

My Stout Old Heart and I.

HOUGH.

My stout old heart and I are friends,
Two bionic friends together!
Nor daily wars, nor daily blows,
Have called on our old feather.
We've listened till the campaign ends—
For calm or stormy weather.

My stout old heart and I have been
Through serious scenes of trouble,
We've been denied; our hopes have died;
Our loads have been more than double.
And yet we've lived. And we have seen
Some griefs in Lethe bubble.

My stout old heart and I have fought
Some bitter fights to ending;
And if or not we've victory got,
We've not been hurt past mending!
The wounds are all in front we've caught,
And easier for the tending.

My stout old heart and I, you see,
We understand each other.
—Old comrade true, my hand to you!
On honor tell me whether
You're danted yet? —"To arms!" beats he,
"Retreat is for another!"

Eyes right! Guide right! Forward march!
Dress with the color of the feather.
—Six feet of ground, or triumph's arch—
My stout old heart and I!
—Current.

A PAPAL BLESSING.

CLEAR EXPLANATION OF ITS SIGNIFICANCE.

The Pro-Cathedral of Glasgow was filled on a recent Sunday forenoon by a congregation from all parts of the city, assembled to welcome back the Archbishop after his journey from the Eternal City. Solemn High Mass was celebrated at eleven o'clock.

DIFFERENCE BETWEEN TEMPORAL AND SPIRITUAL BLESSINGS.

After the first Gospel, His Grace ascended the pulpit, and delivered an excellent sermon on the Pope's blessing, which had been sent to the faithful of the Archdiocese through His Grace, who had an audience with His Holiness on the 29th of April. At the commencement of his discourse His Grace explained the difference between temporal and spiritual blessings. The difference, he said, between the good things provided for them by their earthly fathers, and the good things provided by their Spiritual Father was this: Whereas parents provided food, clothing, comfortable homes, position in life, a profession, and a settlement of money for their children, that which their spiritual Father wished that they should have, and that which he blessed them for, was the love and the fear of God, innocence of life, grace and strength in the Holy Commandments, wisdom, which surpasseth all understanding, and the grace of the Holy Ghost to strengthen their understanding and will. Though it was not possible for them to measure, by any standard they had, the nature of the blessing asked for and sent by the Holy Father, still he thought he should be able to give them at least some idea of it which would help their imagination to represent to them what were the meaning and nature of the blessing contained in the blessing sent them by the Holy Father.

JACOB'S BLESSING TO HIS SON.

He would put before them two or three passages from Holy Scripture, at the same time reminding them that the difference between the law of the Old Testament and that of the New Testament was that, whereas in the Old, temporal blessings were promised to those whom God blessed and who kept the Commandments of God, and in the New Law temporal blessings were not promised—they were given when found suitable and fit. To allow them to form some idea of the blessing of the Holy Father, he would call their attention to the blessing given by Isaac to his son Jacob. In the xxvii chapter of the Book of Genesis he read how that when Isaac was growing old he sent for his son that he might bless him before he died. The words he used were beautifully described by the sacred writer: "Come, give me a kiss, my son. He came near and kissed him; and immediately, as he felt the fragrant smell of his garments, blessing him he said—God, give the dew of Heaven, and of the fatness of the earth abundance of corn and wine; and let peoples serve thee, and tribes worship thee. Cursed be he that curseth thee and let him that blest thee be filled with blessings."

A FIGURE OF THE BLESSING SENT BY THE HOLY FATHER.

This blessing of Jacob to his son would represent to them—metaphorically at least—the blessing that the Holy Father had sent to them. He had sent them his blessing, giving them all temporal blessings that might be of use to them in this life, and that blessing which might enable them to enjoy hereafter the "dew of Heaven." There were three different blessings given by Jacob to his sons. Different blessings were suited to different individuals. Jacob blessed his twelve sons, he gave a blessing to Reuben and Simeon, and again a different blessing was required for Levi and Judah. In like manner the blessing the Holy Father sent was one which suited each different individual according to his circumstances and position. Jacob blessed the sons of his favorite son Joseph, Ephraim and Manasse from all evils, bless these boys, and let my name be called upon them, and the name of my fathers, Abraham and Isaac, and may they grow into a multitude on the earth." It was in this way the Holy Father blessed them, and these illustrations would help them to understand what was the import of the blessing, and the words, if not uttered by his lips, in his heart, were, "God, in whose sight my fathers Abraham and Isaac walked; God that feedeth me from my youth until this day; the angel that delivereth me from all evils, bless these—all those people in the Archdiocese of Glasgow."

