What will it matter in a little while That for a day We met and gave a word, a touch, a smile, Upon the way;

What will it matter whether hearts were hrave
And lives were true;
That you gave me the sympathy I crave,
As I gave you?

These trifles! Can it be they make to mar A human life! Are souls as lightly swayed as rushes are By love or strife?

Yea, yea! a look the fainting heart may break, Or make it whole; And just one word, if said for love's sweet May save a soul!

HALF HOURS WITH THE SAINTS.

Saint John at the Latin Gate. Saint John at the Latin Gate.

THE ADVANTAGE OF SUFFERINGS.—
Nature shrinks from suffering, but faith teaches us that since the reign of sin, suffering enters into the scheme of salvation, and thus becomes, in the order of grace, the health-giving flood wherein the sinner is purified. This it is which God has perhaps wished to make us take to leart in the miracle wrought in the person of St. John on the day of his martyrdom, before the Latin gate: what was intended to bring death brought to him life, by curing all his wounds. St. John had reached a yenerable old age; Domitism caused him all his wounds. St. John had reached a venerable old age; Domitian caused him to be transferred from Ephesus to Rome, loaded with fetters; he had him inhumanly scourged, so that his limbs were all lacerated, and then ordered him to be cast into a caldron of boiling oil. But far from succumbing therein, the seething liquid became a balm whereby to cure his wounds, and he issued forth stronger than before. The sight of this miracle effected the conversion of many; the tyrant himself was version of many; the tyrant himself was struck with wonder and banished him to the island of Patmos, where St. John wrote the Apocalypse. This happened in the year of Christ 95.

MORAL REFLECTION .- If nature revolu within us against suffering, let us call to mind those words of the Divine Master Thou knowest not now wherefore, bu thou shalt know hereafter."-(John xiii.

Saint Stanislaus.

EVANGELICAL LIBERTY.—Boleslaus, king of Poland, was given up to the wildest excesses; Christian souls were bewailing the scandal of his disorderly life, yet none dared to address remonstrances to him. The holy bishop Stanislaus then occupied the see of Cracow; he was the father of the poor, and a model to his whole flock. He deemed it his duty as a pastor to venture upon that which no one else had the hardi hood to undertake, without concealing from himself, however, the price it might coathim. Such a consideration as this never weighs with the saints; the word of the Gospel cannot be held in check. He spoke to the monarch accordingly with all the respect due to majesty, but with all the liberty of an apostle. Boleslaus, greatly provoked, vowed his destruction. He sed a lawsuit against him, in which the bishop gained his cause, as he had justice on his side. More angered still, the monarch charged certain soldiers to assassinate him while in the church ; the king led the way and dealt the first blow, so as to en-courage the murderers. This holy prelate underwent martyrdom while celebrating mass, in the year 1079.

MORAL REFLECTION .- Those who have the charge of souls ought not to reckon up the dangers attaching to their mission, but should say, with the Apostle, "Woe unto me if I preach not!"—(1. Cor. ix. 16.)

Saint Peter of Tarentaise.

ther hand, in such event, maintain their humility and their primitive virtues. Peter was abbot of Tamies, a monastery of the order of Citeaux, when he was chosen as bishop of Tarentaise. Being unable to avoid accepting a dignity which so alarmed his modesty, he resolved to retain at least the garb of a monk, and live up to the austern rules of his order and up to the austere rules of his order and the usages of the cloister. He continued to be the provident father of the poor, and became the edification of his diocese. God having endowed him with the gift of working miracles, after he had exhausted all his resources for the benefit of the poor, he grew alarmed at the reputation for sanctity that might thence result, and took to flight. He did not fail to be discovered, however, in the monastery, where, under a disguised name, he had sought to con-ceal himself, and was obliged to return to his church. The fame of his virtues was so great that kings recurred to him to become their umpire. He died at the age of 73, in the abbey of Bellevaux, after having effected a reconciliation between the kings of France and England, in 1275.

MORAL REFLECTION.-The favours we receive from Heaven impose duties upon us, the principal thereof being to lift ourselves from virtue to virtue.—(Psa. lxxiii.

