# 1882.

me of the ists of the abolition tal authortar author-hatever be ts replace-f free pro-l; in other , we insist property pitalist, so masses all each one,

lities, may necessities; n precisely are shared heart of all nufacturing me of the bers, men revolt, are e formally y dare pass

If you ask g, they will when everythey answer s to follow, gain a nev n Nihilism, the Russian

ithin a comsprung up the Church every point ted hate and the French The other m attending had to go to uch consolaeligion could

hists against against the re vindictive arly revolu-horrifying to vement. The are those of man beings. consolation rucifixes, and

### T. TERESA. and Tomb.

Teresa was o during the ila, in Spain, In a part of here is now a to this place went recently saint, whose sion through i visited first here the saint here the pro-lral, where is d Virgin called It was before after the death , and besought ve her for her he Blessed Virsaint, and she d to her: "You I will be your placed on the As soon as the dral, the statue e to the place

n of Avila was as a grand disemblems of the In the town of he saint is pre-s magnificently representatives retained a re-The civil and p nied the great ke of Alba and rs of Spain were on. The banner seen. London epresented by a ely, it did not e banners came carried on the fathers, followed banners came authorities of ion lasted two every part of the octave the great multitudes t, the glory of Sancta! day was over, I ics of the saint v are exposed, at at Alba the first r view are two Darmelite friars, elite nuns. In urch, very large At the left, on ler the gallery, is a, where she fell hen I arrived at side of the altar. om, and there I able representing In spite of th r three steps, and boor cell. What do a poor Carmelite a hair shirt. The towards me, the els do; under her es a collar of gold. this place she

# THE CATHOLIG RECORD.

To a Priest.

When Jesus' Grace is flowing, When Jesus' Heart is glowing Before thy ravished eyes, Oh, then remember me! II.

DEC. 4, 1888.

Then on the Altar lying te hears thy heart's deep sighing, and makes sweet joys arise, Oh, then remember me! UII.

When death is o'er me stealing, And the abbey-bell's sad pealing Tells me that my spirit files Oh, then remember me! -TREACY.

THOUGHTS IN SOLITUDE.

▲ Hurried Glance at the History of the Nations of the Earth.

BY FATHER ABRAM J. RYAN.

Baltimore Mirror, The Protestant nations of this age are in the ascendant, in the temporal order, (which is the earthly and material order),

(which is the earthly and material order), and in the same order, Catholic nations are very visibly in their decline. Many Catholics, therefore, tormented by this fact, more from want of knowledge than for lack of faith, and perhaps most of all because of their love for the Church, are much sorrow stricken and more scandal-ized. The blame and shame of it, which are certainly very humiliating, rest in no are certainly very humiliating, rest, in no wise, on the Church or on ber divine mis-sion; but do rest, where the stern justice of facts places the responsibility of such a scandal, solely on those governments which bear, if nothing else, at least a Catholic name. The Church herself is, in no true sense, accountable for this sad and deplorable state of things. The responsi billity must be laid, blame-worthy and bility must be laid, blame-worthy and shame-deserving though it be, on the shoulders of the Catholic nations tnem-selves, who as Judas the traitor sold Christ for a few paltry pieces of silver, betrayed His Cross for selfish considera-tions of worldly policy. And, like Judas, were deceived by the results of their betrayal; and yet, unlike Judas, felt no agony of remorse. The traitor apostle went and hung himself. It was the explation of despair without hone: and expiation of despair without hope; and he was laid away in Haceldama. But the traitor-Catholic nations, after betraythe traitor-tatholic nations, after betray-ing the Cross, seem seared in conscience. But though remorseless, they will sconer or later find their political and social Haceldamas. Have a fear: "God is not mocked" with impunity. He is patient because He is eternal; and in His very stillness, as in the caim cloud, vengeances, like lightings lear. God has patient like lightnings, sleep. God has national rights among every people, just as He has sacred rights in each individual. God has Satisfy the set of the

There was once a real Christendom. 'Tis now but a memory of the past. In that Christendom, Christ, through His Church, was the Supreme Moral Ruler. That day has gone by, and His recognized rule has, with it, passed away. In the sixteenth century the Protestant

nations uprose, without reason, but with pride, in revolt against the authority vested in the rulers of the kingdom of God on earth. In the last two centuries the Catholic nations and peoples, through their governments, which were and are un Catholic and anti-Catholic, repeat the history of three hundred years ago; and despite the sacred name they wear, are practically in rebellion against the Church.