OTHER BLESSINGS IN THE OLD TESTAMENT.

Again, in the sixth chapter of Numbers, they saw how Enoch blessed the people, wherein God blessed the children of Israel, and said, "They shall invoke My Name upon the children of Israel, and I will bless them." Therein they saw that our Lord pledged Himself that when those in authority blessed His people, He Himself would ratify the blessing, and there would blessings flow from it. "I will bless them," He said. Again, they had illustration of blessing in the Book of Tobias. Tobias was blessed in setting out on his journey; Gabriel blessed him, saying, "The God of Israel bless thee. . . . and may a bless-

ing come upon thy wife and upon thy parents, and may you see your children's children unto the third and fourth generation; and may your seed be blessed by the God of Israel, who reigneth forever and ever." They saw in the fourteenth chapter of Tobias where it was beautifully described how that blessing was beautifully realized in Tobias, wherein it was stated he saw his children even to the fifth generation, "and all his kindred and all his generation continued in good life and holy conversation, so that they were acceptable both to God and to men, and to all that dwelt in the land." So the blessing of the Holy Father would bring them the grace of God to establish in them the love and fear of God; and it was for that purpose the Holy Father had sent them the blessing which was to be in a solemn manner imparted to them that day. In the 127th Psalm were contained two things which were given in a father's blessing. First, they were promised happiness, especially spiritual happiness, if they walked in the way of the Lord; and, secondly, they would be established in peace and well-doing. He had now, continued His Grace, tried to help their imagination to make them understand what he meant by the blessing of the Holy Father. But, in order to obtain the blessing, on their side a certain correspondence was required; if the blessing of the Holy Father fell upon soil that was unprepared to receive it, it would be like the seed that fell upon the rock—it would take no root.

DISPOSITIONS REQUIRED TO RECEIVE THE POPE'S BLESSING.

Certain dispositions were required to receive this blessing. The first of these dispositions was the fear and love of God. The Psalmist said, "Blessed are they that fear the Lord;" and if they feared the Lord the blessing of the Holy Father would come upon them and remain with them. Another disposition was that they should lead innocent lives; yet it was quite true that the blessing of the Holy Father would come upon the sinner if, like the Prodigal Son, he was willing to repent. But a special blessing would rest upon those who were innocent and led holy lives. And, that they might receive the full blessing of the Holy Father, they must, to use the expressive words of St. Paul, "stand firm." That was an epitome of the whole Christian morality, and if they stood firm and immovable, they would have a double share in the blessing of the Holy Father and the blessing of God. When the Holy Father sent them his blessing they would feel it their duty to obey their spiritual Father. He was given the charge of all the Church, and it was their duty not only to love him but to obey him in all docility. Whenever he made a rule throughout the world it was their duty to know he did it in wisdom. If any one told them the Holy Father had an imperfect knowledge of anything he said, they were not to believe it until they saw it. While they thus loved and obeyed the Holy Father, they would also be loving and obeying Holy Church, their mother.

HOW TO RECEIVE THE PAPAL BLESSING.

Let them never flag in their devotion to Holy Church; and what the Church approves of let them approve of. Whatever the Church thought they should think. Whatever the Church said they should also say. Nothing gave the Holy Father so much pleasure as to know and to hear that in the various dioceses and in the various congregations the people were all devoted to him and to Holy Church, that they tried to lead good and holy lives, and that the Catholics were a united body; that the young men and maidens led pure and innocent lives, that the churches were well filled, the sacraments were well attended, and the schools crowded; that all performed their duties in a proper state of life, that parents did their duty towards their children, and that there was harmony between husband and wife. All that was very comforting to the Holy Father. He sent to them in (His Grace) on the 29th of April, when he (His Grace) had an audience with him, his special blessing, and he was quite satisfied God would ratify in Heaven the blessing the Holy Father had sent to them.

