Forearmed

Dyspepsia,

London Universe, Dec 4.

On Mouday evening a lecture entitled "Irish Protestants and Home Rule" was delivered by Mr. J. E. Redmond, M. P., in the Round Room Rotunda, in aid of the County Dublin National Registration Association. The attendance was very large. On the platform were a number of gentlemen whose names are known and honoured throughout the country, and the room and galleries were crowded to their fullest capacity. The Right Homeha Lord Mayor, M.P., presided.

Among those present were: The High Sheriff, M. P., Alderman O'Connor, M. P., Meesra, H. J. Gill, M. P., Daniel Crilly, M. P., John Dessy, M. P., Daniel Crilly, M. P., John Prikerton, M. P., Patrick O'Brien, M. P., W. H. K. Redmond, M. P., Fatrick O'Brien, M. P., and W. M. Murphy, M. P.

Mes Law Enward Redword, M. P. Met Law Enward Redword,

MR. JOHN EDWARD REDMOND, M. P., MR. JOHN EDWARD REDMOND, M. P., who was very warmly cheered, then came forward and delivered his lecture. He said. My Lord Mayor, ladies and gentlemen,—In choosing a subject for my lecture to night, I have been guided by a consideration which ought, I think, he present to the mind of every one who properly appreciates the position in which the National cause is placed at this moment. That cause which in the time of our fathers appeared a losing one, associated That cause which in the time of our fathers appeared a losing one, associated with memories of allocat unbroken disaster and defeat, has suddenly experienced that turn of fortune which is ever in store for a cause founded upon truth. We have seen the cause of Irish liberty advanced in our day to the very threshold of victory. We have seen our friends multiplying and one enemies disappearing. wanced in our day to the very threshold of victory. We have seen our friends multiplying and our enemies disappearing; at last the heart of the civilized world has been touched by the spectacle of Ireland's construcy and devotion, and minds and ears that were long closed by pr. j. idiced ignorance against the demands of ireland are now open to the voice of reason. Up to the present it has been a blind struggle of might against right. Force and not reason has been the guiding principle in the government of our country, but to day reason has been the guiding principle in the government of our country, but to day England, if she has not conceded our de-mind, has at any rate laid aside the sword, and consented to listen to argument. When once to a cause, founded upon right, the test of argument is thus applied, THE TRIUNFR OF JUSTICE IS ASSURED. The last elections in Great Britain disclosed Wales and Scotland in agreement with Ireland, and disclosed England not hostile, but perplexed, hesitating, and doubtful. She was willing to listen and to learn, but she knew not whom to trust to learn, but she knew not whom to trust or whose story to believe. Her doubts and perplexities alone stand between us and the final triumph of our cause to day. The charge made against the mass of the Irish people of religious intolerance is perhaps the most insulting accusation which could be hurled against a nation struggling to be free, and if proved, would go far, indeed, to justify the refusal of free institutions to a people who them selves had not conceived the fundamental ideas of freedom. Such a charge against any nation at this time of the nineteenth century to ordinary persons would seem any nation at this time of the nineteenth century to ordinary persons would seem a little exaggerated; but coming from the people of England against the people of Ireland, such a charge would seem to any one who knows the facts, and has read the pages of history, little short of absurd and ridiculous. Still this accusation was freely made against our people during the last elections. The English people were told by statesmen, who well knew the contrary to be the truth, that it would not be safe to give Home Rule to Ireland, because Ireland was made up, not of one nation, but of two, and that

THE PROTESTANT IRISH NATION BEING IN

THE PROTESTANT IRISH NATION BEING IN THE MINORITY WOULD SUFFER persecution and injustice at the hands of a National Parliament in Dublin containing a majority of Catholics. Absurd as this accusation is, there is reason to believe that it had considerable weight with many Englishmen, and it undoubtedly constitutes one of the difficulties which still stand in the way of a concession of self-government to Ireland. It consequently becomes our duty to expose i's fallacy, to show its inherent impossibility, and to appeal to the pages of history in support of our argument. I propose shortly to prove—first, that there are no two nations in Ireland to duy, and, secondly, that all the history of the past disposes of the assertion that Catholic Irishmen ever were guilty of religious persecution, and all the experience of the present shows them to be incapable either of intolerance or bigo