Mark the consequence. They have, every single one of them, fallen away from political greatness, just in propor-tion as they fell away from fidelity to the Church. This is not fancy. It is fact.

syllogisms

souls away in sleep into places where the flash of imagination is but the swift and sudden reflection of reason. On either side of reason's road, straight as a line from point to point, hi by logic, whose light sometimes has too much glare, —and while sometimes clouds of dust, ris-ing up from the fact of its many tank. ing up from the feet of its many travelers in a way, obscure it, --there are shady places, and in them calm and quiet nooks

where we would fain sit down and rest awhile, almost half in dream, to gather strength for the rest of the weary ourney. It is a way we have to seek such places;

but they are always within close reach and near sight of the way which leads to our destination. Let us back to the way again. And back to the seventeenth century. The

Catholic nations held in their hands the political dictatorship of the world. Spain was beginning to descend from the summit of her greatness, but Catholic France was ascending to take her place.

The Sovereign of France could, in those days, say what England's virtuous Queen can say to day : that the sun never set on his dominions Catholic Portugal, a kingdom weak in

numbers, but strong in the audacity of genius and the courage of faith, had reached the Apogee of her maritime and

reached the Apoges of her martime and colonial power. Austria (the Holy Roman Empire!) although weakened by the Thirty Years' war, stood forth in Germany the strong fortress of Catholicity, and was regarded in Europe as the first Continental State. France, however, by her military strength and her daring genius, held the sceptre of political power. political power. In the North Poland stood forth, with a

history to be proud of, the fearless defender of Faith, with her hand on a stainless sword, ready to lift and wield it, at the call of Faith, for the spiritual interests of the Church. In those days arms were arguments, and swords were syllogisms on both sides. It was the fashion and the fact of the times. The Italian republics were looking on the sunset of their de-cline. The kingdom of Naples was bright cline. The kingdom of Naples was bright and brilliant, and held its own. And the Papacy, though fallen by the machinations of men and the mysterious permission of Providence, from its supreme magistracy of the middle ages, still possessed and ex-ercised a large though diminished influence in and over the political world of Europe. in and over the pointcai world of Europe. All European colones in distant lands, except some belonging to Holland and England, were Catholic. And besides, Catholic nations wore the triple Crown of Letters, Science, and Art.

The latin races were in the ascendant. Theirs the sceptre power and the splendor

of glory. Protestantism, after its first spasm, in the which it sprang in wild convulsions out of the arms of the Church, and then rose up to curse her, weakened in spirit by its effort (for evil and epilepsy always weaken their willing or unwilling victims fell back into a state of spiritual lethargy, and senseless raving. Such lethargy means the death of Faith (which is life of in the state of ratin (which is life of soul): and such raving means blasphemy. In those days Prussia, an empire to-day, was a mere principality. The Scandina-vian races flashed with meteoric glare under

(or over) Gustavus and sark swiftly back into obscurity until the days of Charles XII. Holland, weak in numbers, but strong in energy held "icte a tete" with Louis XiV of France, and her ships floated, free as the winds, across the seas. England was in the crisis of a revolution, out of which the storm-rocked ship of state was safely piloted by the skill of France. The maritime power of the Briton (since so vast) was in the beginning of its growth. The United States were not yet born. Russia, the schismatical, was, at that time, but a motley aggregation of Tartars and

Muscovites.

A Season of Sanctification in Preparation for Christmas,

Catholic Standard.

