Three Graves.

w did he live, this dead man here, th the temple above his grave? lived as a great one, from cradle to bier, was nursed in luxury, trained in pride, then the wish was born it was gratified; tithout thanks he took, without heed h

gave.

The com mon man was to him a clod
From whom he was far as a demigod.
His duties? To see that his rects were paid,
His pleasure? To know that the crowd
O'eyed.
His pulse, if you felt it, throbbed apart,
With a separa e stroke from the people's
heart.

But whom did he love, and whom did he 8? life of him more than a man's, or I know not. He died. There was none to blame.
And as few to weep; but these marbles came
For the temple that rose to preserve his
name?

How did be live, that other deed man,
From the g aves apart and alone?
As a great one, too? Yes, this was one
Who lived to labor, and study and plan.
The earth's deep thought be loved to reveal;
He banded the breast of the land with steel;
The thread of his toll be never broke;
He filled the city with wheeles and amoke,
And workers by day and workers by night,
For the day was too short for his vigor's
filet.

flight, was be to be feeling and giving;
For labor, for gain, was a life worth living;
He worthipped industry, dreamt of her,
sighed for her,
Potent he grew by her, famous he died for They say he improved the world in his time,

sublime.
When he died—the laborers rested and sighed;
Which was it—because he had lived or died? And how did he live, that dead man there, In the country churchyard iaid? Oh, he! He came for the sweet field air; He was thred of the town, and he took no

In its fashion or fame. He returned and died
In the place he loved, where a child he
played
With those who have knelt by his grave and

prayed.

He ruled no seris and he knew no pride;
He was one with the workers, side by side;
He hated a mill, and a mine, and a town,
With their fever of misery, struggle, renown could never believe but a man was made r a nobler end than the glory of trade. r the youth he mourned with an endless Who were cast like snow on the streets of

the city, He was weak, maybe, but he lost no friend; Who loved him or ce, loved on to the end, He mourned all selfish and shrewd endea-

vor; Put he never injured a weak one—never. When censure was passed, he was kindly dumb; He was never so wise, but a fault would come, He was never so old that he failed to enjoy The games and dreams he had loved when a

boy. He erred and was sorry; but never drew A trusting heart from the pure and true, When friends look back from the years God grant they may say such things of me.

ENGLAND'S SHAME.

THE CARDINAL ARCHBISHOP OF WESTMINSTER ON INTEM-PERANCE.

Which His Eminence Says is the National Vice of England.

THE REMEDY-A SPONTANEOUS MORAL OVEMENT AMONG THE PEOPLE.

The Cardinal Archbishop of Westminster cont ibutes an article to the Fort nightly Review, in which he urges that intemperance in intexicating drink is before all others the national vice of Eng-His Eminence writes: Our nation has a

multitude of vices. Is there any vice that cannot be charged against us? But is there one vice that is head and shoulders above all others? Is there one that, by its stature and its sway, dominates over all around it? We have lately had comparative statistic from Lith showing the all around it? We have lately had com-parative statistics from Italy, showing the proportion of murders, assaults with intent to kill, immoralities, commercial frauds, and the like. Under the first three heads England is comparatively innocent. But commercial frauds would thus seem to dominate. Mr. Herbert Spencer, in his "E-say on Commercial Morals," seems to confirm this charge. We are, however, plurging into the democratic period, and have of late become profusely and shamefully factious. But as yet faction does not dominate over our other vices or over our patriot-ism. We are told that under the crust of our national Christianity there lie unimaginable depths of immorality and unbelief; nevertheless it cannot be said that this or any of these, or all of them together, constitute our national vice. Let us therefore test this matter by

a series of questions.

