# THE CATHOLIC RECORD.

THE LIVERY OF MARY.

FEB. 2, 1884

### Promise. BY LEANDER RICHARDSON

There's an isle that I know in the far off sea Where the fields are soft and green, Where the sun-browned bluffs are mirrore

Where the sub-browned blans are browned blans are browned blans are browned blans are browned bland bl

Though the blight has fallen athwart th Though clouds hang dark and low, Though the people's cheeks are pale an

wan, And their eyes have a mournful glow; Though hunger slinks with its silent tread Though justice swings blindly past, Though we mourn in vain for her million dead.

mer,

Yet the day is coming fast

When the chains shall fall from the shackle

when the chains shart here pension pens; And burst is the prison pen; When the tears of God no more shall fall On a race of famished men; When the winds that wall for the erim stained past No longer shall solv to the sea; When the tide rolls back the mighty cry That Ireland at last is free.

THE STORY

OF THE SCOTTISH REFORMATION.

BY A WILMOT, F. R. G. S.

CHAPTER III.

The principal Reforming preachers left in Scotland were William Harlow, Edinburgh tailor, Paul Methven, a baker from Dundee, and two apostate monks named Wiloch and Douglas. Mobs fol-lowed these turbulent men, and in a short time the nobility, thirsting for the plun-der of the Church thought they say their der of the Church, thought they saw their der of the church, thought they saw their way to an extensive scheme of revolt under which it would be possible for them, in the name of religion, to seize upon the property of the Church and the poor. In reply to a summons from the poor. In reply to a summons from the Government requiring the preachers of the Reformation to answer for their conduct, a tunnultuous assemblage of Barons surrounded the palace, and their Barons surrounded the interded offset of bold conduct had the intended effect of completely intimidating the Queen Re-gent. Shortly afterwards their leaders, who specially included the Earl of Glen-cairn, Lord Lorne, Erskine of Dun, and the Prior of S. Andrew's (afterwards the latter Regent Moray), wrote to John Knox inviting him to return to Scotland, as he could now do so in safety. The apostate lost no time in resigning his charge at Geneva, but when he arrived at Dieppe he received letters which so alarmed him that he refused to proceed. How ever, he wrote to the nobility call-ing upon them to accomplish the great work which they had begun, and which he was afraid to go on with. The Lords, in reply, deploted their weakness, and drew up the celebrated Bond or Covenant dated 3rd December, 1557, which they cursed their adversaries vengeance upon "the and denounced superstition, idolaty, and tions of the Catholic Church." A resolu tions of the Catholic Church. A lesona tion was also passed adopting the service book of Edward VI. for use in parish churches. They took both their liturgy and their bribes from England. The nobles sent emissaries throughout the country to spreal calumnies against the doctrines of the Church and to foment tumults among the people. This was done under the pretext of correcting civil and ecclesiastical abuses. At the same time the Barons addressed the Queen Regent in a most insolent manregations. They insisted particularly upon the vernacular tongue being used in the administration of the Sacraments. In truth they posed as the real rulers of the realm, although they were constitutionally but a part of the established power. One of their requests, evidently made for purposes of revolt, was that any lay person sufficiently learned should be anowed in churches to interpret obscure passages in the Scriptures. So glaringly ridiculous indeed is this liberty that it was not claimed by the most zealous Presbyterians after their system had here Presbyterians after their system had been established under State authority. The Queen Regent temporised, threatened, crdered all to be ready to attend Mass and profess their adherence to the lit-urgy, but all in vain. The nobles were too powerful. At last, in 1559 "matters had ripened." Protestantism was espoused by not only the most powerful nobles but also by masses of people under their sway and influence. So strong had the party of revolution become that Knox considered it safe to return to scotland. Accordingly, in compliance with a second invitation from the Lords of the Congregation, he arrived at Edin-burgh in May, 1559. At this point it is necessary to advert very specially to the character and conof the man who is identified with the Reformation in Scotland. John Knox was its heart and soul. He was to Scotland what Luther was to Germany, and Calvin to Geneva. To prove that this view is correct, and that a real challenge has been thrown down, I specially quote the following passage from one of the representative divines of Presbyterianism in Scotland. The Rev. D. Macleod, Chaplain to the Queen, says : "To know John Knox is to know the Scotch Reformation ; for he embodies at once the virtues and the faults which characterised the whole movement. It is terised the whole motor motor that during no exaggeration to say that during the stirring period under review his voice was more powerful than the stirring period inter review ins voice was more powerful than that of the sovereign or any statesman. He was preeminently patriot as well as preacher, statesman as well as ecclesias-tic. The Reformation cer-statesmanship of the Regent Moray, but Knox was its embodiment. We shall, therefore, deal with the Reformation therefore, deal with the Reformation and Knox as identical terms, and speak of the Confession of Faith as Knox's own confession." John Knox is confessedly the tree which produced the Reformation. Let us examine carefully whether this tree was bad or good, as we know well that a bad tree cannot produce good fruit. John Knox was born in Scotland in 1506, studied at the University of St. Andrew, and was ordained priest before the year 1530. It was not until 1542 that he openly began to profess himself a Protestant. A few years afterwards he broke that solemn oath of celibacy he had taken, and was married at Berwick