ADVENT.

atton for Christmas,<br/>Catholle Standard.To me nothing is so consoling, so piere-<br/>said as it is among us. I could attend<br/>to be fore Christmas, appointed by the<br/>Church to serve as a preparation to that<br/>great solemnity of the birth of Christ.<br/>Advent consists of four weeks, or at<br/>least four Sunday, which commence from<br/>the Sunday nearest St. Andrew's Day,<br/>whether before or after it, from the 27th<br/>of November to the 3rd of December<br/>inclusive. It is institution seems as old as<br/>Christmas Day, though the discipline of<br/>the Church in the manner of celebrating<br/>it has not been the same in all places and<br/>times. It was for several ages of forty<br/>days, or six weeks, in the same manner as<br/>Lent, and for some time kept with a rig<br/>orous, universal fast, in some places of pre-<br/>cept, in others of devotion. The Church<br/>in Mihan, tenacious of its ancient rites of<br/>discipline, observes to this day six weeks<br/>of Advent, which was the ancient custom<br/>of the great Church of Toledo and of all<br/>Spain (which followed the Mozarabieritie<br/>in others of devotion, and without any<br/>positive obligation, though universal. The<br/>first Council of Macon, in 581, ordered in<br/>Advent, from St. Mariin's to Christman<br/>Day, three fasting days a week—Mondays,<br/>Wednesdays and Fridays : but the whole<br/>term of forty days was observed with<br/>a strict abstinence from flesh met.To answer to the<br/>state astieme as a day s a week with weither<br/>the charlemange.<br/>The stime astience astiene astie

Wednesdays and Fridays; but the whole term of forty days was observed with a strict abstinence from flesh meat. Pope Innocent III., in answer to the Archbishop of Braga, says: "Advent with us is a fast—which decretal is inserted in the body of the canon law." These words seem to express rather a fast of devotion and general custom than of strict univer-al precent, and to insingute that the dis-

the body of the canon law." These words seem to express rather a fast of devotion and general custom than of strict univer-sal precept, and to insinuate that the dis-cipline was not everywhere uniform. Beleth, the Paris theologian, in 1080, mentions it as a fast of obligation, by the reason which he alleges for the vigil of St. Thomas the Apostle not being set down in the calendar, because it falls in Advent, in which we are to keep, as it Advent, in which we are to keep, as it ments, each different, but concurring in

Advent, in which we are to keep, as it were, a perpetual fast. That Advent was formerly kept, even by the laity, as a fast, in some places of precept, in others of devotion, is shown Beneficient VL by Lev Der Marten and old men, and simple laborers, and by the laity, as a fast, in some places of precept, in others of devotion, is shown by Benedict XIV., by Dom Martenne, l'Abbe de l'Isle, Thomassin, Baillet; and this last-named author thinks the fast of this last-named author thinks the fast of Advent to have been first commanded in certain parts by an express canon in the Diocese of Tours by St. Perpetuus, Arch-bishop of that city. But the learned Martenne attributes the precept of this fast to St. Gregory the Great, who, as Amalarius and Abbot Beno assure us, first passed into an express law, which yet was never intended to be general. In the Sacramentary of St. Gregory four Sundays of Advent are set down with particular office. it .- Loss and Gain.

The feast of Advent, being in many places only of devotion, though sometime general, fell into disuse among the laity, but in most religious Orders it is rigor ously kept up to this day. Some mon-asteries begin it from the Feast of St. Martin ; others from that of St. Catharine; others from that of All Saints, others from the first Sunday of Advent; yet in monastic Orders the fast of Advent has always been looked upon as less rigorous and less solemn than that of Lent. Peter, Venerable Abbot of Cluny, calls it the middle or lesser fast. The fast of forty days before Christmas was strictly enjoined on all religious persons in the Second Council of Tours, in 567, in the Council of Saltzburg, 1281, and in many other Councils and statutes of monastic Orders.

In this way she is prepared for a life of In sign of conpunction and penance the Church uses purple or mourning orna-ments in her sacred offices, the Deacons wear no dalmatics in their ministry, the matrimonial uselessness and misery Angelic Hymn, or "Gloria in Excelsis." omitted in Mass. In the Sunday's Mass "Alleluiah" is repeated to express the spiritual joy of Christ's coming, or its expectation, but omitted in the ferial Masses, to inspire us with a spirit of com-punction, and put us in mind that all the veek days were once a universal fast, as Rabanus Maurus calls them. Hence the ferial office in Advent is equal to that of Lent, by the additional prayers of com-punction and penitential solemnity.

CARDINAL NEWMAN ON THE HOLY BISHOP JANOT IN GRAFTON. MASS.