First. Is there, then, any one dominant vice of our nation? To answer this let us ask: Is there any vice in the United Kingdom that slays at least 60,000, or, as Kingdom that slays at least 60,000, or, as others believe and affirm, 120,000, every eyear? Or that lays the seeds of a whole harvest of diseases of the most fatal kind, and renders all other lighter diseases more acute, and perhaps even fatal in the end? Or that causes at the least one third of all Or that causes at the teat one that of an the madness confined in our asylums? Or that prompts, directly or indirectly, seventy-five per cent of all cime? Or that produces an unseen or secret world of all kinds of moral evil, and of personal degradation which no police court ever knows and no human eyes can ever reach? Or that, in the midst of our immense and multiplying wealth, produces not poverty, which is honorable, but pauper ism which is a degradation to a civilized people? Or that ruins men of every class people? Or that ruins men of every class and condition of life, from the highest to the lowest, men of every degree of cul-ture and education, of every honorable profession, public officials, military and naval officers and men, railway and household servants; and, what is worse than all that ruins women of every class, from the most rude to the most refined? Or that most rude to the mest renned? Or that above all other evils is the most potent cause of destruction to the domestic life of all classes? Or that has already wrecked, and is continually wrecking, the homes of our agricultural and factory worknen? Or that has already been found to paralyze the productiveness of our industries in comparison with other countries expect. officially informed, renders our commercial seamen less trustworthy on board ship? Or that spreads these accumulating evils throughout the British empire, and is blighting our fairest colonies? Or that spreads the seamen less trustworthy on board ship? Or that spreads these accumulating evils throughout the British empire, and is blighting our fairest colonies? Or that spreads the United Kingdom.

From all this the Cardinal Archbishop argues that our interest colonies? has destroyed and is destroying indigen-ous races whersoever the British Empire is in contact with them, so that from the

Of what one vice, then, by which we are afflicted can all this be truly said? It is not the language of soberness to say that if such a vice there be, it is not one vice only, but the root of all vices? Gladstone has said in words which have become a proverb, that the intemperance of the United Kingdom is the source of more evils than war, petilence, and famine; and to this it must be added that the intemperance that reigns in our na tion does not visit us periodically, like war, but year ly year in permanent activity; that its navoc is not sporadic, but universal; that it's not intermittent, but continuous and incessant in its action. It is no theteric, therefore; nor exaggera-tion, nor fanaticism to affirm that intem persuce in intoxicating drink is a vice that stands head and shoulders above all the vices by which we are efflicted; and that, comparing the United Kingdom not only with the wine growing countries of the south, which are traditionally sober, but with the nations of the north, such Germany and Scandinavia, which are his torically hard drinkers, we are pre-emin-ent in this scandal and shame; and that intemperance in intoxicating drink may in sad and sober truth, be called our national vice.

In the second place. His Eminence asks: If all these manifold evils spring from intemperance in intexicating drink from what does this pre-eminence of intemperance in intexicating drink itself arise? Its prevalence at this moment and its extension year by year are traceable to two causes :

As a nation we were always mighty drinkers of ale, and the statutes at large have endless ineffectual enactments to repress the evil. We then began to be strong drinkers of wine, and both ale and wine flowed on in a deepening flood; but the mightiest evil which is now upon us had not as yet arisen. For the last three hundred years alcohol, which till then had been almost confined to scientific experiments and to certain trades, became not only a common drink, but an agent with which both ale and wine were medicated, giving to them new and intenser qualities of intoxication. The wines of Spain and Portugal are not only medicated for their transit, but for the Euglish taste. It is true, indeed, that our national tradition of intemperance is an inheritance of more than a thousand years, and the history of our national shame may be seen summed up in a book called The Discipline of Drink Evidence is given how Kings and Parliaments strove to restrain the evil by legislation, and how Bishops and Councils both made and enforced severe peniten tial canons against the intemperate. For the last three hundred years these canons have had no application; and the legislative enactments have resulted in a system of licensing laws of which it will not be too severe a sentence to say, that all their barriers have been overwhelmed and swept away in the swelling whetmed and swept away in the swelling flood of intoxicating drink. It is not to be denied that the vice of intemperance is an heirloom which cleaves to us like the spirit of Nessus. But these evils might perhaps have been brought by legislative and moral authority within some control were it not for two causes which have lifted it to its fatal pre-eminence. The first cause is the enormous capital of one hundred and thirty or one hundred and forty millions which is employed annu-ally in the supply and sale and distribu-tion of intoxicating drink and the other the complicity of Government in raising more than thirty millions of revenue from the same trade.