to a woman named Marjory Bowes. We have already seen that Knox was by his

have already seen that Knox was by his approval an accomplice in the murder of Cardinal Beaton. He was taken with the other conspirators, carried to France, and there became a convict, and had to work at the galleys. He fled to England subsequently, and remained there several years as travelling missionary and chap-lain to Edward VI. It was not conven-tion to the set to the time to dishelieve in ient to him at the time to disbelieve in the Episcopacy, and Archbishop Cran-mer, Grindal, and other "fathers of the English Reformation" fully recognized the ordination of Knox and other foreign Calvinistic preachers. The only really necessary bond of union was determined hatred to the Catholic Church. Knox hatred to the Catholic Church. Know was certainly not a brave man. He fled from England some months after the accession of Mary, and remained safely on the Continent for nearly two years. Then in his anxiety to see his wife he returned

in his anxiety to see his whe he returned secretly to Berwick, and penetrated very quietly into Scotland, but danger again threatened and he again fled to Geneva (July, 1556). At last the Lords of the Congregation had really conquered, and his percent was seen as he accuse finally his person was safe, so he came finally and permanently to Scotland in 1559. When on the Continent Knox enjoyed a considerable experience of public prisons, for we find that Calvin had to deliver him from the galleys of the Prior of Capua, to which he had been condemned for leading a grossly immoral life. In a work by a contemporary (James Laing) we are distinctly informed that Knox, when a young man, was guilty of such grossly immoral conduct that his Bishop

vas forced to interfere and call him to account for these crimes. Then Knox ligion which censured him, and he ligion which censured nim, and he became a Calvinist and a reformer. Archibald Hamilton, Nichol Burne, James Laing, all Scotchmen, and all con-temporaries of Knox, agree in testifying to his notoriously bad character. Ham ilton's book was published only years after the death of Knox. We five this last mentioned writer stating the current belief and opinion respecting one of the scandalous crimes of this Reformer was guilty. The word "putabatur" is used, which really mean The word much more than a mere surmise, and yet McCrie makes out that the is the case. Indeed this pre judiced biographer, as well as other Presbyterian divines, seem to blind hemselves in the most extraordinary and extravagant manner to eviden proofs of the immorality, thorough untruthfulness, and completely seditious character of their hero. The absurd manner in which McCrie, the panegy rist of Knox, gets out of any difficulty is simply to take a high hand and deny everything. For instance, his manner of refating very definite and precise charges of gross immorality made by several contemporaries of Knox is to say, "But the two former writers were

