Do you ever read the Preface of a book? The one to which I refer is well worth it. The author says (and I want you to read the words carefully and thoughtfully, trying to think what they mean, no matter how serious they seem to you)
"Union with God is the secret of the live of the saints. We find them humbly and simply seeking Him in the ways He has appointed; most especially affectionate to the Blessed Mother of God, and most fervently devout towards the glorious

same, same; sanchiy is always the same. If we aspire to union with God, we must follow the footsteps of the saints."
Still, for us, as for the saints, it is Jesus Christ who is waiting for us in our churches,—waiting for us to come and love Him, and console His Heart. What can we do for Him there? Let us think. We can go to Mass of a week-day. To go on Sundays and holydays is, of course, the bounden duty of us all; but we are not obliged to hear the ordinary week-day Masses. Yet it is the same "tremendous Sacrifice" which is offered then for you and me; and it is the same Jesus whom the priest uplifts in his anointed hands. What we need not do for duty shall we

not sometimes do for love?

When our dear Lord was here on earth, little children were brought to Him, and He received and blessed them. He is still here on earth in His Sacrament of sacraments; and when we are tempted

"Oh to have seen what we now adore,
And, though veiled to faithless sight,
To have known, in the form that Jesus The Lord of life and light !"

the true answer of the poet applies to us:

"Hush! for he dwells among us still;
And a grace can yet be thine,
Which the scoffer and doubter] can never
know,
The presence of the Divine.
Jesus is with His children yet,
For his words can never deceive;
Go where his lowly altars rise,
And worship and believe."

near except the holy angels, who forever THE DISASTROUS BOLDNESS; OF near except the holy angels, who forever guard the sacred place. That Heart waiting there is waiting for you, and loving you, and is glad when you come to stay awhile. While men would revile Him, you, near Him, are permitted to wait upon and praise Him. O happy you!

Bring flowers to deck His altar. If you are rich, buy lovely, fragrant blossoms, or ask them from your father's gardens or green-house. If you are poor, is there

or ask them from your father's gardens or green-house. If you are poor, is there not some little plant which you raise and treasure, and which you sometimes lend, to beautify the holy place? Often say your beads there; and always let your loving thoughts and prayers and praises rise there like the very fairest and sweetest flowers. For do you not see that they are like flowers? are like flowers?

"In the Chaplet, on Jesus and Mary From our hearts let us call; At each Ave Maria we whisper, A rosebud shall fall; And at each Gloria Patri a Hly, The crown of them all!"

Every tender, loving thought we give Him is an incense to Him, and we need not go to church for this. At school and at home, let us think in what direction from us the nearest church is. Then let us often, with a loving thought, or a holy aspiration, turn our faces and our hearts thither, as we work or study or play; and always, when we say our morning or night prayers, remembering who is there in the tabernacle, and who, in spite of thick walls and far distance, knows we think of Him. How easy to do, and how glad it will make Him. Here is one aspiration, and it is indulgenced :

"O Sacrament most holy! O Sacrament

Do wε need so much teaching as to how we can show love for our Blessed Lord? Must we need to be told never to pass His altar where the Blessed Presence dwells, altar where the Blessed Presence dwells, without kneeling low before It t Do not content yourself with that slight jerk of the knee, which I fear you would laugh at each other for knowing no better than to employ in greeting a human superior or friend. Always kneel humbly down before your God. Alas! I do not think we know the grandeur of our heritage. know the grandeur of our heritage.

"Are we not nobles?—we who trace Our pedigree so high, That God for us and for our race Created earth and sky, And light, and air, and time, and space, To serve us and then die?

Are we not princes?—we who stand As heirs before the Throne,— We who can call the Promised Land Our heritage, our own, And answer to no less command Than God's and His alone?

Are we not kings? Both night and day, From early until late, About our bed, about our way, A guard of angels wait: And so we watch and work and play, In more than royal state.

Are we not holy! Do not start: It is God's sacred will. To call us temples set apart His Holy Ghost may fill: Jur very Food. . . Oh, hush, my heart! Adore It, and be still.

O God, that we can dare to fail, And dare to say we must!
O God, that we can ever trail
Such banners in the dust,—
Can let such starry honors pale,
And such a blazon rust!

Shall we upon such titles bring The taint of sin and shame! Shall we the children of the King, Who hold so grand a claim, Tarnish by any meaher thing The glory of our name!"

Suppose we learn that poetry, and say it often to ourselves? Remember we do not need always to be in the church for this. But oh! for love of Him who is always thinking of us, let us try, whereever we are, to think with love of Him.

Bishop Ireland on Independence.

"Give me in a parish," said Bishop Ireland, of St. Paul, in his sermon to the temperance convention, "six earnest men, Sacrament of the Altar."

And then she goes on to say: "God is always the same; sanctity is always the same; sanctity is always the same. If we aspire to union with God, abstinence society is a fact. But the men must be carnest; that is, they must labor, must be carnest; that is, they must labor, and they must practise themselves total abstinence. Is it too much to ask the practise of total abstinence for the sake of practise of total abstinence for the sake of tothers? The question, I think, should not be put in the Catholic Church, the home of self-sacrifice, zeal, and heroic charity. What do we give up in abandoning liquor? The pleasure of a momentary excitement. What do we do by the sacrifice? We dry the tear of wretchedness, we fase the hungry, we raise up our race. we feed the hungry, we raise up our race we save souls, we honor religion."

Anxious to Help.