Having pointed out that, practically, the capital employed in the drink trade may be called a monopoly, held in the hands of about half a million of persons. in the prosperity of whose trade the facilities of drunkenness is inevitable, the Cardinal Archbishop goes on to observe that in spite of misleading police statistics which deal only with drunkenness coupled with contravention of the law, there is a steady increase, far exceeding the ratio of increase in the population, both in the places where intoxicating drink is sold and in the capital which is employed in the trade. Among all the trades in this country there is only one that always prospers. Every trade at this moment is depressed, but the drink trade is always increasing. On one side are arranging interests of this monopoly, the capital of which exceeds the capital employed in which exceeds the capital employed in on the other are welfare of the people of the United King dom, the sobriety of our race, the order and well being of homes, without which the commonwealth cannot long endure, for the politica' order rests upon the social and the social rests upon the domestic life of men. Passing on to the second cause of the evils under which we suffer, "the complicity of our Government in raising one third of its revenue from the trale in intoxicating drinks," His Eminence

writes:

It is the most prosperous trade, and therefore the most readily texable. The rich do not complain of it, and the intemperate pay no heed to price. It has also a virtuous aspect, which is nevertheless illusory, namely, that by raising the price of drink the facilities of intemperance are diminished. It is cost in that the most diminished. It is certain that the most ascetic Chancellor of the Exchequer go on resting in confidence on the tax on intoxicating drink. His interest in its prosperity is only second to the interest of the great monopoly. It has been found in India that the taxes on drink and the taxes on optum are the readiest means of relieving the resume and the natives. relieving the revenue, and the natives have in vain petitioned the Government to withdraw from this complicity, plead-ing that so long as it is the interest of Government to raise the revenue by such

It is precisely in our great industrial cities and centers that the vice of drunkenis in contact with them, so that from the ness is most rife; and itneeds little reflection of its garment there goes out, no the tion to foresee what would be the condi-

virtue of civilization and of Coristianity, but of degradation and of death?

There is not one point in the thirteen questions, continues the Cortinal Archibishop, which cannot be shown by manifold evidence to meet in one, and one only, of our many vices.

Tion of those centers, if, as some years ago, our great industries were to fail. When men and homes are suffering there is little reasoning. Hunger has no logic, but it has a burning thirst. The safety of the commercial world is being sacrificed to swell the profits of the drink trade. But the safety of the commercial world is being sacrificed to swell the profits of the drink trade. But the safety of the commonwealth is above both, and ought to interpose its mandate. Hitherto the capitalists of the drink trade and their friends, both political and inter ested, have swayed the elections, the House of Commons, and the Government. But in proportion as the suffrage has been But in proportion as the suffrage has been extended to the people, men who know the needs and desires of the people have been sent to Parliament. The people have lorg lost confidence in licensing authorities. Teey wish to protect themselves. The friends and advocates of the drink trade have posed as the friends of the needle. They have accounted drink trade have posed as the friends of the people. They have assumed to speak in the name of the people, and to plead their cause. We have been told that the people need and wish for public-houses. It is strange, then, that the most popular House of Commons should contain nearly three hundred members pledged to local option; and about half of them in favor of a direct local vote. It is surely intolerable that public houses should be put down in the midst of the homes of our workingmen without their consent. our workingmen without their consent.
It is they who suffer. It is they who pay
for the evils of drink. It is their homes
that are wrecked, their families and chil-