say, "But the two former writers were outstripped in calumny by that most impudent of all liars, James Laiog. There are few pages of his book in which he does not rail against our Reformer." Laing undoubtedly accuses Knox of heinous immoralities, and in this he only agrees with the other writers of that time. He states that Knox's hatred against the Church was induced by his Bishop having severely called him to account. Other authors tell us exactly the same thing. It is true that Laing may or may not have been im-bued with "personal malice and religious rancour," in which qualities Knox himself singularly excelled; but it is simple impudence "on the part of McCrie and his followers to dispose of these charges by merely contradicting them. We find three respectable Scotchmen publishing to the world, within nine years after the death of Knox, certain specific charges -not any vague generalities. They write strongly, it is true, and they may even appear to exaggerate, but it rather absurd to suppose that even

IN A "CONVERTS' SOCIETY" DESIR-ABLE ! To the Editor of the Catholic Review: "In union there is strength." No truer words were ever spoken, and the people of the present day are strongly impressed with that idea, consequently we find both men and women banding the togethere in specifies of every we had both men and women outdring themselves together in societies of every description—good, bad and indifferent. These societies, leaving out their in-tentions, must be deleterious or benetentions, must be deleterious of bene-ficial to the community at large. All secret societies are necessarily bad; by the very fact of their being secret they condemn themselves—working in dark-

enemies to all, themselves included. \_\_enemies to an, themselves included. Bound by a sacrilegious oath—grounded in selfishness—with such a foundation, what good can possibly be expected of them? Oath-bound and exacting, they may be summed up as a curse upon the earth

earth. There are other societies where the members assemble for convivial parposes, smusement, or actuated by similar desires, they meet to exchange their ideas upon some pet subject, perhaps not particularly worthy of praise or con-demnation, depending entirely upon the way they conduct themselves; there may be some little benefit derived from the way they conduct themselves, there may be some little benefit derived from them, so far as they tend to keep their members from doing worse things. Others, again, neither oath-bound, con-others, again, neither oath-bound, con-

vivial, or for amusement, in the ordin-ary sense of the word—insipid affairs, inary sense of the word—inspire analys, in-tended for good purposes, but what might better be called mutual admira-tion societies—indulging so freely in self-love as to annul much, if not all, the good contemplated by them.

Since there is such an undoubted tendency in mankind to form themselves into societies, are there no other than such as those named, which appear to be either bad, indifferent, or for useless pureither bad, indifferent, or for useless pur-poses, or with so little good in them as to be hardly worth mentioning? Yes, many; and they are mostly under the auspices of the Catholic Church, charitable, and devotional, or both combinedfor without devotion in the members, no rue charity can exist; therefore, although the estensible purpose may be to give bodily help to their fellow-creatures, a bodily help to their lenow-creatives, a strong devotional feeling must exist to make them effective in accomplishing the good contemplated—for the preser-vative of the body alone would be a com-paratively small matter, if the welfare of he soul were not combined with it. Those societies, termed devotional

are equally charitable, for what greater charity can there be than by fervent and continual prayer to help, not themselves alone, but also those who give more thought for the body than for the soul. With so many societies existing, it may be thought by some that there is room for no more, but there is, and for one in particular. Those who have been edu-cated from youth as Catholics may have overlooked it. It is pardonable with them; in fact it may be said that it is not their business; but it is the business, and should be the pride of those who after being in darkness, perhaps for many years, and had the light given to them, which has brought them into the only place of safety, the holy Catholic Church associate themselves together in converts' society-for who on earth have cause for such deep gratitude as they h

