The sun of the morning Unclouded add bright, 'The landscape adorning With lustre and light, To glory and gladices, New blies may impart—But of live to sadices And softness of neart.

A moment to ponder—a sesson to g The light of the moon, or the shadow

Arise in the mind;
And sweet recollections
Of friends that were kind;
Of love that was tender
And yet could decay;
Of visions, whose splendor
Time withered away;
In all that for brightness and bea

The painting of fancy-the work of

A bliss to the eye and a balm to the

Then soothing reflections Arise in the mind;

AMONG THE HEATHER.

One evening walking out, I o'ertook a modest collect,
When the wind was blowing cool, and the harvest leaves were falling.

"Is our road, by chance, the san e, might we travel on together?"

"O, I keep the mountain side" (she replied),
"among the heather."

"Your mountain art is sweet when the gray are long and sunny."

There are plent.

There are plent.

are long and sunny,
When the graws grows round the rocks, and
the whinbloom amelia like honey;
But the winter's coming fast, with its loggy,
annew weather.
And you'll find it bleak and chill on your
hill among the heather."

The sun goes down in haste, and the night fails thick and stormy;
Yet I'd travel twenty miles to the welcome that's before me;
Singing hi for Eskydun, in the teeth of wind and weather!
Love'll warm me as I go through the snow, among the heather. From "Irish Songs and Poems," by Wm.

It is remarkable that "The Imitation of It is remarkable that "The Imitation of Christ"—which we sometimes think is not anfficiently valued by the generality of Catholics—was the favorite book of Gen. Gordon, a man of very true religious instirct who at times seemed almost to be a Catholic; of George Eliot, the novelist, who was a Positivist, and of Auguste Comte, the founder of Positivism.—Ave Maria.

Maria.

No better eulogy was ever written of eng woman than that which appeared in the Penneylvania Mercury," June 9th, 1786, of a your glady belonging to one of the leading families in the United States. A few lines from it read as follows: If the frailities of her companions was the topic of conversation, she spoke but to vindicate; when their virtues were admired, she joined with a fervency that testified her liberality. . . . No motives influenced her conduct but the happiness of her fellow creature." Where such women are found—women "educated in the paths of prudence and virtue," there will be found our best society. —Mrs. V. A. Ward.

Mr. Lecky in his History of Rational-

Mr. Lecky in his History of Rational-Mr. Lecky in his History of Rationalism in Europe, on the effect of devotion to the Blessed Virgin in Europe during the "Ages of Faith," says: The world is governed by its ideal, and seldom or never has there been one which has exercised a more profound, and on the whole, a more salutary influence than the a more salutary influence than the mediaval conception of the Virgin. For the first time woman was elevated to her rightful position, and the sanctity of weakness was recognized as well as the sanctity of sorrow. No longer the slave or toy of man, no longer associated only with ideas of degradation and sensuality, woman rose in the person of the Virgin Mother into a new sphere, and became the object of a reverential homage of which antiquity had no conception."

ENRICHED BY AN OLD DEBT. A Plymouth (Mass.) special to the New York World says: "Howard M. Fay, a peddler of extracts, has received nearly \$30,000 from the estate of a New Orleans business man, recently deceased, to whom his father lent \$5,000 thirty years ago. The debtors will provided that the amount be repaid with compound interest."

A WEALTHY NEWSBOY.

One week ago William Keane, a deformed newsboy, died suddenly in a room in North St. Louis. He was thirty-six years old and had sold papers continuously for twenty-five years. His stand was for fifteen years in front of the Southern Hotel, but for the last ten years he had disposed of his wares in front of the Lindell. When he died his room was searched, and the searchers were surprised to find and the searchers were surprised to find \$2,050 and a certificate on the Safety Deposit Company. The box in the Safety vaults was opened and street railway and railroad bonds valued at \$21,000 were found. His relatives lived in abject misery and never knew he had the wealth.

THE POOR BIDDEN TO THE WEDDING

about the door to a sumptuous The generous invitation was entirely unexpected, and a more thoroughly sur prised set of individuals you never saw.