His Grace then left the pulpit and ascended the steps of the altar, from which he gave the congregation the Pope's blessing. The remainder of the Mass was then celebrated.

The Real Presence.

The Catholic belief in the Real Presence of our Lord Jesus Christ, in the Sacred Host which reposes in our Tabernacles, is one which is full of consolation. How loudly it speaks of God's love for human creatures, that He should consent thus to be and remain, at all times, in our midst. And so, for those who love their Lord with all their hearts, how precious a boon, to have Him thus in their very churches, so that they may kneel before their altars, feeling that they are, indeed, in His actual presence.

How weak is the objection to this most sublime dogma, that it involves an impossibility! Were we to picture to some savage, ignorant and debased, the grandeur of that mightiest of all cathedrals—Saint Peter's in Rome—he, thinking of his own rude hut, would probably exclaim: "Impossible!" But, for civilized mankind, Saint Peter's not only was a possibility, but it is an accomplished fact. So, because it is beyond the range of mere human capacity to veil a living form under the appearance of bread, or to multiply it so that it may appear, at the same moment, in many places, is no reason whatever for maintaining that such an accomplishment is likewise beyond the power of Him who has been able to create a mighty universe.

If Catholics presented this marvel as the product of mere human, or restricted power, they should be rebuked for proclaiming an absurdity. But since it is announced as the result of Power Omnipotent, they are themselves arguing illogically, who attempt to answer by merely exclaiming—"Impossible!"

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TREATISE ON INTEMPERANCE.

NATURE AND STATE OF THE QUESTION.

"Voe to him that giveth drink to his friend and maketh him drunk."—Habacuc 11-15. "Voe to them that are wealthy in Sion * * that drink wine in bowls."—Amos vi. 1-6 "All the crimes on the earth do not destroy so many of the human race, nor alienate so much property as drunkenness."—Lord Bacon. Intemperance and stupor or sluggishness are the vices opposed to temperance; the former by excess, the latter by defect. Intemperance will be here considered only in regard to intoxicating drinks and may be correctly defined under this aspect, thus: The unnecessary use and abuse of intoxicating liquors. I say the unnecessary use, because I maintain that, as alcoholic drink is an unnatural drink and cannot be assimilated to the human system; it ought never to be used unless when necessary; and this necessity only arises when the system is in an unnatural state, and then its use is only prescribed as a medicine. I say the abuse, by which I mean drinking till one becomes sick or drunk. I include drinking merely for pleasure, in the definition, because this is sinful, as is clear from the fact that the opposite is condemned by Innocent XI, 2nd March, 1679. Now, as this question will be treated as a physical as well as a moral evil, it will be seen that the above definition is accurate in every detail. At the outset let me meet some objections against the first part of it. I may be asked: "May not a man use without necessarily inebriating drinks, provided he uses them moderately, and does so without incurring the odium of intemperance?"

To this I will quote several replies from the writings of eminent men, in order that because of what I quote from others, I may not be accused of advancing fanatical or unfounded theories of my own. My first reply is from Dr. Trotter's celebrated essay on "Drunkenness." "It is not drinking spirituous liquors to the length of intoxication that alone constitutes intemperance. A man may drink a great deal, pass a large portion of his time at the bottle, and yet be able to fill most of the vocations of life. There are certainly many men of this description, who have never been so transformed with liquor as to be unknown to their own household or to be looked at by school-boys, that are yet to be considered as intemperate lives. These 'sober drunkards,' if I may be allowed the expression, deceive themselves as well as others; and though they pace slowly along the road to ruin, their journey terminates at the goal, bad health." Epictetus was of the opinion that a man is a drunkard who takes more than three glasses of wine, and though he be not drunk he hath exceeded moderation. Dr. Macninch in his "Anatomy of Drunkenness," p. 254, writes: "Men indulge habitually, day by day, not perhaps, to the extent of producing any evident effect either upon the body or mind at the time, and fancy themselves strictly temperate, while they are in reality undermining their constitution by slow degrees—killing themselves by inches and shortening their existence several years." Dr. Lyman Beecher, and the great Physician General of Ireland—Dr. Cheyne—are of the same opinion. The former maintains "habitual tippling is worse than periodical drunkenness. The poor Indian who once a month drinks himself dead, all but simply breathing, will out-live for years the man who drinks little and often, and is not, perhaps, suspected of intemperance." The observation of twenty years in this city (Dublin) has convinced me that, were ten young men, on their twenty-first birthday, to begin to drink one glass (equal to two ounces) of ardent spirits, or a kind of port or sherry, and were they to drink this supposed moderate quantity of strong liquor daily the lives of eight out of ten would be abridged, by twelve or fifteen years. They represent themselves as temperate—very temperate." (Statement of Dr. Cheyne p. 54.)