His Lordship, Bishop Jamot made his first episcopal visit to this parish on Fri-day the 17th ult. He came by the 11 o'clock train from the west, accompanied by the Rev. Fathers Quirk of Hastings, Brown of Port Hope, and Murray of Cobourg, and was met at the G.T.R. sta-tion by the Rev. Father Lerking and To me nothing is so consoling, so pierc-ing, so thrilling, so overcoming, as the Mass said as nt is among us. I could attend Masses for ever, and not be tired. It is not a mere form of words-it is a great action, the greatest action that can be on earth. tion by the Rev. Father Larkin and several members of St. Mary's congregation, who escorted him to the priest's house. After the usual ceremonies preseribed by the Ritual were observed, Mr. John McCall, To the Right Reverend John Francis Jamet Bishop of Peterborough. MAY IT PLEASE YOUR LORDSHIP:

to extend to you a cordial welcome, to express our joy and happiness on this occasion, and to assure you of our dutiful attachment to your sacred office and person. Words cannot express our senti-ments on this happy occasion, but we are anxious in spite of the poverty of our words that your Lordship should know that it is with the heart we welcome-that we have a hundred thousand welcomes in our heart for our Bishop. The Parish of Grafton, my Lord though extending over a large territory, is numer-ically small and consequently poor; but in our love for our Church, in our fidel-ity to the teachings of our Holy Religion and in our implicit obedience to ecclesias-tical.

and in our implicit obedience to ecclesias-tical authority we are second to none. It is not many years since the first Catholics is not many years since the first Catholics settled here, and until about three years ago this mission formed part of the mis-sions of Cobourg and Trenton. Many were the hardships we labored under—the hardships we had to endure in struggling for avitance and the literation. hardships we had to endure in strugging for existence, and the distance we lived from the Church made it very difficult, almost impossible for us and our children to comply with our religious duties. But the there all beneat to comply with our religious duties. But that has been all changed, and the change has been of incalculable advantage to us. We have now many of us, comfortable homes and good properties, and others are making noble efforts to acquire the same for themselves and families—we have a beautiful Church, a lasting movument of the piety and zeal of the late Thomas Heenan, Esq., and a few others—we have a fine brick residence for our Pastor, and and old men, and simple incorers, and students in seminaries, priests preparing Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the ment action is the measure and scope of a fine brick residence for our Pastor, and above all we have the happiness of being able to practice our Holy Religion. It is true we are not well supplied with schools, and there is some debt on our Church, but great action is the measure and scope of the time is not far distant when we will have good and efficient schools, and there will be bat one debt on our parish—a debt of gratitude to our pastor, the Rev. Father Larkin, for his untring zeal for the A Reform in Educating Catholic Girls. Costly expenses have led to the following conclusions: The Catholic school ought to be, first, thoroughly Catholic; second, thoroughly practical. The school that teaches girls best how to help their moth-ers is a practical school. The girl who can "bound" Alaska with public school vol-ubility, but who cannot sew a button on her own frock, and who scorns to mend her little brother's trousers is too common. The supply of this kind of girls is greater honor and glory of God, and for our temporal and spiritual welfare, for he labors in season and out of season to instruct us in our duty to God, to our neighbor and to ourselves, and owing to his exertions the state of "things is fast

improving. We feel, my Lord, that on an occasion like this when we receive amongst us our bishop, a Prince of the Catholic Church, it is fitting that we should give public expression to the faith that is in us—that we should declare openly our devotion to the Catholic Religion, and our unswerving submission and obedience to the visible and infallible head of the Church, Leo XIII.

Arin: Accept then My Lord, this address as a declaration of our faith, and with the as-surance of our attachment to the Catholic Church and its Pastors, and believe that among your Lordship's many subjects there are none, who reverence and love you more than your faithful people of Irafton.