history. At one time it could truly be said that there were two nations in Ire-land, if indeed the native Catholic masses At one time it could truly be could be said to exist at all after the viola tion of the Treaty of L'merick and the departure of Sarsfield and the Irish soldiery to France; and if the narrow, self seeking, and intolerant Protestant faction which mercealied. seeking, and intolerant Protestant faction which monopolized all power and privilege, deserved to be dignified by the name of a natior. From 1691, for nearly one hundred years, the native Catholic Irish masses as a nation may be said almost to have disappeared. They were penalized and outlawed. They were banished from Parliament and deprived of the franchise; they could not possess property, or practicely of the property of practicely and provided the property of practicely and provided the provided the provided that the provided the provided that the provided tha Parliament and deprived of the franchise; they could not possess property, or practice their religion, or educate their children. Their leaders were in exile, fighting under the standards of foreign monarchs, and those at home in Ireland beaten to the ground, hopeless and helpless. What went by the name of "the Irish Nation"

RISH PROTESTANTS AND HOME
RULE.

London universe, Dec 4.

On Monday evening a lecture entitled "Irish Protestants and Home Rule" was delivered by Mr. J. E Redmond, M. P., in the Round Room Rotunda, in said of the County Dublin National Registration Association. The attendance was very large. On the platform were a number of gentlemen whose names are known and honoured throughout the country, and the room and galleries were crowded to their fullest capacity. The Right Hontha Lord Mayor, M.P., presided.

Among those present were: The High Bheriff, M. P., Alderman O'Connor, M. P., Meers, H. J. Gill, M. P., Daniel Crilly, M. P., John Dessy, M. P., Dr. J. E. Kendy, M. P., W. H. K. Redmond, M. P., John Pinkerton, M. P., Patrick O'Reiem M. P. Duen Saltier, M. P. E. FERNING MERCHANGE AND RESENTANTED If their own slavery had not been the

THE JUSTICE OF PROVIDENCE WOULD HAVE BEEN FRUSTRATED

if their own slavery had not been the punishment of their vice and their folly?

The Protestant colony had succeeded in completely suppressing the native Irish. It had absolutely excluded the Catholics from power. It had made the executive of the country exclusively Protestant, but when it aspired to freedom for itself, it was speedily taught that it was nothing more than the agent of England, and that the only freedom it could claim was the freedom to oppress and trample on the the only freedom it could claim was the freedom to oppress and trample on the ancient Irish nation. In point of fact, as soon as the colony had succeeded in erslaving the Irish, England set to work to enslave the colony. The colony had deprived the Catholics of a share in Parliament. England thereupon robbed the Pailiament of its independence. The colony had condemned the Catholics to poverty, England thereupon restricted of the country. The woolen trade was practically suppressed. All exports of woolen cloths were prohibited except to England and Wales, and even this exception was delusive, for heavy duties, amounting to a prohibition, prevented Irish cloth being imported into England or Wales. All trade between Ireland and the colonies was prohibited by the Navigation Laws. In point of fact a deliberate system was established to put down alike the political pretensions of the commercial prosperity of the Protestants of Ireland, who then found themselves in this extraordinary situation. They had practically conquered Ireland and enslaved the Irish people, and in return they were expected to calmly accept the position of slaves for themselves. Then there was born in the breasts of those men the first spark of breasts of those men the first spark of that sentiment of nationality which was destined to win for them and their country commercial freedom and legislative independence, and eventually to weld into one nation IRISHMEN OF ALL CREEDS AND OF ALL

When the idea of nationality was slowly developing in the minds of the Protestant colony, there appeared upon the political stage the striking and eccentric figure of Jonathau Swift, Dean of St. Patrick's. Jonathan Swift, Dean of St. Patrick's. Swift was one of the strangest characters in Irish history—an odd mixture of patiottem and narrow bigotry, of genius and eccentricity. He never made the slightest effort to mitigate the persecution of the Catholic; he never for an instant included them in his idea of Irish nationality; yet he did as much probably as any man in history to lift Ireland into the position of a nation; and he not only paved the way for, but he rendered absolutely inevitable that fusion between the Protestant colony and the native Catholics, which in the end won independence lics, which in the end won independence for their country. He urged the people to meet the restrictions placed upon their trade by boycotting foreign goods, and advised them to