> Our national vice, he adds, will never be corrected from above. Governments, magistrates and police have labored, or seemed to labor, for these three hundred years to diminish or to control the spread of intemperance. They are too remote The coercive power of the police defeats itself, and among our upper classes there is a vast majority who, consciously or unconsciously, are persistently hindering those who strive to stem the have caused by drive. Our retired in the consciously is a consciously. by drink. Our national vice can only be cured by a spontaneous rational and oured by a spontaneous rational and moral movement, and the only adequate power for its correction must come not from above, but from below. It is in the people thems lees alone, who have been so long beset by multiplying facilities for intemperance, by the ubiquitous activity of the drink trade, by the almost irresis tible attraction of ginnal security is only tible attraction of gin-pa'aces—it is only in the spontaneous action of the people rising with their high moral sense in reaction sgainst the system which has so long made their homes desolate and their lives intolerable, that an adequate remedy can be found. It is impossible not to fore-see that the example of the colonies will react upon the mother country; and that before long the people of England will obtain from Parliament a local veto in the matter of public houses, as they already possess in the matter of educa-

Bishop Clut, O. M. I.

On September 4th, Bishop Clut, Bishop of Erindel and Coadjutor of Bishop Frraud, arrived at the residence of Archbishop Tache, at St. Boniface, Manitoba. Bishop Clut had travelled from Good Hope to St. Beniface, a distance of 3,000 miles, without resting on the way. Good Hope is the most distant mission of the Northwest, being beyond the Arctic Circle. It was here that Father Grollier, when on his death bed, craved the luxury of a potato, his only food being fish and dried cariboo. With such a regime, it is dried cariboo. With such a regime, it is easily understood how quickly even the most robust constitutions are ruined. For twenty-eight years Bishop Ciut has labored in these distant missions, and endured the greatest hardships. Hisstrong'h finally failed him, and last winter he was Seeing the shattered state of his health. the good missionaries urged him to take a few months' rest in a country where bread and potatoes are not unknown, as they are in Good Hope, and where he could rebuild his broken down constitution. It took Bishop Clut three months to travel the distance between Good Hope and St. Boniface. We are happy to say that this journey, though lorg and tiresome, has greatly benefited the venerable mis-

sionary, for his digestion has improved, and his limbs, which at times refused to support him, have gained in strength. Bishop Clut will remain in St. Bonirace some days to recover from the fatigue of his long journey, and will then proceed to Montreal. When but a few miles from Batoche, Bishop Clut met Bishop Grandin and his party, but, as time was limited, they could exchange but a few words -N. Y. Freeman's Journal.

Beginning of the Sisters of Charity.

In the year 1617 when St. Vincent de Paul was one day going up the pulpit at Chatillon, a lady who had come to hear him preach detained him a moment with the request to make mention in his sermon of a poor family living about half a league from Chatillon where there was much sickness and great need of help. St. Vin-cent was asked to recommend this family to the charity of the congregation. This he did with such effect that several of the people set out shortly after leaving the church to visit the poor family, and took with them bread, mest and other things for their relief. After vespers St. Vincent was the state of the cent went also to see them, and was sur prised to see so many people coming back. His practical eye at once perceived that the matter had been carried to excess. The people had received far more than they could use. Many of the provisions would be spoiled before they could be availed of, and the family for whose benefit these offerings were intended would be as bedly off as before. St. Vincent begen to think that organizations were needed He formed a parochial association, which he called the Confraternity of Charity and out of this little streamlet of go works at Coatillon the institution of the Sisters of Charity grew into being.

Horsford's Acid Phosphate

IN NERVOUS DEBILITY. Dr. S. E. S. SYLVESTER, Portland, Me., says: "I have used it in nervous deb lity with most satisfactory results."

DIOCESE OF ST. JOHN, N. B. St. Rose Church, Fairville.

DEDICATION - CONFIRMATION - ERECTION OF STATIONS OF THE CROSS. St. John Globe, Oct 13.