Signed on behalf off the congregation : John McCoel, Wm. Oulihan, Thos. Walsh, John Rooney, D. McCarthy, M. McCabe, Labo N. Corthy, Labo M. Corthol

#### "HIDDEN PRAYER."

At the solemn triduum of St. Teresa's At the contain the din the convent of the Discalced Carmelites, New Orleans, Rev. A. J. Ryan delivered a beautiful sermon

A. J. Ryan delivered a beautiful sector on "Hidden Prayer." "In his own matchless way, says the New Orleans Morning Star, the Rev. Father developed the utility of prayer, how prayer had made St. Teresa what she was: "she is not dead," said he, "she lives, she is in this little chapel to-day, evidence she is in this little chapel to-day, evidence -vour presence and mine! Her arm -your presence and mine! Her arm stretches across these three centuries, and the men of her time who fought for fame, where are they now? Gone to dust and their names forgotien. But Teresa set her aim higher than this world, she trod earth underfoot, and if we wish to share her reward in the Heaven-land, the Godland—the Paradise land, where it is an eternal estacy, where the vision of God's beauty never shall wane, we must pray.

"Praver," sail be, "can not be described; we know what it is, but like God it is indiscribable; when we fold our hands and say a little 'Hail Mays' our hands are a temple holding God, and Heaven is

temple holding God, and Heaven is obliged to listen to us. Since the first 'Hail Mary,' when Heaven asked earth for the Mother of His Eternal Son, Heaven is obliged to hear us, for the Blessed Virgix's 'Y es' was ours to this day." "The best prayer," said Father Ryan, "like God, is hidden, is quiet, is still. Everything of this world is noise, is clamor, is loud, this is a lond world. But God veils himself behind the face of nature, the petals of a rose, the brightness of the stars; you never hear the trees growing, yet they you never hear the trees growing, yet they grow and have lungs and nerves and veins; you never hear the stars move, yet they revolve around their orbits. Our Church, the Catholic Church is always kneeling down; a priest is always saying Dominus Vobiscum. In other churshes they have one day set apart for prayer and call it one day set apart for prayer and call it Sabbath; but in our Church the everiasting sacrifice girdles the globe from the eastern horison to the lands of the west; a priest is always ascending an altar and the sanc-tuary bell is always tinkling. Our Church is a Church of prayer; like her Divine Master she works in stillness, and never speaks out loud, except to punish error or proclaim a dogma. In our days she has or proclaim a dogma. In our days she has thus spoken twice, for the Immaculate Conception and the Papal Infallibility. In Conception and the Papal Infallbility. In this convent cloister you have the example of hidden prayer, the unseen prayer of sacrificial hearts that is going on its mission round the world, converting hea-thens in far off lands, touching the heart of a priest somewhere, and making a better man of him, saving souls and sin-ners everywhere night and day; the prayer of a num is a power with God. What is of a nun is a power with God. What preaching? Empty human words. despise preaching when compared with the efficacy of a little 'Hail Mary.' I w rather kneel before God's Eucharistic

Altar and say a prayer for you—I would rather have the value of one said alone in my humble room, than all the applause and adulation that has greeted me since I was nineteen years of age. What will it avail? Nothing! Prayer and suffering will avail.

will avail. "St. Teresa said "To suffer or to die." Christ was a man of suffering and trial, a man the world spat upon, blasphemed and outraged, scorned and crucified. The world does not like penance, it can not bear suffering, it knows not how to spell mortification; and yet to be saved we must suffer, must make our life a rosary beginsuffer, must make our life a rosary begin-ning and ending with a crucifix, and the beads string on the wire of fervor; the crossdown here means the crown up there. I want to go there. Many will say, I can not pray without distractions—nobody can; there never was an undistracted prayer on earth way the mean of the string. prayer on earth; save the ones our Divine Lord and His Blessed Mother uttered. But the hasty morning prayers and the half sleepy night ones are not worthy to be called prayers; and yet I think and know that these are the bind that th are the people say. Prayer to be prayer means attention to what we are saying, our hearts are to be put in the words our lips utter, if they are to wing their way to ple most heartily for the right royal recep-tion they had given him. He said he wa God's eternal home in the sky." lelighted with the progress they were making and that he was surprised to see so neat and beautiful a church in Grafton

supported by the leading members of the congregation, read the following address:

MAY IT PLEASE YOUR LORDSHIP: On this your first Episcopal visit to this portion of your Diocese, we, the Catholics of the Mission of Grafton approach your Lordship with feelings of profound respect to extend to you a cordial welcome, to