Avoid the harsh, irritating, griping com Avoid the narsh, irritating, griping com-pounds so often sold as purging medicines, and correct the irregularities of the bowels by the use of Ayer's Cathartic Pills, which are mild and gentle, yet thorough and searching, in their action.

Bad Drainage.

There is nothing more productive of disease in a neighborhood than bad drainage. Open the culverts and sluiceways and purify the locality. The obstructions in the human system may be remedied in a similar manner by Burdock Blood Bitters, which opens all the outlets of disease through the Bowels, Liver, and Kidneys.

Mr. Alexander Robinson, of Exeter, in writing about one of the most popular articles, and one that has done more good to the afflicted than any other medicine has during the short time it has been in has during the short time it has been in existence, says: "I have used four bottles of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and have been cured of Dyspepsia that troubled me for over ten years. Part of that time I had it very bad, and I was at considerable expense trying to get relief; but this excellent medicine was the first and only relief I received?"

CONGREGATION OF NOTRE DAME.

Canadian Order of Religious Teachers

ITS ORIGIN AND ITS EXTENT.

In the year 1657 Montreal was not the great commercial city it is to-day; it was then in a position to need for the first time an elementary school. The teacher was a lady named Margaret Bourgeois who had come from France for the purpose of devoting her life to the work of Christian education in the new colony. Salary and hardship, things that teachers seldom overlook, were not taken into account by her. It was a work of lovesuch love as that with which Jesus inspires his most devoted followers. In the following year, 1658, she returned to France with a view of securing assistant teachers for her school in Montreal. In France several young ladies left their comfortable, in some cases opulent, homes to share in the work of Margarett Bourgeois. In 1659 the Venerable Mother, for such we must now call her, founded at Montreal the new order of religious teachers that has ever since been known as the Congregation of Notre Dame. Eventually she founded several schools in Canada, and in 1698, two years before her death, Mother Bourgeois obtained from the Bishop of Quebec a formal approbation of the rules of her Order. For more than two centuries the C agregation of Notre Dame has steadily extended its sphere of usefulness, and to-day it has 786 professed Sisters, 96 novices and 50 postulants. Six hundred and ninety of this number are engaged in teaching 18,428 pupils in ninety educational institutions distributed as shown by In the year 1657 Montreal was not the teaching 18,428 pupils in ninety educa-tional institutions distributed as shown by

Province, Etc.	CONVENTS	SISTERS.	Pupils.
Quebec	57	492	13,245
Ontario	8	47	1,151
New Brunswick	5	21	421
Nova Scotia	4	21	440
P. E. Island	7	35	848
Madeleine Isls	1	4	50
United States	8	65	1,986
In the site of Ma	ntroal	hasi	les the

In the city of Montreal, besides the Mother House, the Congregation has four large boarding and academic institutions, Villa Maria Mont Ste, Marie, Notre Dame, Villa Maria Mont Ste, Marie, Notre Dame, and Cote St. Paul, nine convent schools that do not take boarders, and four schools for the poor. These schools for the poor, which employ twenty Sisters, were built and are still supported entirely at the expense of the Sulpician Fathers who, in many cases, supply even the clothing for the children attending. In the diocese of Montreal outside the city there are eleven convents of the Congregation. convents of the Congregation.

In the city of Quebec there are three houses of the Order, St. Roch, St. Savior and Bellevue. In different parts of the diocese of Quebec the Congregation has, besides those mentioned, twelve convents. In the diocese of Three Rivers there are four; in that of St. Hyacinth, three; and one in each of the dioceses of Chicoutimi

and Sheerbroke.

1. Ontario, Ottawa, Peterborough
Brockville In Ontario, Ottawa, Peterborough, Kingston, Williamstown, Brockville, School St. John, and St. Andrew's have one each.