The prettily situated and commodious comman Catholic church at Fairville,—St. cose Church,—was dedicated last Wednesay by the Bishop of St. John, who wa y by the bishop of St. John, who was tended by Rev. Charles Collins, priest charge; Rev. J. McDevitt, of Siver dlls; Rev. Father Chatillon, of St. hu; Rev. Fathers Urben and Wynn, of Portland. His Lordship and clergy having attired in the vestry, formed in procession and came to the door of the church, where His Lordship the Bishop with head "We beseach thee, O Lord, that thou wouldst come to our assistance, and that

all our works may begin from Thee, and be completed through Thee. Through Jesus Christ our Lord. Amen." He then began the antiphon : "Thou shalt sprinkle me with hysop, O Lord, and I shall be cleansed; Thou shalt wash me and I shall be made whiter than

now."
The priests then, in alternate chant, rendered the psalm "Have mercy on me, O God, according

"Have mercy on me, O God, according to thy great mercy."

During the chanting of this pealm His Lordship and accompanying priests came out of the church by the main door, and turning to the right proceeded to make a circuit of the sacred edifice, the Bishop all the time sprinkling the walls, both above and below with holy water, while the antiphon. "Thou stalt sprinkle me with hyson. O Lord." was repeated. The Bishop dren that are ruined. Every motive of justice prescribes that they should be locally and personally consulted, and that they should be able by a free vote to speak for themselves, and to protect their own bysop, O Lord," was repeated. The Bishop and clergy having completed the circuit of the church, and having finished the antiphon, His Lordship, facing the church,

antipoon, His Lord-hip, facing the church, offered the following prayer:

"Let us pray: O Lord God whom the heavens and the earth cannot contain, yet who has deigned to remain in Thy temples where Thy holy name may be properly invoked, grant, we beseech Thee, that this church may through the intercession of the Blessed Virgin Mary and of St. Rose payder whose retenant is and St. Rose, under whose patronage it is, and of all Thy saints and by the infusion of Thy grace be kept pure and be preserved from all stain. Through Christ our Lord

His Lordship and clergy now entered the church, and as they walked up the aisle recited the litany of the saints in its ordinary form until they came to the

"That Thou shalt grant eternal rest to the faithful departed, we beseech Thee to hear us."

When His Lord-hip added : "That Thou shalt deign to purify and bless this church and altar raised to Thy honor and in the name of Thy holy Saint

Rose, we beseech Thee to hear us."
His Lordship then blessed the altar and the church, and the litany was proceeded with and finished, the following prayer being offered at its conclusion :
"Grant, O God, that through Thy mercy and the merits of Thy Saints, whose intercession we ask, we may receive Thy elemency. Through Christ our Lord.

Approaching the altar, His Lordship

"Incline unto my aid, O God." To which the clergy replied:
"O Lord make haste to help me.
Glory be to the Father, etc., etc."

His Lordship then prayed:
"O all powerful and merciful God wh wilt grant to Try priests ordained of Thee anything that is worthily and properly asked for, we beseech Thee that in Thy goodness and clemency Thou wilt ble

hose things which are now about to be The following psalm was next recited:
"In my trouble I cried to the Lord; and

He heard me " His Lordship egain sprinkled the church water, beginning at the Gospel side of the altar and repeating the anti-phon. "Thou shalt sprinkle me with hysop," etc. Then, returning to the altar, he offered this prayer:

"O God who hast sanctified this place in Thy name pour forth Thy grace upon this house of prayer, that to all herein invoking Thy name the assistance of thy mercy felt. Through Jesus Christ our Amen.

This completed the ceremony. The doors were then thrown open and the public admitted.

was then celebrated, Father Urben offici ating. The choir sang excellently. At the conclusion of Mass, His Lordship addressed the large congregation present. Having referred to the importance of the ceremony just performed, and to the sacrifices under the old law, which were a shadow of those under the new law, His Lordship proceeded to speak of the holy sacrifice of the Mass, of the blessings it bestows and the benefits it confers. He referred to the universality of the church—at every moment of the day the sacrifice of the mass is offered in some portion of the world—testifying to the infinite love and mercy of God. He impressed upon his hearers the necessity of loving and rever-encing the house of God, and of frequently partaking of the secraments, and in conclusion he addressed himself to the children who were about to receive the sacrament of confirmation, and spoke to them of the meaning, importance and

benefit of the ceremony.