These people had donned their best clothes and assembled in the neighborhood to catch a glimpse of the bride and her charming costume, so when the invitation came for them to accept the bride's hospitality they were astonished beyond measure. It required considerable nerusaion to induce the learn see beyond measure. It required considerable persuasion to induce the lowly peo ple to enter the stately mansion they finally did so, and partock of the most royal feast of their lives.—Wilming-

CLEVER IRISHWOMEN.

The "Madge" of "Girl's Gossip," in Mr. Labouchere's London Truth, is Mrs. F. J. Humpbreys, a middle-aged Irishwoman, who also writes much for variou

other papers.
Mrs. Emily Crawford, the Paris journalist, is an Irishwoman, who remembers, as a child, being carried about on O'Connell's shoulders. She has a strong, handsome face, blue eyes, full of merriment and expression, heavy black lashes, and very abundant white hair, which she wears with extreme simplicity. She is a brilliant woman and an always interesting talker, full of wit and anec dote, never at a loss for a word, and without a spark of malice in her com position

has extraordinary health and strength, and a beautiful unconscious ness of herself that is extremely taking. In a saloon filled with beautiful women, and clever women, the statesmen and the wits invariably gravitate in her direc tion. She is so good humored, so amu ing, so natural; a quick witted Celt by birth, a Parisian by education, and a

them what he once said to an old heg
who created the bitterest hatred between
a husband and wife that had formerly
loved each other dearly: "You are far
worse and more mischievous than I and worse and more mischievous than I and all my companions in hell." What ter worse and more mischevous than I and all my companions in hell." What terrible curses are uttered in the Holy Scriptures against those wicked people! "The whisperer and the double tongued is accurated; for he hath troubled many that were in peace." Not without reason then, does St. Gregory count them amongst the children of Belial; for if it is true that "blessed are the peace-makers; for they shall be called the children of God," there is no doubt that they who disturb peace are the children of the devil. "Six things there are which the Lord hateth, which He cannot bear to see in the world, as the wise man says in the Book of Proverba, "and utterly abhors. And what is that? "Him that soweth discord among breth ren;" that is, commentators tell us, a tale-bearer who creates strife and enmity among others. Would it not be better for one of that character to be dumb, than to make such a wicked use of his than to make such a wicked use of hit tongue?—Father Hunolt, S. J.

PATHERHECKER'S SUCCESSOR.

THE REV. AUGUSTINE F HEWIT, WHO WAS FORMERLY A PROTESTANT MIN-ISTER.

The Rev. Augustine Francis Hewit, who was elected Superior General of the Paulists Fathers on Wednesday, 24 inst., has always been a zerlous co-worker of the late Father Hecker, whose place he fills, having joined with him in the organization of the Paulist Fathers.

Father Hewit's life has been a very re-

Father Hewit's life has been a very remarkable one. He was born in Fairfield, Conn., on Nov. 27, 1820. His father, the Rev. Nathaniel Hewit, was a Congregational clergyman of the first half of the century and the pastor of a church at Bridg-port. At the time of his death, in 1867, he was in charge of a Presbyterian church which he had formed from his old maids. Young Nathaniel Augustus, his parish. Young Nathaniel Augustus, his son, was brought up under the tenets of the Congregational Courch, and in 1839 he Was graduated from Amberst college.

He studied law, but abandoned it at the

end of a year to enter the Theological Institute of Connecticut, then established at Windsor. In 1842 he was licensed to preach as a Congregational minister, but he next year, his religious views having undergone a change, he entered the Episcopal church, and was appointed a deacon in that church. He labored in the liocese of Maryland, and a year or two ater was to have accompanied Bishop Southgate to Constantinople as a mission ary, but the missionary committee refused to ratify his appointment on the ground that his beliefe tended too strongly to the Catholic faith.