The five convents in New Brunswick are situated at Newcastle, Caraquet, Bathurst, Bathurstville, and St. Louis. In P. E. Island, at Charlottetown, St. Joseph, Miscouche, Summerside, Tignish,

Souris, and Rustico.
In the States, the Congregation has In the States, the Congregation has flourishing educational institutions at Chicago, St. Anne, Bourbonnais, Kankakee—these four in the diocese of Chicago; at St. Albans and St. Johnsbury in the diocese of Burlington; at Waterbury in the diocese of Hartford; and at Lewiston in the diocese of Portland.

It is now about twenty years since the Sisters of the Congregation came to this

is suggestive of the stability of religious as compared with other institutions that Sisters observing the very same rules and wearing the very same kind of dress as do wearing the very same kind of dress as do those who are now in Antigonish might be seen a century and a half ago on the streets of the then flourishing but now extinct city of Louisbourg. At present they have four convents in this diocese, those of Arichat, Picton, Antigonish, and Acadiavilla. All these event the one at Acadiaville. All these except the one at Acadiaville are prepared to receive boarders, and parents who wish to send one or more of their daughters to a convent school should bear in mind that institutions within their own diocese have the

first claim upon their patronage.

The work of the saintly Sister Margaret Bourgeois is thus continued with ever-ncreasing influence for good, and it is to be hoped that she will ere long appear in the list of the canonized saints of the Church.—Antigonish Aurora.

As a purifier, Ayer's Sarsaparilla acts directly and promptly. A single bottle will prove its merits. Many thousands of people are yearly saved from danger-ous fevers by the exercise of a little timely care in properly cleansing system by the use of this remedy.

PEOPLE WHO READ AND REFLECT, after PEOPLE WHO READ AND REFLECT, after reading, upon the many published testimonials regarding Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, can scarcely fail to perceive that evidence so positive and concurrent could not be adduced in behalf of a remedy of doubting of the property of the pro ful efficacy. The facts proven by such evidence are that it roots out impurities of the blood, restores digestion, enriches the circulation, and regulates the bowels and liver.

A. Chard, of Sterling, testifies to the efficacy of Hagyard's Yellow Oil, which he used for a badly injured knee joint. It is the great household remedy for inflammation, pain, soreness, lameness, etc., and is used both internally and externally with infallible success.

A letter from P. O. Sharpless, Druggist, Marion, Ohio, in writing of Dr. Thomas' Eclectric Oil, says: one man was cured of sore throat of 8 years' standing with one bottle. We have a number of cases of rheumatism that have been cured when other remedies have failed. We consider it the best medicine sold.

MARY'S SORBOWS-PROTESTANT INDIFFERENCE TO THEM.

Philadelphia Standard

Philadelphia Standard.
On last Sunday the Church specially commemorated the Seven Dolors of Mary. As remarked last week respecting the Feasts of the Nativity of the Blessed Virgin and of the Holy Name of Mary, so around the commemoration by the faithful of Mary's sorrows a whole world of ideas clusters to which Protestants are strangers.

etrangers.

At first thought this may seem a strange fact. For the griefs and sufferings of Mary are not only subjects of that sacred tradition of the Church which Protestants Mary are not only subjects of that satter tradition of the Church which Protestants reject, or accept so far only as they suppose will serve their own purposes. They are also plainly set forth in the Sacred Scriptures, which Protestants professedly believe. Hence at first sight it seems strange and inconsistent with the professed reverence of Protestantism for those Scriptures that it takes no note whatever of the sorrows of Mary, whose sorrow was beyond that of all others of the daughters of men. They open the New Testament and there find recorded in annistakable words the declaration of holy Simeon, that a sword should pierce Mary's soul. They read of Mary's and Joseph's flight from Nazareth by night to save not her own life, but that of her Divine Son, from Herod's murderous designs; of her anxious and sorrowful search for three days for Him, when, at the age of twelve years, He was missed from their company on the return from Jerusalem to Nazareth, and found at last in the temple among the Doctors or Teachers of the Jews. Still Doctors or Teachers of the Jews. Still more, they read in those Sacred Scriptures of Mary, after following her Divine Son or mary, after following her Divine Son up the steep of Calvary, standing at the foot of the Cross, a grief stricken, agonizing witness of His Passion and Death.