"BURN EVERYTHING ENGLISH EXCEPT He seized upon the question of supplying

Ireland with a new copper coinage as an opportunity for vindicating the independence of the country, and in the Drapier letters he boldly asserted the ideas which were rapidly maturing in the minds of the Protestants. He asserted the inde-pendence of Ireland and the e sential nul-lity of those measures which had not received the sarction of the Irish Legislaure. Swift now became the idol and THERE ARE NO IWO NATIONS IN IRELAND
TO DAY

-that all the people of this land, Catbolic, and Protestant, and Presbyterian; of Celtic, or Norman, or Saxon extraction, are all the sons of one nation, bound together not only by common interests, but by common traditions, memories, and history. At one time it could truly be two sections into any part realized—of a fusion of the two sections into any part realized—of a fusion of the two sections into any particular truly be two sections into any particular truly and corrections. two sections into one nation; and consequently, in spite of his well-known intolcrance and bigotry, he became the most universally popular man in Ireland. His ending was singularly tragic. The great controversialist, the energetic patriot, the brilliant wit, sank into his grave in a state

Last scene of all.

That ends this strange, eventual history
Is second childishness and mere oblivion.

of hopeless idiotcy.

Swift passed away, but the cause of Irish nationality which he had championed never afterwards passed away from the minds either of the Protestants or the Catholics of Ireland. Flood then stepped into the position of leader of the Patriot they could not possess property, or practice their religion, or educate their childers. Their leaders were in exile, flighting under the standards of foreign monarchs, and those at home in Ireland beaten to the ground, hopeless and helpless. What went by the name of "the Irish Nation" was the colony of English Protestants who had undertaken the government of the country, who had become

POSSESSED OF THE LANDS OF THE CATH-OLICS.

and who were so divided from the masses of the people by religion and sentiment that they seemed to think their only safety lay in forging penal chains for the that they seemed to think their only safety lay in forging penal chains for the native Irish. At that time indeed there were two nations in Ireland, but I think no history in the world affords a parallel to the extraordinary result which speedily followed. The two nations coalesced, not by the weak perceuted native nation

nations had ceased to exist. Shoulder to shoulder

CATHOLIC AND PROTESTANT IRISHMEN to demand free trade and a free Pailiament. In the words of Flood, "A voice from America shouted, 'liberty,' and every hill and valley of this rejoicing land answered 'liberty." How legislative independence was won in 1782 every one knows, and how the emancipated Protes tant Parliament set itself instantly to the task of admitting Catholics to their full rights will never be forgotten. The work of emancipation was slow, but sure. In 1793 Catholics were admitted to the franchise, the juries, the professions, and the universities; and when two years later Lord Fiz vilidam arrived in Ireland, we have that nobleman's own authority for the statement "that the Protestants of Ireland had generally accepted and approved of a policy of complete and immediate emancipation." Unfortunately English statemen had at this time determined to force a scheme of legislative union upon the country, and they knew that such a policy would be impossible if once the Catholics were admitted into the constitution. Accordingly the policy of emancipation was wrecked, and AN INTOLERANT IRISH FACTION WAS UTILIZED for the purpose of stirring up religious animosities and driving the people into to demand free trade and a free Pailia-