Catholics cannot have a conception of the darkness of the Protestant mind any more than a worldly man who has inheri ted wealth and station can have of the The former misery of abject poverty. The former has been raised with all the luxuries of faith, with a positive certainty that he is on the road that will save his soul if he only perseveres; and should he at any time fall into grievous sin he knows that is kind Mother Church is an infallible guide, having the power and the will to forgive and strengthen him for the future; and his very fall (when restored) should incite a greater degree of grati-tude to God for his second redemption, initial to be a second redemption, guide, having the power and the will to parti giving him an increased compassion for those outside of the Church. All this is instilled into him as part of his faith, but to penetrate the depths of the ignorance of Protestants, very few, if any, brought up from their youth in the Church have that power. The bulk of Catholics are almost as ignorant of it as Protestants are of the "Truth." The greater our apare of the "Iruth." The greater out ap-preciation of their misery, the more fervent necessarily become our prayers for the sufferers; we do not realize that

only in rare cases is the fact known to any but a few relatives and triends, who, having no appreciation of the blessing bestowed (amply proved by their not taking the same course), instead of speak-ing of it, would rather hide it from the world—therefore, after a few sighs and expressions of sorrow, if nothing worse, at what they, in their conceit, consider a at what they, in their conceit, consider at least an act of extreme folly, they are lost sight of. For this reason, if no other, the desirability of such an association is shown, where, united together with loving hearts to the good God, who has conferred such immense favors upon them, they would no longer be hidden. Not only would their relatives and friends be thus frequently reminded of them, but they would be visible to the whole world, and their influence would be felt. The cor trast between their former and new life would draw attention and become a subect of conversation. To some, no actual good would accrue, but with thought would be active upon the but with others sub. ject formerly tabooed with indifference, and those thoughts might produce the will to investigate, and if the investigation be actuated with an earnest desire for the truth, unmixed with idle curiosity, who knows but that many of the bitterest enemies of the Church might follow the example of those they once calumniated. It may be urged by some that we have as many societies as is necessary for all purposes, and that many of those now existing are not productive of the good expected of them; that even some of them, by insubordination, have become destructive rather than beneficial to the nembers. That is no argument; as well might they say that as governments of various descriptions have proved fail-ures, no others should be formed. There

is no society where a more universal unity of feeling could be looked for than in the one now advocated, and it would be difficult to find any society where some failings have not been manifested. It would be unreasonable to suppose that such a society would have less in-terest in the souls of all, but they would have a special interest in those remain that state of ignorance from which ingin they themselves have been extricated. It might further be urged that such a It might further be urget that such a society has almost become a necessity, since so large a portion of Catholics, in their indifference regarding their own souls, cannot well be counted upon to assist those who have not the faith.

It may again be urged against it by ome that the very name of "Convert Society," precludes others than Catholics becoming members of it, and that exclusiveness would bear the semblance of pride, which could not be tolerated in any religious society. Very true, it conducted in that spirit, it would in deed be censurable. Some societies court exclusiveness; pride is there, doubtless. With converts the case is very different: their "exclusiveness" forced upon them by the circumstance of conversion; surely no true Catholic could thus look upon them. It would almost savor of uncharitableness, if it were not in other respects unwise, to check the ardor of those who feel under such extraordinary obligation to use every effort in their power to ameliorate the condition of those less fortunate

than themselves. Their meetings being open to all, the to operation of others would be most thankfully received in uniting in prayer, and the fact of being members of it would in no way debar their belonging to any other society approved by the Church.

It is hard to conceive any harm in converts or any one else uniting prayer expressive of any particular desire. The Rosary when recited by desire. The Rosary when recited by one is acceptable, yet when many join in it, it is much more beneficial. On the same principle one might pray for some particular individual or object, in whom savors of exclusiveness of pride; therefore, like the rose, by any other name it

Sketch of the Second Man of the Irish A Pious Custom for Christian Mothers Party. The Dublin Freeman's Journal is sup-

JUSTIN MCCARTHY.