Yet, strange to say, when they read these statements in the Sacred Scriptures

respecting Mary, they attach no meaning to them, make them the basis of no saluto them, make them the basis of no sautary spiritual lessons, and indeed seldom, if ever, refer to them. So far as Protestantism is concerned, the references to Mary in the Sacred Scriptures might as well have been omitted. Practically they are treated by the vast majority of Protestants as so much surplusage, though testants as so much surplusage, though nothing is recorded in the Sacred Scrip-tures without some divine purpose and intention.

Thus, as Protestantism takes no note of Mary's intelligent voluntary co-opera-tion with the Holy Ghost in the concep-tion of our Divine Lord, and none of her tion of our Divine Lord, and none of her carrying Him in her immaculate womb to visit St. Elizabeth, who was soon to give birth to St. John the Baptist, the immediate fore runner of our Blessed Redeemer; as it takes very little note of Mary's relation to the nativity of our Divine Lord, so, too, Protestantism passes over as though they did not exist, or at least had no meaning for Christians, the references in Sacred Scripture which briefly but suggestively declare the trials, and grief, and sorrows, which entered so and grief, and sorrows, which entered so deeply into the lot of Mary as mother of our Blessed Redeemer.

Nor is this accidental. It has its ground, as we said last week, in the failure of Protestantism to accept and believe Mary's relation to our Divine Lord as Mary's relation to our Divine Lord as actually, really, and in the fullest sense of the word, His Mother. Hence, they read with perfect indifference in the Sacred Scriptures accounts of what must have caused Mary indescribable grief. Indeed, they fail even to think of her having had any unusual sorrows to hear.

Protestantism fails to make any account must hence be apparent, that any idea of of the truth that affliction under some the Roman Catholics of these republics be-MAINTAIN GOOD HABITS.—The man of the world who succeeds in raising himself to a higher position, often retains his original defects; the saints, on the other hand, in such event, maintain their humility and their primitive virtues.

It is now about twenty years since the Sisters of the Congregation came to this of the truth that affliction under some is form or other, is an essential element and room or other, is an essential element and room of the Christian life. They not the condition of the Christians must be Roman Catholics of the Roman Cat in order that they may share in His glory in the Kingdom of Heaven; that as he was the more highly exalted because of His voluntary self-abasement and endurance of sorrow, and grief, and agony and death, so too, this endurance of sorrow and affliction, this willing acceptance of them, under some form or other, is a necessary condition to leading a true Christian life, and to being acknowledged by our Divine Lord as belonging to the number of His faithful children and followers.

It is true that Protestants do talk about the duty of patiently bearing misfortunes as coming in the order of Divine Providence, yet their words, when closely examined, will be found to breathe the spirit of ancient, heathen Stoicism (bearing without complaint, because complain. ing was useless, the misfortunes that could not be escaped from), rather than the cheerful acceptance of affliction enjoined by Christ and His apostles, and as a necessary condition to entrance upon the glory of Heaven. Of all this we say Protestantism makes little ac-count. The idea of voluntary self-debasecount. The idea of voluntary send-decay-ment and mortification is foreign to it and repulsive. Its heroes are those who are most successful in this world; those upon whom the sun of this world's prosperity and enjoyment shines undimmed by clouds of sorrow. It loves not to contemplate, it turns instinctively away from contemplating, the voluntary self-mortifi-cations imposed upon themselves by the great saints of the Church, and the sore afflictions sent upon them by God, not in anger but in love; through the cheerful endurance of which they won more resplendent crowns of glory. It treats with even greater contemptuous indifference the sorrows (deeper than those which any other human creature was ever called to endure) which filled the heart of Mary and made her on earth the Mother of Sorrows, that like her Divine Son, She might perfectly fulfill the condition of her exaltation in Heaven, and become Queen of Angels and Saints.

Angels and Saints.

In broad contrast with all this is the spirit of the Catholic religion. It holds up as examplars to us Christ who bore the sorrows of the whole world, and next to Him Mary, who shared His sorrow, His humiliation, His agonies, as only a mother can share the sufferings of her Son. As the Church keeps constantly before us the sufferings of Christ, so, too, she recalls to our mind the Dolors of Mary, whose sorrow and grief were deeper and sharper

than those which any other mother has had and could have to endure.