His Lordship then administered the sacrament of confirmation to a very large number of young persons and a few adults, and at the conclusion again ad-dressed a few words of advice to them. His Lordship next blessed and erected the Stations of the Cross, after which the

congregation dispersed.

The Church of St. Rose was built a few years sgo by the Very Rev. Thos. Connolly, V. G., when Fairville was part of nolly, V. G., when Fairvine was portable Carleton parish. It seats about five hun-

RLECTION OF OFFICERS. The Irish Literary and Benevolent Society elected officers Wednesday even-Society elected officers Wednesday evening as follows: F. McCafferty, president; Michael Daniel Patton, first vice-president; Michael Gallagher, second vice-president; John J. Biddington, recording secretary; Robert Coleman, tinancial secretary; Daniel J. O'Neill, treasurer; M. J. McCallough, Elward Hayes, jc., Edward Lantalum, trustees; Felix McGirr, bibrarian; M Boyle, deputy librarian; John Lepihan, sergeant

at-arms. The society has a large mem-bership and a well fieled treasury.

At the regular quarterly meeting of St. Rose T. A and L. Society, Fairville, held in their hall, Oct. 4th, the following were elected offi ers for the ensuing year: Patrick Murphy, P. esident; Jas. McCarron, Vice-President; Daniel Gaffney, Recording Secretary; James J. Tole, Fig. Sec; Edward Monahan, Corresponding Sec; William Evas, Treas,; Denis McCarthy, Sergeant atarms. Rev. Chas. Collins is spiritual director. St. Rose is in a flourishing condition, having ninety members on the roll.

FATHER FAURE'S DEATH.

Buffalo Union and Times, Oct 14. While the deleful dirge of the Dies Ire was being chauted over the remains of the late Father Borns, in the cathedral last Wednesday moraing, Father Sorg, with moistened eye and faltering voice, spread additional gloom among the assembled priests by the announcement of Rev. Dr.

Faure's death.
Only a short month had passed since
Father Faure's return from a long restful
vacation on the Pacific slope; and the
ruddy glow of health upon his cheek gave
promise of length of days. Litthe of limb,
strong of frame, and in the full flush of vigorous years—he was only thirty-seven—he was surely the last among his brethren upon whom the suspicion of so early a death could rest. When, therefore, it was announced on that funereal morning, that another priest of the diocese had for ever laid down the burden of his earthly labors, and that that priest was Father Faure, no wonder that those who had known and loved him should have received the melancholy tidings with startled surprise and profound sorrow.

startled surprise and profeund sorrow.

Remy John Anthony Faure was born at Montbrand, Canton d'Aspres, Department Hautes Alpes, France, June 17th, 1849 His early beylood was passed in Louis Napoleon's glittering reign, which, for upwards of twenty years, wove the wood of his country's story into the checkered web of glory, tears and humiliation. After some preparatory studies iation. After some preparatory studies in his own sunny land, young Foure, at the sge of sixteen, embarked for Canada with ms uncle, the Rev. Eusebe Faure, — now the venerable pastor of Masham Mills, diocese of O.tawa, -with the view of dedicating his life to the altar amid the unfelled forests and boundless prairies of the New World. He at once became a pupil of the Oblate Fathers, at their college in Ottawa, when, at the close of his classical and philosophical studies, he entered the celebrated Laval University, where he passed through the prescribed curriculum with distinction, and won with

applause the divinity degree.