A judicious writer of the early part of the seventeenth century writes thus: "Perhaps by the law of the land a man is not taken for drunk except his eyes stare, his tongue stutters, his legs stagger; but by God's law he is one that goes often to the drink, and carries long at." (Prov. 23.) He that will be drawn to drink when he hath neither need of it, nor mind to it, to the spending of money, wasting of precious time, discredit of the gospel, the stumbling block of weakness, and hardening of associates—briefly, he that drinks for lust or pride, or covetousness, or fear, or good-fellowship, or to drive away time, or to still conscience, is a drunkard."

Now, although I cannot agree with this writer that such an one is strictly a drunkard, yet I would call him intemperate, even though he were but a very moderate drinker. How many moderate drinkers will admit they are intemperate? How many will suffer themselves to be called anything but a strictly temperate man?

The best essay I have met on this subject was written in 1838 by Ralph Barnes Grindrod. In that year a prize of one hundred sovereigns was offered for the best essay on "Total Abstinence from all Intoxicating Drinks," and was open to all competitors in the British Isles. This prize was won by Mr. Grindrod, and his essay was printed, making a nice octavo volume of over four hundred pages. In the present treatise I will quote extensively from this learned work, and, were I possessed of means, I would place a copy of it in the hands of every poor teacher in the State. "The use of intoxicating liquors," says this writer, "is an acquired habit. The influence which inebriating compounds exercise over the mental and physical constitution of man is altogether the result of artificial feelings and impressions superinduced on those with which the system is naturally endowed. Providence in wisdom and bounty has supplied the wants of man in rich profusion. Animal and vegetable creation well stored with aliment surround him on every side. Each substance, moreover, bears characteristic evidence of the design of its munificent creator. The vast variety of vegetables and their fruits which enter so largely into the diet of the human race, present evident relation between the nature of their composition and the purposes to which they are designed to be appropriated. This observation applies with equal force to water, one of the most useful substances in nature. Alcohol, on

the contrary, in all its combinations, is devoid of these nutritious characteristics, and is found to be inimical to the healthy functions of the animal economy, and productive only of that injurious excitement which subsides into morbid debility. It is a humiliating reflection that man is the only animal in creation accustomed to the use of intoxicating drinks. No analogous substances are found in the whole range of animate creation. Alcoholic stimulants are purely the results of human ingenuity and invention, called into operation by the desire to gratify a sensual and sinful propensity. Mankind have thus themselves provided an evil which has proved the severest moral and physical scourge that ever afflicted the human race." Since, therefore, all kind of alcoholic liquors are not only wanting in those elements that are congenial and healthful to the human system, but also, on the contrary, contain those which are positively injurious to our physical nature, it follows that the person who uses them cannot be called strictly temperate. Yes, rather would I call him intemperate; for no one can be called temperate who allows either his taste, appetite or sensual nature to take the place of reason. But what else is intemperance but the unreasonable use of every creature that God has intended for our benefit?

The great Roman orator and philosopher, Cicero, says: "Temperance is the unyielding control of reason over lust and over all wrong tendencies of the mind. Frugality is not so extensive as temperance. Temperance means not only frugality but also modesty and self-government; it means abstinence from all things not good, and entire innocence of character." There are few, if any, learned and honest physicians who will teach that inebriating drink is good for a healthy stomach. Is there any one living who can conscientiously recommend it as a healthful beverage? Is there any one who can say that it is as good as pure water or milk? Not one! There is not a learned and conscientious physician or clergyman in the world who would advise a person in sound health to use any kind of intoxicating drinks. How then can a man claim to be temperate who uses that which neither reason nor a sound conscience can safely recommend? You who call yourself temperate while you drink a slow poison, deceive yourself; you take that which is slowly but surely taking away your health, and if you be the temperate man you claim to be, your better judgment will teach you to take the safer side, and quit forever what has the power of ruining you.

