

WORLDLINESS.

Cardinal Manning commenting on the text, "Love not the world, nor the things which are in the world" says: "Let no one say that the world here means only the ancient world, idolatrous and corrupt, which has passed away and exists no longer. The world is made with-out God, and it will never pass away till the end of all things. The old world worshipped many gods; then it worshipped no god now. The god of this world is Satan or itself. There are three spirits which reign over men: the spirit of God, the spirit of Satan, the spirit of man. 'Whosoever are led by the spirit of God are the sons of God,' 'Whosoever are led by the spirit of Satan are the slaves of Satan. Whosoever are led by the spirit of man are the world of these latter day.' The regenerate who fall away from their baptismal grace, fall again under their own human spirit, and in some measure under the spirit of Satan. Visibly they are in the kingdom of God; invisibly they live by the spirit of the world; they are dead to God and alive to the world. In body they are in the Church, as St. Augustine says, but in heart they are out of it. God only knows who they are; we can only fear and pray for them. They have many spots of worldliness upon them by which they may be known. We are not speaking of open and declared transgressors of the law. Let us leave aside the darker and grosser sins by which men destroy themselves, and take only the dim worldliness. What is it? A love of honors, titles, high friendships, precedence, undeserved popularity, pretension without merit, assumed superiority over others, and the like, or a love of pleasure, amusements without moral rest or restraint, indulgence of food and drink and ease, full enjoyment of all lawful things, often passing into immoderation; a selfish forgetfulness of what is due to others, as if we were on another level with special privileges and a larger liberty; a love of society without moral discipline; the character of persons, houses, amusements; conformity to the three axioms of society—to think as the majority think; to do as the majority do; to follow the fashions of the majority in hours, amusements, expenditure, dress, language, reading, in expending or condensing; that is, to take as rules of life public opinion, custom, and conformity to 'the consciousness of the eyes, and the pride of life, which is not of the Father, but of the world.' No one is safe from this subtle atmosphere; no place is a shelter from it. The sanctuary may be tainted by it; all homes are open to it; we are enveloped by it on every side. The only shelter from it is in our own heart; the only safety, under God, is in being dead to the world and to its spirit. Sometimes we are told that we ought to mix freely in the world, that the world may be saved. How many with this high aim have simply lost themselves. It is not by conformity to the world that we shall convert the world. It is only by a humble but inflexible antagonism of thought, word and deed to the human spirit which reigns in the world that we shall escape its power of assimilation, and perhaps win back some who are entangled in it to the liberty of a higher life. Do not fear therefore to be thought over strict; do not fear to be reproached as extreme; do not fear to be in a minority, never compromising principles, or forsaking a duty, cost what it may of the world's favor. But be as unchangeable in humility, modesty, and charity as you are in firmness. Fortitude is a gift of the Holy Ghost; so also is charity. Separated, they may be rudeness and harshness; united they are irresistible. But if we cannot serve the world, nor shield ourselves from its assimilation, except by a firm but unpretending antagonism, it is certain that we cannot be truly worldly without mortification of self. Without mortification of self we should soon be conformed to the world. There can be no real mortification of self with-out the love of God and our neighbor. When the love of God reigns in the heart, the love of souls springs up and re-igns everywhere. Take no lower or lesser test of your spiritual state. Do I love my neighbor? If not, I cannot love God. What have I ever done, what am I doing now, for the love of my neighbor? Have I given him food or clothing? Have I prayed, or denied myself, for his salvation?

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PENNIES FOR THE PLATE.