His views had been quite pronounced for some time, and in 1846, when he entered the Catholic Church, it caused but little surprise to his friends. In 1847 he was ordained as a pricet and made vicepresident of the Charleston Collegiate Institute. In 1850 he became a member of the Redemptorist Order, and eight years later joined the Congregation of St. Paul, in which organization he at once took an active part. At that time he received his religious name of Augustine Francis.

From the year 1865 Father Hewit has een engaged in active literary work, besides being professor of phil sophy, theo-logy, and Holy Scriptures in the Paulist Seminary. Among the many books he has written are "Reasons for Submitting to the Catholic Church," "Life of Princess Borghese," "The King's Highway," "Problems of the Age," and a "Life of the Rev. Father F. A. Baker." He has been

A brother of Father Hewitt, the late Dr. Henry S Hewitt, served with credit during the war. He also joined the Catholic Church and devoted much of his time to the benevolent enterprises of the Church in his later years .- N. Y. Sun.

Assisting at Mass in Ancient Times.

As a general rule the churches of early days had no seats for the people to sit on, as that position was not deemed in keeping with the gravity becoming the house of God. As the services, however, were much longer than at present, those who, through feebleness of health or other causes, could not stand, were allowed the use of staves to lean upon, and in some rare cases even of cushion to sit upon—a practice which is yet quite common in the churches of Spain, and in many of those of the rest o

Europe.
It was the rule to stand always on Sunday, in memory of Our Lord's glor-lous resurrection, and to kneel the rest of the week. As kneeling is a sign of humiliation, it was the rule to observe it during the penitential seasons and on all occasions of mourning. According to St. Jerome, St. Basil the Great, Tertullian, and others, these rules were derived from the apostles themselves.

Whenever any important prayer or lesson was to be read, and the people had been kneeling beforehand, the deacon invited them now to stand, by the words, "Erecti stemus honeste"—that is "Let us become erect and stand in a becoming manner." During the penibecoming manner." During the pentential season the congregation were invited to kneel by saying, "Flectamus genua," and to stand up afterwards by "Levate," The same custom may yet be observed in Lent and on some other

birth, a Parisian by education, and a good woman from principal—surely this is a happy combination.

Mrs. J. H. Riddel, one of the most lise of living novelists, is a native strength of living novelists, is a native semblination of vegetable electrices ever charming of living novelists, is a native of Carrickfergus. Her father was High Sheriff for the county Antrim, and soon after her death she went to London to have a struggle for fame. The battle was

CATHOLIC CHURCH THE AND THE SCRIPTURES.

BY REV. J. A. FANNING, D. D.

BY REV. J. A. FANNING, D. D.

The Rev. Father Fanning said that during the last week he found on his deak a pamphlet entitled, "The Power Behind the Pope." The title interested him, and set him a-thinking. At tirst he thought that it might be an essay upon the Holy Ghost, because the only "power behind the Pope" that he knew of was the Holy Ghost, who had been promised to the Church. God Himself promised to be with her all days even to the consummation of the world. But he found that it was not an essay upon the and that it was not an essay upon the Holy Ghost. Then he thought it might be a political pamphlet, and might have some relation to the position of the Holy See at the present moment. But no; it was not a political pamphlet. It was a reproduction of an argument which had been published some time ago in the Contemporary Review. It contained some statements which were new, but

not true; and some statements which were true, but not new; and some falsehoods which were not new. It seemed that the object which the author of the pamphlet had in view was to sell a book. A certain French gentleman of great literary renown had written a translation of the Gospels. That translation of the Gospels had in turn been translated into English by the author of the article which appeared in the Contemporary Review. The translation being inharmonious and incorrect was properly prohibited by the Holy See, and consequently the English translator of the book was very angry because the sale of the French translation had been stopped the French translation had been stopped and the merits of the English translation consequently lowered. Here was