Senater Vance, of North Carolina, fre quently illustrates his speeches with anecdote or rather parables, which he relates in a manner that seldom fails to bring down the house, no matter how much the majority may disagree with him politi-cally. Speaking one day against a bill which he considered "penny wise but pound foolish," he said it reminded him of a kind old man who lives at the top of the hill in North Carolina. One day a wagoner came by and unfortunately got his team "stalled" at the foot of the hill. To the old man's house he went, asking the loan of a pair of mules and a "fifth chain" to help him up the hill. Said the kind old man: "My friend, I have not got a pair of mules or a fifth chain to save Let us go there, not only at the time of Mass, but at other times when all is still, and we can speak to Him alone; none are a pair of mules or a fifth chain to save your life. But I am always anxious to help a man in distress; I can lend you the best fiddle you ever drew a bow across."

INNOCENCE.

The poor girl whose coquetries provoked the Garland-Addison duel has received her punishment. She should not hear a word of censure. With one man whom she professed to love, dead, and the other on trial for his life, what condemnation from without could hurt her more? ut could hurt her more?

out could hurt her more?

But young women like her, and the mothers of such women, would do well to read carefully the story of this trial. Here was a girl bethrothed to one man, corresponding and exchanging locks of hair and photographs with another, whose moral character she declares she thought to be atrocious. But "letters and locks of hair go for nothing," she says. In what other civilized country where wives and sisters are honored would "letters and locks of hair count for nothing" with an innocent maiden? Where else could a decent girl be left by her mother to make herself be left by her mother to make herself common and cheap by such gifts to any stranger with whom she chooses to flirt? Yet this hint is an index to the prevailing social custom in a large class of our young men and women, a class who are in inten tion and act innocent and respectable. The consequences are that the girl who is "given her fling" by her parents to enjoy herself while she is young, goes to her husband, if not with smirched reputation, at least with calloused sensibilities and a heart more like the old wilted plant which has been exposed all day in the street for sale, than the dewy flower which he fan-

Sacrament most holy! O Sacrament divine! Women, too, and especially young women, know nothing of the affections and passions of men which they provoke. and passions of men which they provoke.

"Think of Me, and I will think of thee,"
He said once to a loving soul. Shall we not try to win a blessing from Him, thinking of Him gladly and lovingly by night and day?

Do we need so much teaching as to how turning their pretty silly girls loose, un-watched and unwarned, to ride, flirt, and correspond with men of whom they know nothing? We hear much of the boldness of innocence in this country, but it is one of those virtues which are as disastrous as vice.—New York Tribune.

CANADIAN NEWS.

Ottawa, Sept. 4.—Shortly after 3 o'clock this afternoon a heavy rain shower set in accompanied by thunder and lightning About half-past three a terrific thunder clap was heard. The lightning entered through the window of the fourth class in through the window of the fourth class in Central School West, breaking a large pane of glass and striking Miss Maggie Shaw, the teacher, on the feet, first grazing her neck, and knocking her senseless. The electric fluid, which is described as resembling a large ball of fire, then played around the second flat on which the fourth class is situated. Mr. Glashan, Public School Inspector, who was on the flat at the time, was prostrated by the shock, and did not recover for some time. A great panic ensued among the scholars, and did not recover for some time. A great panic ensued among the scholars, the frightened children making for the door. Mr. J. T. Bowerman, teacher of the fifth class, used his best endeavors to quiet the fears of the scholars, of whom there were about 400 in the building. Miss Shaw in the meantime was carried to Mr. Stawart's residence across the read and Stewart's residence, across the road, and Drs. H. P. Wright and Corbett were soon brs. If. F. Wright and corbect were soon attending to her injuries, which proved to be very serious, she having been severely burned from the back of her neck down to her heels. She is, however, reported to be doing well. It was found that the cupola of the school was on fire, and the

cupola of the school was on fire, and the alarm was at once sounded, but the reel arrived promptly on the scene and extinguished the flames.

Montreal, Sept. 4th.—Thos. W. Ritchie, Q. C., an eminent lawyer here, died very suddenly this morning just as he was about to land from the steamboat at Newport. He was a man of fine ability and sound judgment. As a lawyer, he commanded a judgment. As a lawyer, he commanded a

large practice.

Belleville, Sept. 5.—Two little girls, aged 6 and 8 years, daughters of Mr. Daniel Collins, Commercial street, were seized with diphtheria on Saturday and died within two hours of each other last

A new music hall, costing \$150,000, A new music hall, costing \$120,000, will be erected on King street, Toronto.

Woodstock, N. B., Sept. 6.—A serious and probably fatal accident occurred Tuesday afternoon. While a number of young boys were amusing themselves firing at a target with a pistol a short distance out of town, by some unexplained mishap a lad named Jordan was shot in the abdomen.

named Jordan was shot in the abdomen. His recovery is extremely doubtful.
Brantford, Sept. 6.—Stephen Oliver, employed at Bucks' foundry for the past eight years, had his arm literally torn off near the shoulder this afternoon while attempting to put a heavy belt on a pulley while the machinery was at full speed.

while the machinery was at full speed. Medical aid was at once summoned, but it is feared he will die.

Hamilton, Sept. 7.—P. W. Farrell, of Dundas, was drowned in the Desjardins Canal this morning.

Montreal, Sept. 8.—A young man named Arsene Mantel accidentally fell into the Lachine Canal near Cote St. Paul and was drowned.

Paul, and was drowned.
Perche, Q., Sept. 8.—Mrs. J. H. Brown was accidentally drowned yesterday even-

was accidentally drowned yesterday even-ing in a small lake near here. Cornwall, Sept. 8.—A man named John Fraser, working on the new spire of St. Andrew's R. C. Church, fell a distance of sixty-five feet. Medical attendants report his recovery impossible.

When you hear anyone dividing the precepts of morality you may legitimately conclude that they have reason for it. It is only as an excuse for their own excesses.