for the purpose of stirring up religious for the purpose of stirring up religious animosities and driving the people into insurrection. The diabolical plan succeeded only too well, and Ireland was robbed of her Parliament. But neither then nor since has England ever been able to divide Ireland again into two nations. Protestants won the Parliament of 1882. Protestants organized the society of '82; Protestants organized the society of United Irishmen, and filled its ranks both before and after it became a revolu tionary body; Protestants gave the fran-chise to Catholics in 1793; Protestants led the rebel armies in 1798; Protestants gallantly, but vainly, defended Irish con-stitutional liberty in 1800, and from that day to the present no movement has ever been started, either on behalf of national independence or religious freedom which Protestant Irishmen have not shared in or led. The only nation in Ireland to-day is the one nation of Irishmen bound together by devotion to the land that bore them, by hatred of oppression and love of liberty, and by the memory of the scenes when their forefathers, Catholics and Protestants alike, shed blood in defence of ious toleration and national freedom This, then, is our answer to the state This, then, is our answer to the state ment that there are two nations in Ire land to day. The history of the past and the realities of the present slike protest against it as an absurdity and an aftront. More difficult is it adequately to reply to the second part of the accusation, which is in the nature of a prophecy, that under a Home Rule Parliament the Catholic majority would persecute and oppress their Protestant fellow countrymen. Grattan once said, "YOU CANNOT ARGUE WITH A PROPHET, you can only disbelieve him." In the case of this evil prophecy we can in addicase of this evil prophecy we can in addi-tion apply to it the test of experience of history. When and where and how have Catholic Irishmen evinced a spirit of religious persecution and intolerance? If it be possible to show, as I contend it is, that Irish Catholics are almost the only people in the world's history who have never persecuted for conscience' sake, that when they had the supremacy

in the past they never oppressed their Protestant fellow countrymen, and that in matters in which they hold power to day they make no distinction between men of different creeds. If it is possible to prove all this, what becomes of the evil prophecy of our enemies? The most Catholic constituencies in Ireland return to day Protestant members to Parlia-ment. Catholic cities elect Protestants to the highest civic honours, Catholic corporations employ Protestant officials, and last, but not least, the leader of the Irish race, to whom his Catholic fellow-countrymen are bound by the strongest links of personal affection and political devotion, is a Protestant Irishman, No. We Catholic Irishmen repudiate this accusation of intolerance with scorn and indignation. We do not even understand the meaning of the words religious bigotry. By the Irish nation we do not mean any class, or sect, or creed. By Irish independence we mean liberty for every Irishman, whether in his veins runs the blood of the Celt, or the Nor-man, the Cromwellian, or the Williamite, whether he professes the ancient faith of Ireland or that newer creed which has given to our country some of the bravest and purest of her patriots. We are banded together in a struggle for our national rights and as a Catholic Irishman, I assert my belief that never again would the Catholics of Ireland lift hand or voice to obtain an Irish Parliament did they not know that the edifice of national independence which it would raise would be based upon the perfect civil and religious liberty of every Irishman of every class and creed. In conclusion it only remains for me to say that I trust I have established my propositions to your satisfaction, and to thank you for the indulgent patience with which

you have heard me.
At the conclusion of Mr. Redmond's lecture, which was frequently interrupted by applause, Mrs. J. J. Clancy presented Mr. Redmond with a beautiful bouquet of flowers. This little incident evoked renewed cheering.

A vote of thanks was proposed by an English Protestant clergyman, and seconded by the Catholic High Sherift of Dublin.

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Thomas Robinson, Farnham Centre, P. Q, writes: 'I have been sellicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Eclectric Oil, and found it gave instant relief, and since then have had no attack.

WHAT IS A BISHOP.

Father Carroll, S. J., minister at St. Francis Xavier's in West Fifteenth st., New York city, was once stationed at the mission among the colored Catholics attended by the Jesuits on the Maryland peninsula, and tells some amusing stories of these interesting people. One concerning Cardinal Gibbons, then Archbishop of Baltimore, will bear repetition. "I was once," said Father Carroll, "preparing a class of these colored children for a visit from the then Archbishop Gibbons, who was to administer the Sacrament of Confirmation to them and I was especially auxious to have them well prepared. We were out in a field adjoining the church, and I was explaining to them that it was a bishop alone who could administer the Sacrament. I was at a loss, for a moment, to show them by a familiar figure the relative difference between a priest and a Bishop when I heard the 'honk, honk,' of a flock of wild geese flyirg over our heads, and called the children's attention to the leader who headed the flight. "This," I said, 'my dear children, will give you an idea of what a Bishop is—the leader of his flock.' We got along after this first rate, and in a day or two, when the Archbishop arrived, I related with pride how much progress my little charges had made, and begged His Grace to question them in the catechism. He promised to do so, and soon the hour of the ceremony was at hand. The children were all assembled, looking their best, and the Archbishop after giving them some kindly words, before going in the church, began to put a few questions to them, receiving satisfactory answers as to their understanding of the nature of the Sacrament they were about to receive. At last he said, 'What is a Rishop' and the said.' What is a Father Carroll, S. J., minister at St. Francis Xavier's in West Fifteenth st. answers as to their understanding of the nature of the Sacrament they were about to receive. At last he said, 'What is a Bishop ?' and there was a pause of an instant, and then an ebony midget held