Rev. Dr. Faure was ordained priest Nov. 30th, 1871, 1y the Rt. Rev. Bishop Guigues of Ottawa. His first charge was at Almonte, where he labored fruitfully for upwards of three years. He went thence to Pembroke. Here Father Faure province for eight verye and continued for eight very eight verye and continued for eight very remained for eight years, and so thoroughly did he equip that mission with manifold requirements, that his church was selected as the cathedral and his house

was selected as the cathedral and his house as the bishop's residence of the new set.

On the 4th of November, 18°2, Father Faure came to Buffalo to a sume pestoral charge of St. Peter's (French) church, this city. By his zealous devotion to duty and the kindliness of his sunny nature, the departed priest had entirely enthroned himself in the affections of his flock; while his cental disposition and well rounded his genial disposition and well rounded character endeared him at once to the

priests of the diocese.

There was little of the traditional Frenchman in Father Faure's mental complexion. Imminently cool and prac-tical, he was ruled more by reason than imegination; wherefore in public speech conviction through argument, rather than persuasion by appeals to the passions came within the scope of his powers. O fervid, yet unostentatious piety, he was in utter disdain the glare and glamour of mere pompous display; and while cour-teous to strangers, his genial companion

ship ever gave special zest to the pleasures of his assembled friends. The large number of his late brother priests that chanted the office for the dead round his coffined dust; and the crowded church that sobbed forth its sorrow, bore church that sobbed forth its sorrow, bore elequent testimony to the high regard in which good Father Faure was held by both priests and people. However, to this evidence of esteem were added some sff-c'ionate words of the Bishop, who, before pranouncing the final absolution, supplemented the elequent discourse in French by Father Guillard, with a merited tribute to the priestly worth and genleman'y character of the departed.

At the close of the obsequies, the remains were followed to the grave at Pine Hill cemetery by a sorrowing molitude.

Hill cemetery by a sorrowing mobitude where they shall sleep in peace awaiting blessed resurrection. Father Faure leaves a father,

brother and sister (a religious) in France who will unite their prayers to those of his venerable priest uncle in Canada, for the repose of his soul.

An elastic step, buoyant spirits, and clear complexion, are the results of pure blood. The possessor of healthy blood erjoys a clearness of perception impossible when the blood is heavy with impurities. Take Ayer's Sarsaparilla, the best ood purifier and vitalizer.

A Speedy Cure

As a speedy cure for Dysentery, Cholera Morbus, Diarrhou, Colic, Cramps, Sick Stomach, Canker of the Stomach and Bowels, and all forms of Summer Complaints, there is no remedy more reliable than Dr. Fowler's Extract of Wild Straw berry. D. alers who sell it, and those who buy it are on mutual grounds in confie of its merits.

Mrs. O'Hearn, River Street, Toronto, uses Dr. Thomas' Eclectric Oil for her cows for Cracked and Sore Teats; she thinks there is nothing like it. She also used it when her horses had the Epiz potis

with the very best results. Amos Hudgin, Toronto, writes: 'I have been a sufferer from Dyspers's for the past six years. All the remedies I tried proved useless, until Northrop Lyman's Vegetable Discovery and Dyspersia Care as the property and Dyspersia.

BLASPHEMY ARRAIGNED.

Catholic Review.

Catholic Review.

We had recently the privilege of hearing a venerable missionary, in a remote country town, deliver a very telling and emphatic discourse to the congregation. The main subject of the discourse was the sin and the crime against God of blaphemy. The congregation was composed of the farming class, and laborers and artisans of various kinds, with their wives and children, and a small sprinkling of summer visitors. The people, as is customary in such villages, had trudged afoot or driven in from near and far, the homes of many being miles and miles away. or driven in from near and far, the homes of many being miles and miles away. The morning was a wet one, yet was the church comtortably filled. The Mass began at ten o'clock, and it was a most edifying sight to see nearly the entire body of the congregation move up to the altar rails and receive Holy Communion. The occasion appeared to be the close of a mission.