John Nagle, John McCarnick. In reply his Lordship thanked the peo

In the course of his remarks, his Lordship

referred to the fact that the first pastor of

parish has a great many difficultie

to encounter, and that Father Larkin leserves great praise, for no doubt it was

owing to his exertions that the present

appy state of things was brought about. All Friday afternoon was spent in hear-ing confessions, his Lordship doing his share of the work, and on Saturday morn-

ing hundreds received Holv Communion

Saturday afternoon his Lordship accom panied by Fathers Quirk and Larkin pro

5

and I am before t is in this tomb ee behind bars of King Charles of the saint. You t you can see her e arm of the saint preservation, re-nlike colour. Her sta reliquiry, and -it is always visirom the cherubim. appear as if they k closely at that three thorns pro-y a miracle, they y a miracle, thy The heart of the perfect preserva-have not changed nunicated.

 

 And we will prove it by facts.
 From those days, two hundred years ago,

 Since the day of the Reformation the innect relations between the Protest From those days, two hundred years ago,

 Let us come back to to day.
 Catholic Portugal is rext to nothing in

ant sects and the Catholic Church have remained very much the same. At least, political power. She bows to the Briton. Catholic Spain has lost her possessions bethey have not undergone a very marked youd the seas, is disturbed at home, and change. Remember we write what we has very little influence in European change. Remember we write what we mean, and mean to prove little or no affairs. Catholic Italy (we mean the Italian change between the religions of Protest-ants and the religion of Catholics; but government) has endeavored by successful invasion and usurpation, to become a consolidated nation; and by petty pilfering and legalized confiscation, has striven and change, and very much change between Protestant and Catholic nations and gov is striving to raise funds sufficient to sup-port her (misnamed) national life; and yet is bankrupt (to say nothing of the governernments in secular preponderance; and the change in favor of the former. Protestantism itself, as a religion, notwith standing all the circumstances that favored ment being churchrupt) and has a very minor influence in Europe or anywhere it, and favoring it were unfavorable to Catholicity, has had no other increase of adherents than what was the result of th

Catholic Austria has been trampled out

of Germany by the feet of Prussia. The battle of Sadowa put ashes on her brow. Catholic France, the land of Clovis natural increase of population and the geographical extension of colonies. Cathicity, as a religion, in proportions, at the least, equal, has shared in these developand Clotilda, the nation of the Genevieve and St. Louis, the race of countless saints, ments which rise out of the fruitfulness races and their expansion in time and is the home of revolutions, anarchies, comwould not be unjust to munes, in the political order. In the social order, Paris is the centre of social fashion. Indeed it say that the Catholic Church has had a numerical advantage over the sects by the spiritual conquests which she has achieved If Lourdes is the shrine of awakened faith, Paris is the Mecca of infidelity. When a Lucifer falls, he falls low. And the lower When a Protestant countries and in Infidel the fall, the greater the hate. Why, only

But we waive the claim of such an the other day sweet, sacred crucifixes, as advantage, our title to which is quite easy of proof; and we pass over, as unneces-sary to argument, which is the subject of innocent of harm as a mother's picture. were banished from the courts of justice where they were symbols of mercy; and these Thoughts in Solitude just now, the question of the comparitive prepondernot a long while ago, a French mother and father desired to register the name of their ance of the two ant-gonistic religions, measured by the number of their adherents. We think; and we think that we can child ; and the name was Lucifer ! This is only a straw; but a straw shows the flow of the cuirent. The writer of these Thoughts has traveled thro' France. And he saw what he saw in the large cities and in the beautiful churches. He prove that such comparison is in our favor; but argument loses nothing by generosity in discussion. Truth only is really liberal, because true charity abides in her statements and

saw the absence of men from altars. And he thought what he was obliged to think Liberal, because she is conin reason and by faith ; and his thought was this : "Absence from altars means afar scious of her strength. Tolerant in discussion of facts, because intolerant in principle. Error, truth's opposite, is quite different. Liberal in principle, she from God. Draw the conclusion : "Afar from God means anear to Satan." And

he saw the same in Italy. is illiberal in argument. Tolerant, another name for indifferent, about the O. E. Comstock, Caledonia, Minn. elements of truth, she is intolerant in speech and statement. Has error an writes: I was suffering the most excruciat-ing pains from inflammatory rheumatism. nstinctive consciousness of her weakness? One application of Dr. Thomas' Eclectric It would seem so. Error is half a truth. Half a truth means half a lie. Such a Oil afforded almost instant relief, and two bottles effected a permanent cure. thing cannot be expected to be wholly truthful, no matter how sincere. For A Wise Maxim.