The Dublin Freeman's Journal is sup-plementing its recently-given history of "The Making of the Irish Party," by a sort of picture-gallery of "the Men of the Irish Party." After Parnell, it sketches Parnell's second in command, the vice-chairman of the party, Justin McCarthy, the member for Longford. Known to his countrymen, as well as to

Known to his countrymen, as well as to the world in general, only as a hard work-ing and successful literary man, long a resident of Londor, and unidentified with any of the preceding political parties, no one at the time he took his seat in the House of Commons would have blamed or wondered, had he come as

have blamed or wondered, had he come as the representative of an English or a Scotch, instead of an Irish city. Yet, there were a few who, when they saw him 'pledging his allegiance to the Irish National Party, recognized the fulfi-ment of the promise of his youth. These knew in detail that past which we briefly outline here. outline here.

Justin McCarthy was born in Cork in 1830. He profited to the utmost by the splendid educational advantages then attainable in Munster's capital; and when he left school at the age of seventeen, was not only a fine English scholar, but read Greek fluently, and wrole as well as trans-Greek fluently, and wrote, as well as translated Latin with grace and ease. Later, he taught himself French, German and Italian, and mastered the literature of the three languages. Being left to his own resources, he turned to journalism for his livelihood.

He began as a reporter on the Cork Examiner. He had taught himself short-hand, and the first important exercise of his skill was in reporting the trial of Smith O'Brien and his colleagues at Clonmel. The young journalist was an enthusiastic member of the Cork Historical Society, which was mainly a recruiting ground for the Young Irelanders. Not daunted, as the Young Irelanders. Not daunted, as were so many of his associates, when John Mitchel was allowed to be drafted into Mitchel was allowed to be drafted into penal servitude, nor by the final catas-trophe of 1838, McCarthy clung to the last surviving Confederate Club; and in 1849 surviving Confederate Club; and in 1849 the Gueen of Heaven, out make a point threw himself, heart and soul, into another as a reminder of their consecration, not programment, the forlornest of forlorn to dress them till the age of seven years, movement, the forlornest of forlorn hopes, which perished after a brief but stormy existence, and left scarce a trace

Baffled in his patriotic aspirations, he turned with renewed zeal to his profes-sion, and to London as affording the most promising field for its exercise. He had the promising neuron to the exercise. The had the usual struggle for a place; the usual novitiate of dull, hard, and apparently un-recognized journalistic drudgery. From 1852 to 1860, he was on the staff of the Northern Times, Liverpool. In the latter way he because Payliamentary reporter of year, he became Parliamentary reporter of the Morning Star. In the intervals of this occupation, he successfully attempted essays and novels. His star was in the ascendant. John Bright and John Stuart Mill became his friends. In 1865 he was editor-in chief of the Morning Star, which under his management, did magnificent service in the cause of Ireland at a time when that cause seemed most hopeless, and prison, exile, or scaffold was the accepted risk of its personal champions. John Bright had an interest in the Morning Star, but in 1868, when he sold it out and it was plain that he was going to become a Minister, Mr. McCarthy resigned the editorship.

Soon after, he went to America, whither his literary reputation had preceded him, and he found only the pleasant embarrass and he found only the pleasant embatrass-ment of deciding on the best in a multi-tude of eligible offers. There he spent nearly three years, writing, lecturing, and profiting by his exceptional advantages for profiling by insectop and studying the peo-ple. In 1871, he returned a wiser and a richer man to London. He at once accep-ted on the London Daily News the hom-orable, but most exacting and laborious position of Parliamentary leader writer; kept on producing novels of ever-increas-ing interest and brilliancy; and, in 1878 surprised every one with his "History of Our Own Times"—in tone and temper a

son for it.'