"One can never go to church but he is bothered about money." This is the sort of thing you hear a thousand times over in the course of the year. It is always said petulantly, and the speakers are commonly people so well dressed, and well fed, and comfortable-looking, that you conclude they do not suffer much by what they are bothered about. There is nothing very much to be wondered at in this. There is no nobler specimen of humankind than the hard-working Catholic priest, whose whole life is a career of self-sacrifice. All the joys and pleasures that attach us to life he foregoes. Lonely, save for the consolations God bestows, he gives himself with all the earnestness of his heart and all his strength of mind and body to the service of the Church; nor does he look for wealth, or family preferment, or any reward save that which is not of this world. And how does he serve the Church? By laboring all his life through to make us better men and women. In our hearts and minds he finds the field for his efforts. We realize the fruits of his culture, and our children realize them, and the laborer is not forgotten. A consciousness of duty done and sometimes the consolation which abides in some, he has the gratitude of some, he has the respect of others, and for whom, were they to arise, he would lay down everything, even his life. Every one of us knows that this is the simple truth. Now, a parish is a bit of machinery that requires a lot of lubricating. The church, the schools, the poor, the sick, and even the priest's baker are wheels and shafts whose bearings cannot be kept from squeaking unless the monetary oil can be used. If a man works for us, we must supply him with materials. When a priest is directing a parish, he is running our machine. Surely, then, we are bound to supply him means to prevent it breaking down. To this end he needs the oil of our goodwill and sympathy; but he also requires the lubricating power which lies in dollars and cents. These it is nothing short of our duty to extend to him. When the parish priest asks money, it is not for his behalf, but to promote our interests. That is a very pitiable individual which wars against its own welfare by resenting such an appeal. But it is a very common character. It can be met waiting near the church door any Sunday after Mass, when a collection has been asked—self-satisfied, plump, generally with an ample quantity of curls and collar, or gorgeously cloaked and shined, and full of eloquence touching "how it is always the money question." Such are just the people who rarely drop anything but pennies into the plate, but if occasionally they give a dollar or so towards a special work, they do so with as much flourish as if it were at least ten or twenty. They are indeed the mean critics.

Then, let us all give with a good heart towards our church, according to each one's means, be they large or small, in this respect the Church is free. We are free to give, so that all are free to exercise their own judgment in the matter.—The Lamp.

THE OUNCE OF PREVENTION.

Under the above heading the New York World of Feb. 10th, contains an editorial, of which the following are a few extracts: "Physicians and professional men of all ages agree that if people would take a little of the pains to prevent disease that they do to have it cured that the civilized world would be much less a vast hospital than it is now. \* \* \* \* \* The idea of a regular and stated physical examination, even of persons who are apparently well, is an excellent one. The approaches of pulmonary complaints, kidney troubles, and many of the other ills that flesh is heir to are so insidious as not to be apparent to their victims. \* \* \* \* \* In nothing is it truer than in disease that 'an ounce of prevention is worth a pound of cure.' There is a great deal of wisdom in what the World remarks. Individuals, as a rule, do not give their physical welfare attention, and it is only when alarmed by the presence of disease itself—the consciousness of falling strength—that is given to such matters. Much has been said and written in recent years concerning the extreme and oftentimes fatal danger which results from delay in the treatment of kidney diseases. Physicians admit that they cannot control advanced disease in those organs, and it is doubtful whether they can control it in any stage without the assistance of Warner's Safe Cure, which is established as the only known means which will really prevent and cure this class of disease. Besides, it has been definitely ascertained that kidney disease is the real cause of ill health in most cases where consumption, heart, brain or nervous disorders are supposed to exist, and in consequence of such belief many fatal mistakes have been committed by our best physicians in treating such disorders, which are but the symptoms of the disease, whilst they have allowed the real disease—disease of the kidneys, to escape their notice until too late. There is no safer or surer way by which health can be preserved and disease averted than the occasional use of Warner's Safe Cure, which will benefit the 'organs of life,'—the kidneys, even if they are in a normally healthy state; while the good that will result in case disease is threatened, or is already present, cannot be over-estimated.

