The World.

playground—off with clouded skies, That o'er the rosebuds weep, Where little troubles take the weight Of sorrows far more deep; Where loved toys break in tiny hands— And symbols of the time, When hope shall cheat, and joys depart In life's swift-passing prime.

battlefield where forces meet, And unseen hosts contend, And unseen hosts contend, with truces all so short, they seem, With the wild strife to blend; Bitrie that leaves none of us unscathed. Where'er the mastery be; But whe, till the Great Day, can tell With whom is the victory?

A graveyard, where on every side
Pale monuments arise,
To tell how brief this human life,
How vain is all we prize;
A graveyard filled by memory,
Where phantoms lightly tread,
But each one points with finger raised
To blue skies overhead.

THE BIRTHPLACE OF OUR SAVIOUR AS IT IS TO-DAY.

BY THE SPECIAL CORRESPONDENT OF THE NEW YORK FREEMAN'S JOURNAL WITH THE FIRST AMERICAN PILGRIMAGE TO

Bethlehem.

Bethlehem is said to be the most progressive town in Palestine, and it is certainly, so far as I could judge, decidedly the moet modern. The people dress better, the shops have a liveiter air—among the latter, I regret to say, are the dram shops, which seem to fiburish as I have not noticed them to do elsewhere. The people of the East, I might say, are, as a whole, very temperate.

The town is about two hours ride from Jerusalem on the slope of a long ridge. A deep precipitous vailey, Wady Tamirah, lies on the South leading to the Dead Sea, and beyond are the hills of Moab, and below them can be seen that stretch of water over which the children of Israel miraculously passed in the flight from Paroah. Rising up most grandly between the Greek Convent and the Dead Sea is the celebrated Hill of the Franks, sonamed from the legend in connection with it that comes down from the Crusaders. Bethlehem, as as the majority of the Freener's layered readers are no doubt ware. Bethlehem, as as the majority of the Free-man's Journal readers are no doubt aware, was one of the first places wrested from was one of the first places wrested from
the Turks during the Crusades. Its history is lost in the annals of the ages, for
we trace it back 2 000 years before Christ.
Its name indicates that it has always been
considered a place of plenty—meaning
"fruitful," or more correctly speaking,
"the bread town." The Arabs to-day call
it the "place of flesh." Its inhabitants
number about 10 000, and 6,000 of them
are Christians. To the credit of the
Catholics (mostly Arabs) be it said, that
the new chapel of St. Jerome, which
covers the old one, is a handsome structure, and was built wholly by them. The
women of Bethlehem who stand in line at
the town pump, just as our Blessed Mother did in her day, are the haudsomest in Palestine, and many of them are de-scendants of the Crusaders.

THE SACRED SHRINE.

The birthplace of Our Saviour is but a short distance from the town, and is covered by a huge monastery inhabited by monks of the Catholic, Greek and by monks of the Cathone, Greeks possessing Armenian churches, the Greeks possessing the greater part of it. In reaching the grotto, we follow Father Paul who has grotto, we follow Father Paul who has acted as our guide on so many previous occasions. We are met at the door by occasions. We are met at the door by the Franciscans and a number of altar boys, and kindly greeted by the directorgeneral. Then, forming ourselves into a procession, we enter the Church of St. Mary, the priests chanting the Litany of Jesus, and the pilgrims answering. Here again is brought home to us how much the Christian world is indebted to St. Helens, for it was by har direction that the Christian world in Indexion that the church was erected over the stable in which Christ was born. The grand simplicity of the church is the first simplicity of the church is the first thing that strikes you as you look around, and, as an example of the early style of Christian building, it impresses as you gaze and you wonder at its completeness. Many are the legends in connection with it, but nothing is more in connection with it. century, when the Mcslems played havor with the town and gave it and its inhabit ants up to destruction, the church miracul-ously escaped the general ruin and stood unimpaired in the midst of devastation. The crypt is situated under the great choir, and as we approach it each of us is given a the cave or grotto at each side of the choir. The pilgrim descending by a short flight of stairs finds himself in the Chapel of the Nativity that most hallowed of spots. We all fall upon our knees and ask the Divine Mercy for our families our friends, and the souls of lighted taper. There is an entrance into our families, our friends, and the souls of the Faithful Departed. Rising, we each kiss the holy place and reverently touch it with our medals and rosaries. The shrine is only about thirty-nine feet long, twelve feet wide and ten feet high. The floor is of marble and the walls are of masonry, lined with marble and covered by a fire-proof tapestry of beautiful design. There are three altars in this small place, that of the Chapel of the Nativity, of the Manger, and of the Adoration of the Magi. At one end, in a semi circular recess, a glory represents the Star which guided the Magi. Around it

"Hie de Virgine Maria Jesus Christus natus est."