WHERE THE SHOE PINCHED The author of the pamphlet was very angry and very irate with the Pope, because he discharged his duty; because he acted as faithful custodian of the truth, and prohibited a book calulated to do a great deal of injury to the faith. Of course the pamphiet repeated the old, old story that the Church deprives the people, the laity, of the privilege of reading the Bible. The author was reading the Bible. The author was tremendously severe on "the modern Romish system, which deprives the people of the Bible." Presumably, by "the modern Romish system" he meant the Catholic Church. Now, does the Church deprive the people of the Bible? If Protestants entered any Catholic book If Protestants entered any Camonic and at a minimum! price. On the first page of every copy they took up they would find a letter written by one of the Popes to an Italian Archbishop who translated the Bible into Italian The Pope praises the Bible into Italian The Pope praises the Archbishop for his zeel, and tells him to continue his work, and to exhort the people to read the Scriptures. These words were contained in every edition of found, not only no prohibition to read the Bible, but actually an exhortation to do so. Now, the French gentleman who made the translation of the Bible was a a most extraordinary career, and was, the preacher assumed, as true a Catholic now as before that translation had been prohibited. When he was a young man he suffered from a disease of the eyes, and a friend of his, at the present

A MEMBER OF THE FRENCH MINISTRY, advised him to go to the famous shrine of Our Lady of Lourdes. He went, and his sight was miraculously restored After this restoration of his sight he felt exceedingly grateful to the Mother of God, and he wrote one of the most entrancing books on the subject which he (the preacher) had ever perused. Gifted with a brilliant imagination, pos sessed of a remarkably original French style, the author made his book very attractive; and it was not only in the original but in the translation. He had also written a refutation of an infamous FEAST.

An incident in connection with the Drexel wedding has not been published. After all the invited guests had been banqueted at the palatial Walnut street residence of the bride, the servants of regular contributor to Catholic periodicals, and from 1869 to 1874 he edited the control of the Source of the Catholic World.

To the Catholic World.

The Catholic World. book which had appeared twenty years ago, called "The Lite of Jesus." It was amusing to note how the writer of the "Life of the pampblet contradicted himself He He has been told them in one page how this French was not for twenty years after that he discovered the Gospels In other words, according to his paneg; rist, this French author undertook to refute what was undoubtedly a very able work from an infi tel standpoint, while he was himself in a state of absolute ignorance of the subject with which he dealt. Surely it is self evident that any man who under took to write a book dealing with the life of Jesus must necessarily consu't the original history of that life as it was set forth in the Gospels. Nor was this the only disparaging remark which the writer of the pamphlet made concerning the French author, apparently under the impression that he was saying something to his credit. He gave them to under stand, for instance, that the aim of the French author was to translate the Bible in such a way that in style it would resemble the novels of Dumas. Surely it is high time that a man should be called upon to halt when he undertakes to translate the Scriptures in the same

style as is SUITABLE FOR A TRASHY NOVEL. He (the preacher) had no doubt that the French gentleman had recognized his error, and that, like any other good Catholic under similar circumstances, he had found out that he undertook more than he could execute, The pamphlet also contained some flimsey remarks about the infallibility of the Pope. When the French gentleman undertook to tranlate the Scriptures, he submitted the scheme to the Holy See. The Holy See approved of it. But when the Holy See found the translation to be erroneous it condemned it. There was a difference between approving of an enterprise and approving of its execution. Although the Holy See approved the undertaking, it did not follow that it would approve it did not follow that it would approve its execution. Of course the translation would, when published and perfected, come within Papal cognizance, but the enterprise itself and its execution, being mere facts unconnected with dogma, had nothing whatever to do with the Infalli bility of of the Pope. And this was only a sample of the flipparcy with which people talked of subjects about which they were misinformed, or temi-informed, or

correct translation—or the reference to those who were spoken of as "the brothers" of our Divine Lord. The eal-pmy had been refuted a million times; but there were persons who did not wish but there were persons who did not wish to understand aright anything they disagreed with. Those "brothers" of our Lord were "brothers" in the sense in which his hearers were his (the preacher's) brothers. They were cousins, relatives, men of the same nation, called themselves "brothers;" members of the same society, members of the same community, members of the same Church. Nor did the writer of the pamphlet like what had been said about the primacy. What did please him was the translation of a Greek word which means "do perance." They know THEIR SEPARATED BRETHERN SAID