Is it any wonder that Dr. Pierce's Golden Medical Discovery outsells all other blood and liver medicine, since it possesses such superior curative properties as to warrant its manufacturers in supplying it to the people (as they are doing, through druggists) under conditions such as no other medicine is sold under, viz., that it must either benefit or cure the patient, or the money paid for it will be promptly returned. It cures all diseases arising from deranged liver, or from impure blood, as biliousness, 'liver complaint,' all skin and scap diseases, salt-rheum, tetter, scrofulous sores and swellings, liver-sores, hip-joint disease and kindred ailments. \$500 Reward for an incurable case of chronic Nasal Catarrh offered by the manufacturers of Dr. Sage's Catarrh Remedy, 50 cents, by druggists.

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THE NEW PLANTATION SCHEME IN IRELAND.

Some time since it was stated that the effort is being made to bring about a "new plantation" in the counties of Louth and Meath. This was to be effected by evicting the rack rented Catholic tenants and putting into their holdings Protestants from the North. That the effort is being made is a proved fact, though it by no means follows that it will be successful. An advertisement was inserted in certain obscure papers of the North of Ireland by Messrs. Dudgeon and Emerson, Land Agents of Dublin, and Hunt W. Chamberlain of Stewartstown, addressed to "Protestant tenant farmers and their sons," and stating that in the counties named there are several vacant farms in close proximity to the important seaport and market town of Drogheda which will be let on terms especially advantageous to suitable tenants. The advertisement suggestively states that "none but Protestants need apply." The property referred to in this peculiar advertisement is in the estates of Count Massarene, and the scheme of crowding off the Catholic tenantry, and the substitution of Protestants in their places is regarded with great favor by Mr. T. W. Russell, M. P. for Tyrone, who has received some subscriptions of £1,000 each from several wealthy Englishmen to help it. The tactics of Oliver Cromwell can be made to succeed in the Irish problem will be satisfactorily solved; but though the Conservative Government would, undoubtedly, be very glad to see such a scheme carried out, the experience of the past proves that it will be futile. Mr. Balfour may have the wish to be the Cromwell of the 19th century, but he is too far behind Cromwell in ability to carry out such a programme. Times have changed since Cromwell's days, and the people are in a position to make a more successful stand for their rights as men than they were in the middle of the 17th century.

But in the present case the principal danger is not that the tenantry will stand for their rights by lawful means. There have been attempts at this kind of plantations before now—and all have ended disastrously. Men may act peacefully as long as they have hope, and the rights of tenants of Lord Massarene are still in hope. That new laws will recognize their rights to the soil. But when hope is gone, desperation ensues. They cease to be peaceable and law-abiding. It is much to be regretted, but it is the teaching of experience that this is the case. Outrages and crimes have invariably followed settlements which have been made in the style of the past. It is proposed to make this new settlement—and the results has always been the same, total failure. It is said that thirteen new tenants have accepted the offers of Messrs. Dudgeon and Emerson, but to say nothing of the arrogance and brutality of the arrangement, it can scarcely be expected that it will succeed any better than similar experiments in the past. It is to be hoped for the peace of the country that the many of the North will not lend themselves to the carrying out of this proposal so unjust to those who have been already barbarously treated, and so dangerous on account of its exciting to vindictive courses the tenants whose rights have been already contemptuously disregarded. We disapprove of agrarian outrages, but as long as men have human nature, when they are outraged they will retaliate with outrages of the worst kind, not stopping short even of murder, when retaliation is their only object.