As the Shepherds of Bethlehem on the night of the Nativity, and the Magi subsequently found the Holy Child "with Mary," His Mother, and as she stood closest to Him at the foot of the Cross, so now true Christians in their devotions must ever unite Mary with Jesus, and make her sorrows en earth, as well as her power and glory in heaven, subjects for pious meditation.

CATHOLIC FREEDOM.

A Great Prelate of the American Church on a Barning Question of the Day.

We have been furnished by the editor of Dr. England's "Choice Works," now in press, with the following extract, from his "Discourse before Congress," delivered over fifty years ago:

"A political difficulty has been some-times raised here. If this infallible tribu-nal, which you profess yourselves bound to obey, should command you to overturn our government, and tell you that it is the will of God to have it new modeled, the will of God to have it new modeled, will you be bound to obey it? And how, then, can we consider those men to be good citizens who profess to owe obedience to a foreign authority—to an authority not recognized in our Constitution—to an authority which has accommunicated and

tinction between spiritual authority and a right to interfere in the regulation of human government or civil concerns. You have in your Constitution wisely You have in your Constitution wisely kept them distinct and separate. It will be wisdom, and prudence, and safety to continue the separation. Your Constitution says that Congress shall have no power to restrict the free exercise of religion. Suppose your dignified body tomorrow attempted to restrict me in the exercise of that right; though the law, as it would be called should now your two it would be called, should pass your two houses, and obtain the signature of the President, I would not obey it, because it would be no law, it would be an usurpation; for you cannot make a law in violation of your Constitution—you have no power in such a case.
"So if that tribunal which is established

more free to think and to act for themselves on the subject of their rights than we are; and I believe there is not any portion of the American family more jealous of foreign influence, or more ready to resist it. We have brethren of our Church in every quarter of the globe, under every form of government; this is a subject upon which each of us is free to act as he thinks proper. We know of no tribunal in our Church which can interfere in our proceedings as citizens. Our ecclesiastical authority existed before our Constitution, and is not affected by it; here is not in the world a constitution which it does not precede, with which it could not coexist; it has seen nations per-ish, dynasties decay, empires prostrate; it has coexisted with all, it has survived them all, it is not dependent upon any one of them; they may still change, and it

one of them; they may still change, and the will still continue."

The Bishop then cites William Tell, Charles Carroll and Simeon Bolivar, as conspicuous examples of republican Catholics, and adduces the striking facts that nine-tenths of the republics which have existed as now exist in the world, were or existed, or now exist in the world, were or are Catholic in their populations.

A Cure at Lourdes.

"Sister Marie-Angeline, Franciscan of Montpellier, was cured five years ago,' says the Annals of Our Lady of Lourder (September), "by the intercession of Our Lady of Lourdes, of an organic disease of the heart. Since that time, in gratitude, she arose each night at one o'clock to she arose each night at one o'clock to recite the Rosary for the conversion of sinners. Her superiors doubted the advisability of her keeping up this very fatiguing practice, and for nine months she recited the Rosary only during the day. The old sickness appeared almost with the same symptoms, which were palpitations of the heart, vomiting of blood, considerable edema of the right leg and foot. 'Go to Lourdes,' said her Superior, 'and promise that if you are cured you foot. 'Go to Lourdes,' said her Superior, 'and promise that if you are cured you will renew the recitation of the Rosary during the night.' Plunged in the basin on Thursday, August 23d, she was sud denly cured. The physician who examined her the next day declared that the palpitation had ceased and the oddema entirely disappeared." She informed the editor of the Annals on September 15th that her cure was complete. that her cure was complete.

Written for the Record.

My Heart is sad—It cannot Sing.

My heart is full, it cannot sing, It cannot breathe its pain, For harsh and cold the echoing That would awake the strain.

My heart is sad with sorrow deep, With tear and weary sigh:— In silence it must lull to sleep Ev'ry murmuring cry!