that it was unnecessary to do penance, and that all they had to do to enter into the friendship of God was to quit their wicked life, to begin to lead a new one, and to let the rest pass by. That was a very easy way of going to paradise—to believe that one's sins were forgiven. But it was not the teaching of the Gozpel. Unfortunately, the French author interpreted the Greek word in a Protesant sense—to the great delight of the writer of the pamphlet. There were many other mistakes in the translatior, and on this account it had been prohibited. As he had said, he had not the least doubt that the French gentleman had loyally recognized his error, and that had loyally recognized his error, and that he had accepted the condemnation in he had accepted the condemnation in the spirit of St. Augustine, who says, "I may err, but I may not be a heretic"— because he did not know he was erring. Now, here they bad

concerning the interpretation of the Scriptures. To the Church, and to the Church only, belonged not only the in-terpretation of the meaning of the Scrip-tures, but also the declaration of their authenticity. From the way some peo ple talked about the Bible it would as if they thought it was written by God in English. Some people talked God in English. Some people talked about the Bible as if they were perfectly satisfied it was written by the hand of God and handed over to some printer. This, he need hardly tell them, was not the case. The question of the authenticity of the Scriptures was a matter of illimitable research. Four thousand seers ago a man wrote the Pentateuch-the five oses. They were written in Hebrew. After him came the prophets, inspired men, who have also left us their writings About 500 years before the coming of Carist, the Jewish people, the custodians of the sacred writings, were carried into captivity. The original texts of the Scilptures disappeared. They were, how-Jews secretly into Chaldea. The Jews were there for seventy years, and during that time they forgot the Hebrew tongue. It was therefore found necessary when they returned from captivity-of course t was all arranged by the providence of God—that a man should go to work and search here and there and everywhere among private families and in other places for the Sacred Books, and write out the Hebrew text in Chaldale letters—just as to make Irish more intelligible and easier of acquisition to beginners, the Irish words are often written in English letters. The whole of a New Testament, again, as we have it now, was written in Greek, although the Gospel of St. Matthew was

written in THE TONGUE WHICH OUR LORD SPOKE -the Arimesc. What were they to do intended that they were to read the Scriptures, and bring there cwn judg-ment to bear upon them? Certainly not. God would not have provided for our salvation it He intended that each one was to learn for himself from the Scriptures how he was to live and die. He would have imposed an intolerable burden upon the shoulder of His creatures, and acted unjustly towards them. Unjustly, in the first place. Moses was the first sacred writer, and when he wrote the Scriptures were in follow that all the people who lived be-fore the advent of Moses and all the people, outside the chosen people, who lived after that event, were necessarily damned? God forbid. Then, for three bundred years after our Lord ascended into heaven the Scriptures were not complete It was not know what was the word of God and what was not. It was toward the latter end of the fourth cer tury that one of the Popes, with the assistance of St. Jerome, made a collection of the various texts and gave us the Holy Scriptures as they stand to day. If it were true that the Church forbids the reading of the Bible by the laity, why had she taken such care of the Scrip tures? Why was she so sclicitous that they should be free from every errornot only error in words, but even in punctuation—and allowed no one to pub-lish a copy without previously submitting it to learned men to make sure that it corresponded with the originals? Sh speaks to the faithful by her example Sunday after Sunday of the value of the

Scriptures, reading portions of them in the Epistle and Gospel of the day. SHE COMPELS HER PRIESTS, SHE COMPELS HER PRIESTS, under pain of mortal sin, to read the Scriptures for nearly an hour every day of their lives. Was all this evidence that the Catholic Church wished to deprive the laity of the right of reading the Scriptures? The rev. preacher went on to point out that the Church did not forbid individual research into the authenticity of the Scriptures when the antecedent conditions were favorable. These implied a mature mind; a determination to give one's self wholly up to the work; a good income, for the work would be costly as well as unremunerative; and a great will ingness as well as a great capability for study, for the preliminary qualificat would include an intimate and per knowledge of the Hebrew, the Chaldeac, the Greek and the Latin languages. Then all the Commentators had to be studied, and all the codicils and MSS, that had come down from the earliest days had to be compared. The difficulty of this latter be compared. The difficulty of this latter task could only be appreciated by those who attempted it. There was no punctuation in these old MSS; one word ran into another. He himself had spent seven and see if it does not please you.