THE CHRISTIAN HOME. THE ORNAMENTS WHICH USED TO MAKE IT RESEMBLE HEAVEN. There is a striking contrast between the interior decorations of the Christian home at the present day, says the Ave Maria, and those which marked such abodes in the ages of faith. It was especially by the means of statues, paintings, and the various objects of household furniture, that our forefathers gave expression to the sentiments of faith and piety with which they were animated. The principal room of the house contained a kind of little chapel, with its simple altar surrounded by devout pictures or statues, and there the family would assemble for morning and evening prayers. Through other rooms statues or pictures of devout men were everywhere to be seen, while gold or silver crucifixes, Agnus Dei, richly adorned reliquaries, and the like, were the chief ornaments worn by the pious members of the Christian family. At the present day as a general thing all this is changed. If, at most, a crucifix or a statue is placed in an apartment which is used for prayer, there is nothing else to distinguish the pious family from the secular. With our modern abodes—even of professing Christians—one may see profane statues and paintings the subject of which often times is of such a nature as to cause children to ask questions that parents dare not answer. If our modern artist or dealer in works of art is asked why no Christian subject is found in studio or store, the answer is that such works have been made and kept but it has been found very difficult to dispose of them. There are indeed unmistakable signs of a tendency on the part of the spirit of the age to return to paganism in art, and a serious obligation is thereby imposed on true Christians to strive, both by word or example, to counteract that tendency. Let them realize how effectually they can, by the decorations of their home, foster and increase that faith and piety by which they may best serve their own interests and the religion they profess. For it is well known that the "room filled with religious pictures excites good thoughts"; the representations of the mysteries of religion and the lives of the saints, the statues of our Lord, His Blessed Mother, and the heroes of the Christian faith, must serve to remind both old and young of obligations they have assumed, and incite them to be constant and faithful in following the path which leads to the attainment of their destiny.

Good For All. DEAR SIR—I can recommend Hagar's Yellow Oil as a sure cure for rheumatism, from which disease I suffered for some time, but was cured with two bottles. It is the best thing I can get for man or horse. J. Mustard, Strathavon, Ont.

HOSPITAL REMEDIES.

To meet a demand for a line of reliable remedies of unquestionable merit, the Hospital Remedy Company, organized in Vienna, Austria, has secured over the world, and to obtain the prescriptions, elaborate and precise on the market, the most reliable and most effective medicines in use and endorsed by such eminent medical authorities as a bold and brilliant piece of enterprise, and worthy of the success which has attended it. The Hospital Remedy Company, each abundantly claiming to cure every ill from one bottle. The public will turn with relief from such brilliant and successful achievements, and patroules, not a remedy, but a list of remedies, each of which is a specific for a single disease, and has the commendation of having been originated (not by the old-fashioned medical quackery, but by educated gentlemen, who are physicians and specialists of the highest standing in Europe, and whose patents have to pay from \$25 to \$50 to command their services. This is the greatest departure known to modern medicine. The specific, which is sold at one dollar each, are in number, and cover the following: No. 1. Diseases of the Liver, Gall, Bile, and Bladder, such as Cholera, Typhoid, and Typhus, and all the diseases of the digestive tract. No. 2. Diseases of the Lungs, Coughs, Colds, Bronchitis, and Consumption. No. 3. Diseases of the Kidneys, such as Gravel, Gout, and Catarrh. No. 4. Diseases of the Urinary System, such as Gonorrhoea, Stricture, and Hematuria. No. 5. Diseases of the Blood, such as Scrofula, Syphilis, and Eczema. No. 6. Diseases of the Skin, such as Psoriasis, Eczema, and Ringworm. No. 7. Diseases of the Nervous System, such as Hysteria, Epilepsy, and Migraine. No. 8. Diseases of the Heart, such as Angina Pectoris, and Dropsy. No. 9. Diseases of the Brain, such as Insanity, and Dementia. No. 10. Diseases of the Senses, such as Deafness, and Blindness. No. 11. Diseases of the Women, such as Leucorrhoea, and Menstrual Disorders. No. 12. Diseases of the Children, such as Cholera Infantum, and Diarrhoea. No. 13. Diseases of the Old, such as Rheumatism, and Paralysis. No. 14. Diseases of the Young, such as Measles, and Whooping Cough. No. 15. Diseases of the General System, such as Biliousness, and Indigestion. No. 16. Diseases of the Circulatory System, such as Dropsy, and Anemia. No. 17. Diseases of the Respiratory System, such as Asthma, and Emphysema. No. 18. Diseases of the Excretory System, such as Constipation, and Hemorrhoids. No. 19. Diseases of the Reproductive System, such as Gonorrhoea, and Syphilis. No. 20. Diseases of the Immune System, such as Scrofula, and Syphilis. The Hospital Remedy Company, 383, West King St., Toronto, Canada.