mission. Towards the end of the Mass, the priest made his address. It was plain, in ther of-fact, but most earnest and impressive, both from the matter and the manner of both from the matter and the manner of the aged missionary, a tall, white haired, noble-looking man. He warned his heavers against the terrible danger of going back to their sins and evil ways, now that their souls had been washed, whitened, and made clean in the precious blood of their Redeemer. To relapse after so great a grace, and after their complete recon-ciliation with their God, was to fall far lower than they were before. But now was the trying time. The man who was already in the habit of sin was comparatively speaking, let alone by the devil. He was doing the devil's work without any special labor or solicitation on the devil's part. But when the devil was driven out of a soul by the soul's reconcitation with God, the evil spirit went away befiled, hungry, and raging for repossession. He wandered away into the waste places, but could not rest for his loss. So, coming back again, he brought with him seven other devils to assail that

soul, and if they succeeded in entering in, the condition of the soul was infinitely worse than if the person hal not come to confession at all. As was said by the Word of God, by our Lord Himself, such a man went back like a dog to his vomit, and for such he abandoned and rejected God to cleave to and be possessed by Satan,

So, the preacher impressed on the conso, the preacher impressed on the con-gregation, unless they really resolved on abandoning their evil ways and habits their confession and Communion, the great sacrament which they had just received, he trusted with all proper dispositions, would be of no avail to them, in fact would be but a mockery of God. He went on to illustrate and make special reference to the miserable and degrading vice of blasphemy which is so prevalent to day and which is so grave and constant an offense against the Most High.

Yet thousands seemed to consider it no sin at all and, perhaps, many never thought even of confessing it Parents were in the habit of blaspheming in the most shocking manner, using the most awful and abominable oaths, curses and indecent expressions before their children. And what was the ratural and necessary consequence? The children, from their infancy, upwards were steeped and schooled in this filthy vice by those whom schooled in this filthy vice by those whom God gave them as parents, and whose special duty and mission it was to guard them from evil and bring them up in the knowledge, love and fear of God, and in reverence for His Holy Name, for the Blessed Mother, for the saints and all succed persons and things. Thus were the children abandoned by their own parents from the beginning to the influence of the Evil One aid reared in contempt for all that was reverent and holy?

"I have often been informed by experienced missionaries," said the preacher, "that this vice of blasphemy is peculiarly prevalent among these small towns the banks of the Hudson. Why it is I do not know, but such is the fact. It only needs one with his ears open to past through these cities and from one to another hear a constant chorus of blasphemy going up sgainst the throne and the Person of God. What must be the spicitual condition of the people who find delight in such discourse? One is led to imagine that the condition of the people of Sodom and Gomorrah, on whom an offended heaven rained down a destroying fire under the Old Law, cannot have been much worse. And for us there can be no such appeal as the dying Saviour on the Cross made for the Jews-Father, forgive them They know not what they do.'
There is no such excuse for us, for we

There is no such excuss for us, for we know perfectly well what we are doing, and do it eagerly and wittully."

These p ints of the discourse we give as worthy of grave attention far outside the limits of the missionary's hearers. A careful study of them and a taking to heart of the lessons which they convey would benefit others, too, than the Catholics who may be lamountably addicted to would benefit others, too, than the Canonilis who may be lamentably addicted to this vice, which is at once as unmanly as it is ungodly, and despicable and profites from whatever point of view. Nor is the line of sinners in this regard by any means confined to the Hudson and i's towns. The line unhappily may be said to circle the world with a cordon of blasphemy. The Catholic Review has ere now dwelt upon the ediousness of blasphemy and that kindred vice so prevalent in what is erroneously called 'men's society," the telling of filthy stories, where each one strives to outvie the other in the invention and detailing of matters unworthy the hearing and revolting to every sense of decency. We beast of our age as bing especially intellectual as d re-filled, if not moral. There is left much tor us to learn in the use and abuse of language. There is no refinement in using our intelligence and tongue in befouling God's air or da kening it with

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