which they maliciously minunderstood.
The writer of the pamphlet, moreover, finds some things in the translation which he does not like. For instance, he does not like the translation—which is the correct translation—of the reference to the wind of whoever undertook such a task. He of whoever undertook such a task. He would either come to the conclusion that

WHAT THE CHURCH SAID was true, when he would have to reproach himself with a practically wasted life, or to the conclusion that what the Church said was not true, when he would be lifting up his voice against the voice of God, against the voices which have come down rechoing through the ages, from Peter to his successor to day; the voices of the upbroken successor to day; the voices of the probable successor of Partiff of blances. unbroken succession of Pontiff, of bishops, of priests, of the most learned men of all times who unanimously uphold that the decisions which have been rendered concerning the Scriptures by the Church are true, and will continue to be true as long true, and will continue to be true. God remains with His Church has promised to be with her till the con-summation of ages.

FOR QUIET MOMENTS.

Never think that God's delays are de-

There are light-houses all along our lives, and God knows when it is time to light the lamps. By what ineignificant accidents an

strange contrasts the affairs of men appear to be governeed. Nothing more detestable does the earth

produce than an ur grateful man .- Anson Do not fear the work self denial, You

believe perhaps that it only means incon venience, constraint, weariness, lassitude. No, it means also love, purification, perfection. Pharosh demanded bricks without straw. Men who keep their minds pro-ducing continuously without repienish-ment are similar taskmasters.

He that would have friends must show himself triendly. Mutual offices of love and alternate help or assistance are the fruits of true friendship.

A man should never be ashamed to own that he has been in the wrong, which is but saying, in other words, that he is wiser to day than he was yesterday .- Pope If you will be as pleasant and as anxi-

ous to please in your homes as you are in the company of your neighbors, you may have one of the happiest homes in Love surpasseth all sweetness, height, depth and breadth: nothing is more plessing, nothing more excellent in Heaven

or earth; for love is born of God .- Thoma How beautiful and truthful was the saying of Cardinal Newman, that "there is not one of the writers who write so bravely against the Church but owes it to the Church that he is able to write at

Every evil to which we do not succumb sa benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we esist. - Emerson. According to the talents intrusted to

her care is the weight of every woman's responsibility. If she is contented to do the duty that lies nearest her; and if faithful in small things, her life work will broaden before her, growing richer and fuller as the years speed on. Let people's tongues and actions be

what they may, my business is to keep my road and be honest, and make the same speech to myself that a piece of gold or an emerald would if it had sense and language —"Let the world talk and take their method, I shan't but sparkle and shine on, and be true to my species and my color.' -Antoninus.

The race of mankind would perish, did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it from their fellow mortals; no one who holds the power of

NEW BOOKS.

THE LIFE OF ST. IGNATUS OF LOYOLA, by Father Genelli, of the Society of Jesus. Translated from the German by M. Chas. St. Foi; and rendered from the French by the Rev. Thos. Meyrick, S. J. New York: Benziger Bros, 36 and 28 Barclay street. Price, free by mail, \$1 50.

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availabled in question and removed the sacraments. explained in questions and answers. By Ray, O. Gisler. Translated from the

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insane asylum; and the doctors say this trouble is alarmingly on the increase. The usual remedies, while they may give temporary relief, are likely to do more harm than good. What is needed is an Alterative and Blood-purifier, Ayer's Sarsaparilla is incomparably the best. It corrects those disturbances in the circulation which cause sleepless. ness, gives increased vitality, and restores the nervous system to a healthful condition.