up his hand and said: 'I know, I know."

"I know, I know."
"That's well my child," said Archbishop Gibbons. "Now tell us what is a Bishop?"
"He is,' answered the ardent youth, with a zest that betokened the confidence of superior wisdom, 'the old gander that shows the rest of the geese how to fig.!"

"The face of the Archbishop, in his efforts to retain his episcopal dignity, was a sight, and I was so overcome by the mortification of this unexpected denouement that I had to abandon my charge for a while to regain my composure. You may be sure that it was a long time before I heard the end of my bragged up Confirmation class.

A Cure for Drunkenness.

The Cure of drunkenness is a task withwhich the regular practitioner has been unable to cope. Nine-tenths of mankind look upon drunknness as a social vice, which a man may overcome by force of will. Drunkenness is a bad habit, we all admit, in the moderate drunker. In the confirmed drunkard it becomes a a disease of the nervous system. The medical treatment of this disease consists in the employment of remedies that act directly upon those portions of the nervous system which, when disease consists in the employment of remedies that act directly upon those portions of the nervous system which, when disease, c use lunacy, dementia, and the drinking habit. Remedies must be employed that will cure the appetite, for strong drink, steady the trempling hand, revive the legging spirit, balance the mind, etc. The nervous system of the dram drinker being all austrung or shattered, must be given a nutriment that will take the place of the accustomed liquor, and prevent the physical and moral prostration that often follows a sudden breaking off from the use of alcoholic drinks. Lubon's medicines may be given in tea or coffee, without the knowledge of the person taking it, if so desired. Those of our readers who are interested in this subject, should send their address for Lubon's Treatise, in book form, on drunkness, opium, morphine and kindred habits, which will be mailed free to any address, when stamps is inclosed for postage. Address, M. V. Lubon, 47 Wellington street east, Toronto, Ont. Mention this paper. A Cure for Drunkenness.

FOR THE COMPLEXION,—For Pimples, Blotches, Tan, and all itchirg tumors of the skin, use Prof. Low's Megic Sulphur

CATHOLIC Homo Almanae

TABLE OF CONTENTS

FOR 1887.

TABLE OF CONTENTS

The "Catholic Home Almanac" (Benziger Bros.) opens with a superb oleograph of His Eminerce Cardinal Gibbons. Miss Eleanor C. Donnelly contributes a few pretty lines, "Our Baby Boy." Then follows a great array of prose and verse, appropriately illustrated. There is enough good reading here to keep the family busily engaged around the cheerful hearthstone for many winter evenings:—"The Angel of the Prison," adapted from the French of Raoul de Navery; "St. Francis d'Assisi," "In a Tenement Heuse," by Maurice F. Egan; "St. Leo IX. and Hugo von Egisheim: A Legend," "The Children's Honr" (Longfellow); "The Lost Pearl," "The Seven Angels," "Canute the Dane," "Monsieur the Cure," "I'he Discovery of the Mississippi," by Rev. R. S. Dewey, S. J., with a full page historical illustration; "Rudolph of Hapsburg," by Miss Mary M. Meline; "Through Peace to Light," with an exquisite picture; "Most Rev. Michael Angustine Corrigan, D.D.," with portrait; "A Pilgrimage to Lourdes," "Roselle's Prayer," by Christian Reid; "Most Rev. William H. Elder, D.D.," "The Centennial of St. Alphonsus de Ligenori," by a Esther of the Pilgrimage to Lourdes, "Roselle's Prayer," by Christian Reid; "Most Rev. William H. Elder, D.D.," "The Centennial of St-Alphonsus de Liguori," by a Father of the Cougregation of the Most Holy Redeemer; "The Dumb Singer" by Maurice F. Egan; "Cardinal Taschereau," "Columbus and the Egg," full page picture, "Scala Santa." by Ehiza Allen Starr; "The Heart of an Augustinian Ecstatic," 'Only a Maid-of-All-Work," "Archbishop Croke," with portrait; "Some Notable Events of the Year, "Illustrated with portraits of Very Rev Jos. Heller, S. J., Cardinal Mozella, Daniel O'Connell, Charles Stewart Parnell, and William E. Gladstone.