The Past comes up with visions bright, Alas: too dear to me— For vain their beauty, vain their light And tender sympathy. They all have flown adown Life's stream And only left behind The memory, as of a dream,— Impress'd upon my mind.

I cannot taste their bliss again
As I have done of old—
Ah me! they only waken pain,
And make my life more cold!

Sing on, sing on, ye dreary winds! Symbolic of my woe; Ye sympathize with all that binds My spirit in its throe!

Ye tell of Summer blossoms flown And Autumn's dark decay Ye sigh o'er June's fair roses, blown To fade and die away!

And poor humanity must feel The chill of blighted hope; Must at the tomb of Sorrow kneel Till days of light do ope!

PASSION FLOWER. Hamilton, Ont., 1883.

The Loyal (?) Party in Ireland.

not recognized in our Constitution—to an authority which has excommunicated and deposed sovereigns, and which has absolved subjects and citizens from their bond of allegiauce?

"Our answer to this is extremely simple and very plain; it is, that we would not be bound to obey it—that we recognize no such authority. I would not allow to the Pope, or to any Bishop of our Church, outside this Union, the smallest interference with the humblest vote at our most insignificant balloting box. He has no right to such interference. You must, from the view that I have taken, see the plain distinction between spiritual authority and nd fellow-citizens and themselves. Ireland has to thank them for the penal laws against Catholics. The Catholic Emancipation, the Land Act, and every other beneficial reform, have been opposed by them, and now they calmly suggest that, as they have dubbed themselves the loyal inhabitants of Ireland, all who venture to disagree with them should be proclaimed rebels. Rebels to what? To the part of the Yorkville Court for trial. He had stolen only eight cents, but nearly all the Catholic churches up town had been robbed in this way, and Pallot is believed to be the thief.

A Good Introduction.

J. Kennedy, a merchant in Dixie, about three years ago introduced Hagyard's Pectoral Balsam to his customers. In his own for the condense of the proclaimed to the condense of the proclaimed to the condense of the proclaimed to the proclaimed cendancy, to extortionate rents, and to their country never being allowed to decide upon local matters according to the wishes of the majority! I am afraid that they must wait for a Conservative Ministry to be in power for this pretty little political programme to be adopted.

worms afflicting and adults.

The Bad and Worthless

are never imitated or counterference, the most by not doing scenething, for what you would do may only make more work for them. Therefore, think before you speak or act, and as you yourself, "Will this helps and aby the world that Hop Bitters was the most by not doing scenething, for what you would do may only make more work for them. Therefore, think before you speak or act, and say to yourself, "Will this helps and aby the world that Hop Bitters was the purest, best and most valuable family medicine, and for the public benefit—to resist any power to interfere with our civil rights, of our civil concerns. Christ, our Lord, reused to interfere in the division of the theritance between two brothers, one of our civil concerns. Christ, our Lord, reused to interfere in the division of the theritance between two brothers, one of our requested that interference. The it tribunal of Judea were vested with licent authority for that purpose, and lid not transfer it to His Apostles. It is oman Catholics of the any was any was an an ild not transfer it to His Apostles. It is oman Catholics of the any identification and the proper in the division of the tribunal of Judea were vested with licent authority for that purpose, and lid not transfer it to His Apostles. It is oman Catholics of the more of the proper in the division of the contract of the proper in the division of the tribunal of Judea were vested with licent authority for that purpose, and lid not transfer it to His Apostles. It is oman Catholics of the more of the proper in the division of the proper in the proper in the mine of the history of the proper in the proper in the division of the proper in the proper in the division of the proper in the division of the proper in the caused Mary indescribable grief. Indeed, they fail even to think of her having had any unusual sorrows to bear.

But there is another and a special cause for this indifference of Protestants to the "Dolors of Mary;" for their seeming inability, indeed, to even comprehend that any special sorrow or grief ever afflicted Mary. The cause is found in the fact that Mary. The cause is found in the fact that Protestantism fails to make any account

An Unexpected Reply.

Even if one is a fool, it is a mark of wisdom to know it. The honest Irishman in this case did not have a very high opin ion of himself, but he could not help betraying the mother-wit of his nation.