Among the many beautiful and salutary of practices so common in Catholic countries, a which are alive yet with the spirit of faith, there is none so worthy of imitation by Catholic parents as the one mentioned in the life of many saints who, even before

to Follow.

the life of many saints who, even before their birth, were consecrated by their pious mothers to the Blessed Virgin Mary. It would seem that many of the great-est servants of Mary owed their special de-votion and their sanctity to their having been consecrated to our Blessed Mother by their parents; but we see this in a more within way in the case of St. Simon striking way in the case of St. Simon Stock. His mother being in great danger of losing her own life in giving birth to her child, felt inspired to dedicate herself to the mother of God, for whom she had a most tender devotion, and against all human expectation safely gave birth to a son, whom she called Simon, and who is known all the world over as St. Simon Stock, that great light of the Carmelite Order, so well known throughout the Church as the originator of the Holy Scapular of Mount Carmel, which he received from the hands of Mary herself as "a sign of salvation and protection in danger," with extraordinary promises for all those who would be invested with this holv habit.

From its very infancy this child of Mary gave most extraordinary signs of devotion to its Mother. By a prodigy like unto that related of St. Nicholas, Bishop of Myerhos, it refused its natural nourishment on all Saturdays and on the eve of the Blessed Virgin's feast; untaught, at the age of one year, recited the Angeli-cal solutation, leaped in the arms of its mother whenever the name of Mary was mother whenever the hand of hard was pronounced, stopped its infantine cries at the sight of a picture representing the Blessed Virgin, and by its reluctancy re-minded its mother whenever she forgot to say the Hail Mary she was accustomed this pious mother of St. Simon, are not satisfied with dedicating their children to the Queen of Heaven, but make it a point but in white and blue, the colors of the Blessed Virgin. And very appropriately does a pious writer encourage this pious practice. "Ferr not, Christian parents," says he, "whatsoever the incredulous and impious world may have to say about it, to dress in white the little argels God has given you. It is the livery of Mary. All these little ser-vants in white form here below the court of the Queen of Heaven, who would delight if she would come down on earth in being surrounded by these charming creatures. Vow to dress them in white and that symbol of virginity will pass to their souls, this vow brings happiness, for the Blessed Mother is interested in not allowing to perish those who wear her colors, and a special right to Heaven is given to those who in their infancy have worn a dress white as chastity and blue as Heaven.'

Heaven." In an age like ours, when parents feel so much the difficulty of raising their children in the faith and practices of our Holy Mother the Church, Christian moth-ers would do well by this early consecration of their children to Mary to secure to tion of their children to Mary to secure to themselves a powerful and heavenly aid for the great, but difficult work of raising their children in the fear of God and bring-ing them to Heaven.—Michigan Catholic.

A CURE FOR PRIDE.

An old man who had for years done much for the cause of temperance was found lying by the roadside the other day in a state of intoxication. He was drawn up before a committee of the society and sked to show cause why ne should not

be expelled. "I acknowledge that I was drunk brethren. and I've got a mighty good reaamily trouble?" asked the cha



Still more important, their statements have never been refuted. It is true that McCrie tells us that Smeaton replied to Hamilton's book, but most significantly he does not furnish us with this reply. If he repeated the facts, why are we not supplied with the refu-tation? As regards the other writers exclusive of Hamilton-we hear of no refutation, except a simple denial from a man who lived hundreds of years afterwards. In the year 1628, Father Alexander Baillie repeats as well known facts all the charges of gross immorality made against Knox by contemporaries. He

definitely names places, persons and deeds. In reply, McCrie merely denies and attributes the charges to the personal asperities of the times. He says with more impudence than logic that honest and candid person" will fail to be in favour of his hero. The exact converse, however, is the case. No honconverse, however, is the case. The hold est or candid person can fail to recognize the fact that there was a general com-bination of contemporaries against the character of Knox. They publicly de-character of knox and profigate character of knox. They publicly de-nounced him as an abandoned profligate, specifying distinctly his crimes and the places where, and the persons with whom, they were committed. On the other hand his contemporary friends observed complete and ominous silence. Where are the contemporary answers to the charges of Hamilton, Laing, Baillie and others? We are, forsooth, to take the mere denials of prejudiced Presby-terian ministers who lived several centerian ministers who nyed several cen-turies after the events. Not only is McCrie most prejudiced, he is also most uncandid. He styles a distinct aver-ment of Hamilton to be a "malignant surmise," and calls a charge made against Knox which was hushed up and never dismoved to be "a convicted lie." never disproved to be "a convicted lie." never disproved to be a conflict and approver Knox was an accomplice and approver of murder in the case of Cardinal ton, and Tytler proves on most unex-ceptionable testimony that this apostle, dentified with the Reformation, was one of the murderers of Rizzio.