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cured of nervousness and sleeplessness by taking Ayer's Sarsaparilla for about two months, during which time his weight increased over twenty pounds.

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Having a large amount of money on hand we have decided, "for a short peried," to make leans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instalment of interest, if he so desires. Forsons wishing to borrow money will consult their own interests by applying personally or by letter to

F. LEYS, Mannager.

BUILDERS' HARDWARE. Glass, Paints, Oils, etc., at bottom prices, Barb Wire and Buck Thorn Fencing. Nos 11 and 12 Annealed Wire and But-ton's Pliers for Russel's Patent Fence. NEWS FROM IREL

Kildare.

The soft cloud of whiteness The stars beaming through The poor moon of brighted The sky of deep blue. The rush of the river. Through vales that are stil The breezes that ever Sigh lone o'er the hill.— ands that can toften, and s

On the 14th of January, Dr. Corporer for South Kildare, hel quest on the body of Mr. David of Russelstown House, Athy, accidently drowned on the previous Mesers. J. Minch, jun., W. Da

James McLaughlin, late Guardis Athy Union, have been summon Local Government Board sudito the surcharges made against the amount of £136, which they had give in relief to evicted tenants. Wexford. On the 16th of January, in took place the funeral of Mr. Morrogh, J. P., one of the best

Irish sportsmen, who had been years the Master of the War Mr. T. J. Healy, of Wex accepted an invitation from M and prominent members of Party to assist in preparing ev

use in the Times Commission pr Kilkenny. With feelings of sincere reg nounce the death, after a brief John Brennan, E.q., which on his residence, Scart, county Kil Thursday, 3rd of January. Th gentleman was highly esteeme

charity won for him the respe-miration of all who knew him. About mid-day on January I-named Patrick Morrissey whil in painting the interior of f Female School, in Kilkenny, f ladder, and striking his head s of the desks beneath, sustained

Mr. Arthur Poe, of Har Ballingarry, with the as:istar Cox, sub-sheriff's deputy, and b ceeded a few days ago to Mercier and four children, th whom is only ten years, from ing at Killaloe, near Callan. T amounts to about ninty acres. and a half year's rent was off lar dlord in public court. The considered a very harsh one. who is a Protestant, has me struggle, supported by he neighbors, to save herself an children from evic ion.

Queen's County. On January 15 h, Mr. John sided at Maryborough, at a condelegates of National League the Queen's County, and stabout to undertake a mission and America to enlist support ants of Ireland from the Ir

those distant lands. Louth. On January 17th, two ten Massereene estate—Mr. Kelly, and Patrick Lawless, of Strat evicted from their holdings in of a force of police. The barricaded, but when the balli entrance possession was given On the evening of January spectable farmer named An left his residence at Dunleek some live stock on his farm. turn he was obliged to cross a was spanned by an arched Mounthanover. Portion of

had given way owing to the Forde attempted to cross, a

the water and was drowned.

flooded.

tricts in Louth and Meath ar Cork.

At Donoughmore, count cently, Mrs. Murphy, with he ters, went to sleep in a room large peat fire. Next morniphy and one daughter were from sufficcation; the other i Some significant announce made at the last meeting of town branch of the Irish Nat The Secretary stated that two the military forces, to testify abhorrence of the inhuman of of the Government and the d the British army, had reques deville to nominate them m Mitchelstown branch. Th stated that a policeman had £1. Is as his subscription to

Indemnity Fund, with an the hatred with which he detested the savage admi coercion law. The death is announce William Popham Wrixon

Deceased was a member of county Cork family.

The magisterial inquiry is of Patrick Abern, at Mid. stable Swindell, has ended a a refusal of the magistr informations against the a ground that the evidence

worthy!

Kerry. On the 16th of January, tion of an enthusiastic oplace on the extensive farm Killarney, of Mr. Daniel with two others, was sen month's imprisonment b Massey and McDermott, for the arrival of Mr. O'Connor Trales Jail, been in the cheered for the "Plan o