The editor of the "Home Almanac" has spared no pains or expense to secure contributions from well-known Catholic writers. In giving so much entertaining reading matter in small space he has struck a popular vein, —New York Freeman's Journal.

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of danger by the condition of your blood, with Ayer's Sarsaparilla, there need be as shown in pimples, blotches, boils, or no fear of Dyspepsia, Rheumatism, Neudiscolorations of the skin; or by a feeling ralgia, Salt Rheum, Tetter, Eczema, of languor, induced, perhaps, by inactivity Catarrh, Liver troubles, or any of the of languor, induced, perhaps, by mactivity of the stomach, liver, and kidneys, you should take Ayer's Sarsaparilla. It will renew and invigorate your blood, and cause the vital organs to properly perform their functions. If you suffer from

Rheumatism. or Neuralgia, a few bottles of Ayer's Sar- but Ayer's Sarsaparilla effected a permaor Neuralgia, a rew bottles of Ayer saparilla will relieve and cure you. Alec Kendall, 218 Tremont st., Boston, Mass., writes: "I have been troubled with Neu-Ayer's Sarsaparilla cured her, and she has ralgia, pain in the side, and weakness, and have found greater relief from Ayer's sarsaparilla dured her, and she has ralgia, pain in the side, and weakness, and have found greater relief from Ayer's sarsaparilla cured her, and she has radgia, pain in the side, and weakness, and have found greater relief from Ayer's sarsaparilla cured her, and she has radgia pain in the side, and weakness, and have found greater relief from Ayer's sarsaparilla cured her, and she has radgia, pain in the side, and weakness, and have found greater relief from Ayer's sarsaparilla cured her, and she has radgia, pain in the side, and weakness, and have found greater relief from Ayer's sarsaparilla cured her, and she has radgia, pain in the side, and weakness, and have found greater relief from Ayer's sarsaparilla cured her, and she has radgia, pain in the side, and weakness, and have found greater relief from Ayer's sarsaparilla cured her, and she has radgia, pain in the side, and weakness, and have found greater relief from Ayer's sarsaparilla cured her, and she has radgia pain in the side, and weakness, and have found greater relief from Ayer's sarsaparilla cured her, and she has radgia pain in the side, and weakness, and have found greater relief from Ayer's sarsaparilla cured her, and she has radgia pain in the side, and weakness, and have found greater relief from Ayer's sarsaparilla cured her, and she has radgia pain in the side, and she has radgia pain in the side pain in th Mass., writes: "In no other remedy have I suffered terribly from Indi-l ever found such a happy relief from Rheumatism as in hopeless, I took Ayer's Sar-

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in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

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A MISSIONARY'S ADVENTUR

How the Baptism of a Child Le a Woman's Conversion.

saintly prelate, lately deceased, A sainty preste, lately deceated, to say: "During the long years o ministry I have again and again obsethat an infant baptized in a Prote family has proved a prelude to the version of its parents." The follo incident of missionary life in the would seem to be a proof of the truiths assing: this saying:
The Rev. Father Van Quickenborne