TO BE CONTINUED.

We do not sound a needless alarm when we tell you that the taint of scrofula is in your blood. Inherited or acquired, it is there, and Ayer's Sarsa-parilla alone will effectually eradicate it. come into the Church one by one, and

for the sufferers; we do not relate that many of the Protestants make extra-ordinary efforts to do all they believe God requires of them; their hearts beat as kindly for their fellow creatures as those of Catholics, and they do all they can to ameliorate their condition. It is not there that their failings are to be found, but in the lack edge of the Divine truth. Whe Whe Self-appointed teachers, many of whom are more ignorant than themselves and we all know that the blind cannot with safety lead the blind. For want of an infallible guide, they select what they consider the best substitute they they consider the best substitute targy can find\_they have no one to teach them how to pray; for the pride of self-knowledge is antagonistic to prayer—by humility alone can the truth be known, all her age there persible he humility and how can there possibly be humility in any one who believes himself capable of interpretation of the divine truth without an unerring guide to assist him, at the same time discarding revelation and other means which God has given to

save his soul. Taking into consideration the extreme helplessness of those outside the Church, which can alone be appreciated by those emancipated from darkness and blest by the light of the Church, would it not be most desirable that they should form a converts society, whose main object would be to enlighten those they have left behind them, by their united prayers, good counsel, example, and every way in their power. Oh, what heartfelt prayers should they not be able to offer

prayers should they not be able to offer to the good God for such a purpose. If greater gratitude is expected from one person than another, it certainly should be from those to whom such a start of the start of th be from those to whom such a flood of light has been so suddenly shed. Would that God in His mercy would

raise up some one amongst us to take this matter in hand. Once fairly started,

would smell as sweet; but as the nam would have a powerful effect in drawing the attention of their Protestant friends, whatever objection there may be in it should be more than made good by the

benefit to be looked for. It is to be hoped that the tille will not be an insuperable objection, and that such a society may be added to those already existing, through which so much good has been done. A CONVERT TO THE HOLY CHURCH.

INDISCRETIONS IN DIET bring on dyspep-ia and irregularity of the bowels. Eat only wholesome food, and if the trouble as become permanent—as it is very mone to do—try a course of Northrop Lyman's Vegetable Discovery and yspeptic Cure. The combined effects astonish and delight the sufferer, who oon begins to digest well, regain functional regularity and improve in appetite; the blood becomes pure, and good health is restored. Sold by Harkness & Co., Druggists, Dundas St.

### Blood Relations.

The best blood relations consist erfect circulation of healthy, vital fluid -pure blood and proper circulation may be established in the system by the use of that grand blood purifier, Burdock Blood Bitters.

Hall's Vegetable Sicilian Hair newer imparts a fine gloss and freshness to the hair, and is highly recommended by physicians, clergymen and scientists as a preparation accomplishing wonder-ful results. It is a certain remedy for removing dandruff, making the scalp white and clean, and restoring gray hair to its youthful color.

## A Good Cosmetic.

The best cosmetics are good soap and water, to obtain purity of the skin; while for boils, blotches, obstinate humors and impurities of the blood, Burdock Blood Bitters is the best of all purifiers.

#### In Dixie's Land.

J. Kennedy, dealer in drugs, &c., Dixie, Ontario, recommends Hagyard's Pectoral Balsam to his customers, it having gured his wife of a bad cough. It is the safest and surest remedy for all Throat and Lung troubles, such as Asthma, Bronchitis, Whooping Cough and most pectoral complaints.

very exemplar of contemporary history-which proved the author's wonderful ver satility, and had an almost unprecedente run on both sides of the Atlantic.