But is not the use of intoxicating drinks at most an indifferent act; that is "a thing that is neither prescribed nor forbidden by any law," an act we can do or let alone without being guilty of any sin? I reply as follows: 1. If a person knows from past experience that intoxicating drinks, such as beer, wine or whisky, taken by him in the least quantity, will be the cause of leading to sins forbidden by the laws of God, he sins the very moment he consents to touch such drinks; because he deliberately places himself in the occasion of sin. Hence if drinking in small quantities has ever been the cause of sins against faith, chastity, patience, brotherly love, justice, and so forth; and if one judge with any degree of probability that, under the same circumstances, the least quantity of such drinks may lead to the same sin or sins, he must not touch them, else he will be guilty of sin, and in this case the use of intoxicating drinks is by no means an indifferent act. 2. If a person can be found, who, in good faith and with upright and truthful heart can declare that wine, beer, whisky and the like, is good for him even in moderate quantities; that it does not injure his soul or body; that it does not encumber the brain or the body in any way, or prevent them from performing their various functions in the proper manner; that it does not prevent the soul from carrying out in the best manner its duties, such as acts of divine faith, hope, charity; sacrifices of various kinds, self-restraint, constancy, courage, etc.; placed in these circumstances the use of intoxicating drinks would be an indifferent act. However, I believe such circumstances never yet accompanied its continued and constant use to the end of any life yet recorded in history. 3. For the majority of men I maintain in general that the use of intoxicating liquors is not an indifferent act. This will be made pretty clear when we come to the effects of alcoholic drink. Indeed, I think I have partly established this already, because no one can be indifferent to that which if performed will positively do some injury at least to the physical man. HERMAS.

Ammonia Better Than Soap.

A housekeeper says ammonia, when purchased in large quantities, is cheaper than soap, and cleans everything it touches. A few drops in a kettle that is hard to clean makes grease and stickiness fade away, and robs the work of all its terrors. Let it stand ten minutes before attempting to scrape off, and every corner will be clean. It cleans the sink, and penetrates into the drainpipe. Spots or finger marks on paint disappear under its magical influence, and it is equally effective on floor and oilcloth, though it must be used with great care on the latter or it will injure the polish. There is nothing to equal it in cleaning the silverware, and it gives a higher polish and keeps clean longer than anything else. If the silver be only slightly tarnished, put two table-spoonsful of ammonia into a quart of hot water, brush the tarnished articles with it and dry with a chamois. If badly discolored they may need a little whitening previous to the washing. An old nail brush goes into the cracks to polish and brighten. For fine muslin or delicate lace it is invaluable, as it cleans, without rubbing the finest fabrics. Put a few drops into your sponge bath in hot water, and you will be astonished at the result, as it imparts coolness to the skin. Use it to clean hair-brushes, and to wash any hair or feathers to be used for beds or pillows. When employed in anything that is not especially soiled, use the waste water afterward for the house plants that are taken down from their usual position and immersed in the tub of water. Ammonia is a fertilizer, and helps to keep healthy the plant it nourishes. In every way, in fact, ammonia is the housekeeper's friend.

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OF BAYLOR UNIVERSITY.

"Independence, Texas, Sept. 26, 1882.

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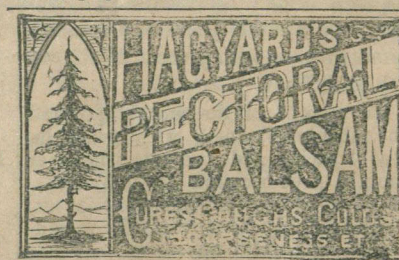
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All lovers of a fine instrument are invited to inspect these pianos and judge for themselves. They are the most expensively constructed in the Canadian market, and can be bought on very reasonable terms and at manufacturers' prices.

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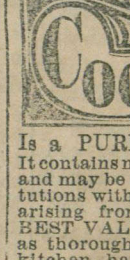
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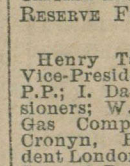
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