The Rev. Father Van Quickenborn the first Jesuit who appeared in the valley of the Mississippi after the revelishment of the Society of Jesus. In course of time Florisant and St. Carmissions (founded by his apostolical became rellying points, around which colonies of Catholics and Protesformed and multiplied. The mission had to go in every direction to min to so many souls, and Father Van Queborne devoted himself to these applie excursions with real gladness of h In one of his rides having arrived place where the road branched, intended to take the more beaten that his horse resisted. In vain he u intended to take the more beaten to but his horse resisted. In yain he u him to obey; the animal prevover his master and started at a rapid pace by the less agree and familiar way. The route cross forest, Night came on, and the miss ary found himself obliged to stop little cottage as poor as it was solillost as it were amid the towering to The Father met with a cold recept The Father met with a cold recept and though supper was served to him inmates spoke very few words, and t in an emberrassed and reserved man The good Father well understood cause of this. The Protestant mini at that time (1824) were wont to de our religion as an assemblage of ab and permisious doctrines, and drew re-ing portraits of our self sacrificing

In a corner of the room lay a c sick with fever, and evidently in extra ties. Father Van Qu'ckenborne as the distracted mother whether her the distracted mother whether her had received baptism, and on being wered in the negative, he began to exthe necessity of this sacrament. In himself has sent me here," he added, open to your child the gate of hea There is no time to lose; soon he will no more." The mother replied with dain that she would never suffer a period to baptize her son; that she not believe in baptism. It in vain to insist further; but as the cwas consumed with thirst, the Fafelgning to renounce his idea, ge administered from time to time a leater. At a moment when the attent of the mother was turned elsewhere baptized the child, who soon after wir its flight to heaven.

baptized the child, who soon after wir its flight to heaven.

Not long after this event, Father Quickenborne, happening to be in violinity of the cottage, called again, saked to see the mother of the child, this time showed herself a very diffe sort of a person. She evinced an ear desire to have some instruction in Catholic religion, and admitted that whe Father had said concerning the ne sity of baptism troubled her; she depl her corduct in depriving her son o her conduct in depriving her son o great a grace. "Console yourself," said benevolent missionary, "I baptized yould, who now intercedes for you in presence of God. Receive baptism, you will one day share in his eternal you will one day share in his eternal piness." These words produced desired effect. The woman was conver and, after being instructed in the chism, she and the whole family rece

The Mule Got Him the Job,

Among the quaintest of Washing Among the quaintest of Washing characters is Peter O'Day. Peter lived at the capital for a great m years, but when he departed from Emerald Isle he did not leave his I wit behind him. One of his friends the other day: "When Gov. Sheph had charge of the public works here was rather particular in regard to politics of the men whom he employ A Republican was tolerably sure of ting a job, but a Democrat was invaris rejected. During the was Peter O' ejected. During the war Peter O'. indeed, it is hinted that his sympati were with the South in the strug One day Pete drove the most discorlate and dejected looking mule the ever saw down to Shepherd's office. went in and said: "Governor, will yet after givin' me a job to day?" Sheph looked him square in the eye and sa 'If I am not very much mistaken you the same man who was in the habi hurrying for Jeff Davis during the w Pete's countenance changed in a second but he glanced out of the window seemed to get an inspiration, for he will be seemed to get an inspiration of the mode and refuse him if can.' Shepherd looked at the mules gave Peter plenty of work to do. Washington Letter to the Boston Traveller.

A Wonderful Shot

The man who put ten bullets in suc sion, inside the circumference of a l waukee girl's finger ring, at fifteen pa was a pretty good shot, but he wasn't l so wise as the bilious man who put ter 'Dr. Pierce's Pleasant Purgative Pelleinto his average. into his system in five days, and on sixth walked ten miles "just because felt so well." If your blood is out order, if you feel low spirited and "blu you will find these Little Liver Pills; what you need. A Severe Trial.

"I tried all the doctors in this loca for liver and kidney troubles (which had for years) with no benefit. Four t tles of Burdock Blood Bitters cured me says Lemuel Allan, Lisle, Out.

Faithful.

J. R. Faithful, of Stroud, Ont., says suffered from quinsy for several ye until cured by Hagyard's Yellow which medicine is a specific for all pair complaints. complaints.

THE SIGNS OF WORMS are well know but the remedy is not always so well det mined. Worm Powders will dest