y and truthfulness are very far being synonymous in the moral You must not be surprised, if we health. If Hagyard's Pectoral Balsam were sincerity and truthfulness are very far from being synonymous in the are often charmed away from the dry and used in the earlier stages of Colds and Coughs, many a "stitch in the side" and dusty highway of argument, into the Coughs, many a "stitch in the side" and by paths that coax the heart (and with it many a case of torn lungs might be the mind) and lead both, half uncon-seiously, away, just as dreams lead our into irreparable Consamption.

### What to Do in Case of Accident.

Professor Wilder, of Cornell University, gives these rules for action in case of accident: It would not be a bad thing to cut them out and carry them in one's pocket-book, or, better yet, commit them to emory: For dust in the eyes, avoid rubbing,

dash water into them; remove cinders, etc., with the round point of a lead pen-

Remove insects from the ear by tepid vater : never put a hard instrument into the ear

If an artery is cut, compress above the wound ; if a vein is cut, compress beline.

If choked, get upon all fours and ough.

For slight burns, dip the part in cold water ; if the skin is destroyed, cover with varnish

was said last winter to have experienced religion, the statement was carried to prominent deacon, who inquired : Smother a fire with carpets, etc.; water will often spread burning oil, and increase danger. Before passing through smoke, take a full breath and then stoop low; "Did he confess to mixing two kinds of oats together, and selling them as No.1?" but if carbonic gas is suspected, walk erect.

"Say anything about having worked over old butter every fall for twenty Suck poisoned wounds, unless your mouth is sore; enlarge the wound, or better cut out the part without delay; hold years ?? the wounded part as long as can be o a hot coal. using short weights;?"

In case of poison, excite vomiting by tickling the throat, and warm water and mustard.

For acid poisons give alkalies; for

alkaline poisons give acids; white of an egg is good in most cases; in case of opium ning, give strong coffee, and keep moving.

If in the water float on the back with the nose and mouth projecting. For apoplexy, raise the head and body;

for fainting, lie flat.

#### Get the Original.

Dr. Pierce's "Pellets"—the original "Little Liver Pills" (sugar-coated)—cure sick and bilious head che, sour stomach, and bilious attacks. By druggists.

It does not always follow that the par-ent who sends his daughter to an academy intends that she shall live in decorating ideness. And here where fortune turns her wheel so suddenly, it is the more neces-sary that even the daughters of rich fathers should know how to use their hands in the household work, and to understand the internal economy of the household. Our schools for the rich prepare young girls for "society." The practical arts are predeted in both girls for "society." The practical arts are neglected in both schools. Go to commencements at these schools. Go to com-mencements at these schools. You will find exhibited, "Views on the Rhine," "Roderich Dhu Defying his Enemies," "Madonnas, after Raphael," tumble-down Trove more light encoded to the school of the "Matohnas, after raphaet, tumberdown Troys, moon-light scenes that were never on sea or land exhibited with pardonable pride; you will hear essays on "Longfel-low," "Gratitude," "Spring Season of Hope," "The Philosophy of Life," and other invoctant turies: you will likewise other important topics ; you will likewise hear "Les Diamants de la Couronne," for two pianos. But few of the young ladies thus exhibited to admiring friends will be able if necessity forced them to earn a living, to do anything but stand behind a counter with their hair done up in the ewest fashion. Exceptions to this class of schools exist

Still a Doubtful Case.

When a grocer at Port Huron, Mich.