When Bishop Whitaker was in Candelaria, Nevada, he took a stroll in the outskirts of the camp with a party of ladies and gentlemen. A man was seen labori-ously turning a windlass which hoisted from a shaft a bucket filled with rock. The only thing remarkable about the man t the windlass was his hat, the crown of which was cut clean off, allowing the hot sun to pour down upon a perfectly bald head, some waggish friends having recom-mended this arrangement as sure to pro-

the Bishop and his party stood watching the man toiling and grunting at his heavy labor for several minutes, and then the kind-hearted clergyman spoke up with concern, and said:
"My friend, why don't you cover up
your head? This hot sun will affect your

"Brain, is it ?" cried the man, as he gave

the windlass another heavily creaking revthe windlass another neavily creaking revolution. "Be jabers, an' if I had any brains, d'ye think I'd be here pullin' up this bucket?"

The Bishop and his party hastily retired.

How to Live Happily in the Married

Harmony in "the married state is the first thing to be aimed at. Nothing can preserve affections uninterrupted but a firm resolution not to differ in will, and a depreserve anections uninterrupted out a firm resolution not to differ in will, and a determination in each to consider the love of the other of more value than any object whatever on which a wish had been fixed. How light, in fact, is the sacrifice of any other wish, when weighed against the affections of one with whom we are to pass our whole life! And though opposition in a single instance hardly of itself produces alienation, yet everyone has his pouch, into which all these little oppositions are put. While this is filling the alienation is insensibly going on, and when filled it is complete—it would puzzle anyone to say why; because no difference of opinion has been marked enough to produce any serious effect by itself. Other causes of discontent, very common indeed, are the little cross-purposes of husband and wife in common conversation; a disposition in either to demonstrate, and make him feel himself

in the wrong, especially in company. Nothing is so goading. It is much better, therefore, if our companion views a thing in a different light from what we do to leave him in the quiet possession of his views. What is the use of rectifying him if the thing be unimportant? Let it pass for the present and wait a soft moment, a more consiliatory occasion of rehearing the subject together. It is wonderful how many persons are rendered derful how many persons are rendered unhappy by inattention to these rules of prudence.

Seen From the Confessional.

Looking through the lattice of a confessional box in St. Paul's Catholic Church in 117th street, near Fourth avenue, yesterday morning, the Rev. Father Patrick McCabe saw a man hanging about the poor box. The few parishioners who were in the church were near the altar. The man looked around him, and then, taking from his hat a piece of whalebone about a foot long, the end of which he had dipped in a sticky mixture, he thrust it through the slit in the poor box and fished up a cent. Repeating the operation, he got out all the money that was in the box—only a few cents. Then he began operations on another box. When he had finished he turned to leave the church, and Father McCabe opened the door of the confessional and followed him. The man rainto the steeet. Father McCabe, in cassock and beretta, chased him and caught him as he turned into Fourth avenue. The prisoner offered some resistance and threatened to kill his captor, but the priest held on to him, took him into the sarder of the parachial residence, and priest held on to him, took him into the parlor of the parochial residence, and questioned him closely.

The man said he was August Pallot, a

tailor out of work, and had robbed the church once before. He told Father McCabe that he was starving. The priest gave him a breakfast and turned him over to a policeman. Justice Murray held him at the Yorkville Court for trial. He had

in that neighborhood.

A single bottle of Dr. Low's Pleasant Worm Syrup has frequently destroyed from 100 to 200 worms. It is pleasant to take—no other cathartic being required. Tape worms have also been removed by it, of 15 to 35 feet in length. It is effect-ual for all varieties of worms afflicting

tions or counterfeits. Beware of them.
Touch none of them. Use nothing but genuine Hop Bitters, with a bunch or cluster of green Hops on the white label. Trust nothing else. Druggists and dealers are warned against dealing in imitations or counterfeits.

Consumption Cured.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderfut curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human surface, this recipe, in German Fengus, the State of th



KIDNEYS, LIVER & URINARY ORGANS THE BEST BLOOD PURIFIER.

THE BEST BLOOD PURIFIER.

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