Of Great Service. "I have used Hagar's Yellow Oil for cuts and scalds on horses' shoulders, and they get better at once. I have also used it for sprains, burns, cuts and crump among my children, and can recommend it highly as of great value." W. Service, Mingo, Man.

Joseph H. Bloomer, of Virgil, N. Y., writes: Dr. Thomas' Electric Oil cured a badly swollen neck and sore throat on my son in forty-eight hours; one application also removed the pain from a sore toe; my wife's foot was also much inflamed—so much so that she could not walk about the house; she applied the Oil, and in twenty-four hours was entirely cured."

Faithfully Recommended. In the Spring of 1886, I had inflammation of the lungs, which left my lungs weak. I had a very bad cough, and resolved to try Hagar's Pectoral Balm. It did me more good than any other medicine I have ever taken, and I can faithfully recommend it." Miss Mary Kay, Virginia, Ont.

Hard and soft corns cannot withstand Hagar's Corn Cure; it is effectual every time. Get a bottle at once and be happy. Policemen Suffer From rheumatism, dyspepsia, biliousness, kidney complaint and many other ills, in exactly the same manner as ordinary mortals, and Burdock Blood Bitters cures them quickly and permanently just as it always does in every case, from whatever cause arising.

KENDALL'S SPAVIN CURE. THE MOST SUCCESSFUL REMEDY EVER DISCOVERED, AS IT IS CERTAIN IN ITS EFFECTS AND DOES NOT INJURE THE SYSTEM. OFFICE OF CHARLES A. SYDNER, BREEDER OF CLEVELAND BAY AND TRIPLE BREED HORSES, ELMWOOD, ILL., NOV. 23, 1888. DR. B. J. KENDALL CO. Dear Sir: I have always purchased your Kendall's Spavin Cure for the half dozen bottles. I am a satisfied customer, and I think it one of the best remedies on earth. I have used it in my stables for many years. Yours truly, CHAS. A. SYDNER.

KENDALL'S SPAVIN CURE. DEAR SIR: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for my horse, and I have found it a sure cure. I cordially recommend it to all horsemen. Yours truly, MANAGER TROY LEAHY, STABLES, BROOKLYN, N. Y., November 3, 1888.

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NOTICE.

Weights and Measures. TRADESMEN, Manufacturers and owners of Weights, Measures and Weighing Machines, are especially requested to read carefully the following instructions and act accordingly. 1. The Weights and Measures Act provides for a regular biennial inspection of all Weights and Measures used for trade purposes, as well as for irregular inspections of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy penalty on any trader or other person who willfully obstructs or impedes an Inspector or Assistant Inspector in the performance of his duty under said Act, or who refuses to produce the whole of his Weights and Measures for inspection when called upon to do so by an Inspecting Officer. 2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying money to Inspectors or Assistant Inspectors of Weights and Measures, for verification fees, is entitled to and is specially requested to demand from the officer who makes the inspection, an official certificate, printed on the words 'Original for the Tradesman' printed at the head thereof, properly filled out and stamped, and also at the same time to carefully ascertain whether or not the stamps attached to such certificate represent exactly in value the amount of cash paid. Traders are requested to bear in mind that certificates of verification are of no value whatever unless stamped covering the full amount of fees charged are attached. 3. Owners or holders of these official certificates are especially requested to keep them carefully for two years, and in order to secure their safe keeping it will be advisable to place them in a strong iron box or in the manner in which ordinary license certificates are done: for it must be distinctly understood that all traders who are unable to produce their properly stamped certificates, when asked to do so by an Inspector or Assistant Inspector, in a probability, have to pay over again their verification fees. E. MALL, Commissioner. Department of Inland Revenue, Ottawa, April 15th, 1888.

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