"Did he confess that he had been caught

The supply of this kind of girls is greater than the demand. There are too many of her. The whole task of fitting a child for real life falls on the school ; and the school —the Catholic school unfortunately fol-lows the public school method as closely as it can and cultivates chalter schild.

lows the public school method as closely as it can, and cultivates shabby gentility and sham elegance; consequently, the mother fries the ham and eggs, sews the little brother's trousers, and hurries to a premature grave, while the youthful scholar decorates pottery in the newest and most hideous manner, or is allowed to puzzle over music, French and algebra. In this way she is prepared for a life of

ceeded to Burnley to bless the new church, which has been built in that part of the Grafton mission, and if his Lordship was surprised at the improvements in Grafton he was still more surprised and delighted when he saw the Burnley church, a fine brick structure, 75 by 33, completely furnished and beautifully frescoed, and on in our community, but even in them there is room for improvement in the practical which in a few months there will not be one cent of debt.

The new church was blessed on Sunday and his Lordship left Grafton on Monday morning for Kingston to assist at the cele bration of the Anniversary of Consecration of the Right Rev. James Vincent Cleary, Bishop of Kingston. \*\*\*\*\*No eye like the master's eye.

"at "No eye like the master's eye." Had Æsop lived in our day he night well have added, "No popular curative like Kidney-Wort." All eyes ane begin-ning to turn to it for relief from dis-eases of the liver, bowels and kidneys. Kidney-Wort is nature's remedy for them all. Those that cannot prepare the dry can now procure it in liquid form of any iruggist.

terr Don't wear dingy or faded things when the tencent Diamond Dye will make them good as new. They are per-"Wasn't he even sorry for watering his

> Mr. Henry Marshall, Reeve of Dunn writes : "Some time ago I got a bottle of Northrop & Lyman's Vegetable Dis-covery from Mr. Harrison, and I consider it the very best medicine extant for Dys-pepsia." This medicine is making mar-velous cures in Liver Complaint, Dyspepsia, etc., in purifying the bood and storing manhood to full vigor. Sold Harkness & Co., Druggists, Dundas St. Sold by

"BUCHUPAIBA." Quick, complete cures all annoying Kidney Diseases. \$1 at Draggiste

Convent Life.

The cream of Catholic France is in its convents. Most of the sisters enter be-tween eighteen and twenty-five. The women I have seen in these convents are healthy and happy, and that in spite of a most rigorous and exacting life. Among the sisters with whom I am acquainted having spent three months in a convent-I see women with rosy checks and strong muscles. They rise every morning at four o'clock and remain until six, on their knees, praying in the chapel. Their days are filled with useful work in the care and instruction of a school of poor orphans under their care, and in att phans under their care, and in attending to the demands of boarders. Yet with all their labors they are happy, because they are respected and healthy, and because they are fulfilling the mission of their choice. I know several cases of wealthy young girls going from convent to con-vent, in France, to find the order that responded to their tastes. These girls had ambition, and they found in this old civilization an institution that would extend to them the right hand of fellowship and offer them an opportunity for the attainment of honors. By the tatholis world these women are not told that they are out of their spheres; they are not dabbed "sour old maids;" and those who become acquainted with them will find they have matted the formation of the they have perfect satisfaction in the lives they have chosen .- Elizabeth Cady Stanton, in

Dr. Pierce's "Favorite Prescription," for all those weakness peculiar to women, is an unequalled remedy. Distressing backache and "bearing down" sensations yield to its strength-giving properties. By

North American Review.

Mr. Thomas W. Race, editor and proprietor of the Mitchell "Recorder," Writes that he had a prejudice against Patent Medicines, but being induced to try Bardock Blood Bitters, for Bihousness that occasioned such violent headache and distress as to often disable him from work. The medicine gave him relief, and he now speaks of it in the most favorable terms.

DON'T DIE in the house. "Rough on Rats." Clears out rate, mice, flies, roaches, bed-buge. 15c.

"He didn't say so." "Well, it may be that the Lord has seen fit to poke him up a little around the edges, but before you receive him into the church, you'd better give him a fair character press quarter with a hold is it. chance to pass a quarter with a hole in it. If he resists the temptation, I shall pray the Lord to continue the wrestle until Free Press.

"I think not."

vinegar

chipmunks. 15c.

Satan gets three straight falls."-Detroit

"ROUGH ON RATS." Clears out rats mice, flies, roaches, bed-buge, ants, vermin,