He was at the height of his literary fame when he was chosen member of Parliament, and cast his lot with the Irish Party. He had much to lose, and from a worldly standpoint, nothing to But with characteristic disinter. gain. But with characteristic disinter-estedness he gave his unreserved trust and support to Parnell, in whom he saw the support to Parnell, in whom he saw the long-desired leader of the Irish people; discountenanced every attempt of his colleagues to bring himself into promin-ence; and never failed to show forth by word and example his conviction that, in the face of the enemy, the Irish Party should be as one man-individual pre should be as one man-individual pro-dilections renounced for the general good —the minority always submissive to the will of the majority. He had no sym-pathy with that variety of patriot who makes "independence" a euphemism of

disunion. Since the famous nine weeks' coercion

Since the famous nine weeks' coercion fight in 1881, Mr. McCarthy has had a chance to prove his loyalty to Ireland by personal sacrifice—loss of old and attached friends and social prestige, and diminished literary profits. All through his Parlia-mentary career, whenever need has arisen he has cheerfully borne his part is the most interme laber. Were his

in the most irksome labors. Were his delivery equal to his command of beautiful and expressive language—in the latter faculty he has no rivals save Mr. Gladstone and Mr. Sexton-he would be among the foremost speakers in the House. His was the best among the many effective answers to Forster's celebrated attack on Parnell.

In him are combined genius and mod esty, a rational enjoyment of a granted good with immense capacity for self-sacri-fice, and courage in bearing misfortune. This last has been severly tested; for just as he had attained the zenith of his liter-

ary and political eminence, his beloved and gifted wife, to whose tender appreciation and wise counsels his every suc-cess was referable, was taken from him by death. He has two children, a son and a daughter, both in fullest sympathy with his political convictions, and the former inheriting no small share of his literary ability.

of the committee.

"No, sir, for I've had no trouble. It was pride." "Pride!" exclaimed the chairman.

"Yes, pride. As I went along to town I met a drunken fellow, and I began to I met a drunken fellow, and I began to think well of myself because I had never been drunk. Pretty soon I began to feel proud of it. A little further on I metan ordinary lookin' feller an' would not speak to him. My neck got so stiff with my pride that I wouldn't even nod to people. I reflected that my pride was wicked, and triad out to but could not throw it I tried and tried, but could not throw it t tried and tried, but could not throw it off. I tried to pray, but was a little too proud to pray with fervor. 'This won't do,' I mused. 'I am getting to be a re-gular Pharisee.' After walkin' round awhile I met an old negro an' asked:

'Uncle, can you tell me how to throw off my pride?' 'Dat I ken, sah; dat I ken.'

Well, I wish you would, for to continue in this proud way will be dangerous to

"wal, dar's one thing that neber fails ter knock down a man's pride, boss, an' dat is whisky. Get drunk, an' when yer gets sober yer'll feel mighty 'miliated.' I acted on this suggestion an' got as drunk as a-well, as an owl, though I never saw an owl drunk. When I got sober I was the most humiliated man in the world."

Mrs. A Nelson, Brantford, writes : "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an intense burning sensation in the stomach at times very distressing, caused a droop ing and languid feeling, which would last for several hours after eating. I was recommended by Mr. Popplewell, Chemist, of our city, to try Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am thankful to say that I have not been better for years; that burning sen-sation and languid feeling has all gone, and food does not lie heavy on my stom ach. Others of my family have used it with best results." Sold by Harkness &

Co., Druggists, Dundas st. Booth, the well known actor, had a broken nose. A lady once remarked to him. "I like your acting Mr. Booth ; but to be frank with you, I can't get over your nose." "No wonder, madam," said he, "the bridge is gone."