"Here is born of the Virgin Mary, Jesus Christ." The Manger now in the grotto is said to be a substitute, the original having been removed to Rome by Pope Sixtus V, and placed in that marvel of beauty—the Church of Santa Maria Maggiore. the Church of Santa Maria Maggiore.
Over the spot where the Magi knelt is a picture depicting the scene. The chapels of the Manger and of the Adoration of the Magi are in the hands of the Franciscans—that of the Nativity, I regret to say, is held by the Greeks. Many a struggle have the good priests of St. Francis to hold their ground, but they have done so all and did. It was our great privilege to

Paul at Rome. The nave is divided into sisles by forty pillars of yellow marble, of the Corinthian order. Above those pillars extends a series of scriptural subjects in Mossic, of an elaborate kind, but now much dilapidated. A temporary screen divides the nave from the chancel and temporary. An antique and accommendations of the chancel and temporary. divides the nave from the chancel and transepts. An antique and gorgeous screen separates the people from the altar. The Latin and Armenian chapels are in the two transepts. A door under the platform on which the people stand opens upon a flight of steps leading to the Grotto of the Nativity. The principal entrance of this noble pile was once wide and lofty, but the doorway has been repeatedly filled up with brickwork, until it has become so low, that, to enter, the head niled up with brickwork, until it has become so low, that, to enter, the head must be stooped nearly to the knee; a sufficient evidence of the alarms under which the worship has from time to time been carried on, and of the general perils and vexations which beset the Christians in former periods of the power of Islamiam.

iem.

"The original msguificence of this building may be estimated from the cost-lines of its columns, each shaft being a single piece two fest and a half in diameter, and the columns eighteen feet in height, including the capital. The distance of the intercolumniations is seven tance of the intercolumnations is seven feet; that of the rows, thirty. But the roof which they were to support was either partially destroyed, or never com-pleted, for the only roof now is a wooden one. The Turkish domination has hither. one. The Turkish domination has hither-to been exercised over these institutions with the usual corruption and severity of Islamism; the old privileges of the con-vent were regularly sold to the highest bidder, and the Greeks, being the most opulent, have made themselves masters of the largest share.

the largest share.
"The whole site of the Greek Convent is "The whole site of the Greek Convent is regarded with peculiar reverence by the pilgrims, and relies are exhibited, which meet with a constant sale. As this village was the probable seens of the "Massacre of the Innocents" by Herod, some of the relies are referred to that event. A withered hand is shown as belonging to one the Infants; and an altar stands over a rit into which traditions was that their a pit, into which, tradition says, that their bodies were thrown. A rude picture

of the Innocents, where Herod caused the infants, who had been brought there for safety by their mothers, to be slain. Under the altar is an iron gate which leads to the grotto or cave. Northward we come upon the aitsr dedicated to St. a monatery at Bethlehem, over which he presided until his death in 422. Still another altar is dedicated to St. Paula and her daughter, Eustachts, two Roman ladies of great learning and wealth, who gave up all for the service of God. They, oo, established a convent in commemor ation of the Nativity.

ation of the Nativity.

87. JEROMES'S CHAPEL
is close beside that of his three disciples.
Here it was that that great Doctor of the
Caurch, "specially raised of God," spent his
days and nights in fasting and prayer, and
translated the Holy Scriptures. Here also
that the his programs with his dastra

Leaving the oratories and caves below, we ascend to the Church of St. Catherice, which belongs to the Franciscans, and through this we go to their monastery for through this we go to their monastery for supper and rest. By 9 o'clock we are in our rooms, and the door of the building which contains the crypt, church and monastery, and encloses the whole sacred pile and spot is locked by Turkish soldiers, who watch the place day and night. There are no other lights but the forty lamps at the altar of the Nativity and other shrines.

At 2 o'clock in the morning the pricate

nd other shrines.

At 2 o'clock in the morning the priests of our party commerced officiating at Mass, so that by 7 o'clock all had celebrated. Then our dear Bishop Rademacher celebrated, and gave us the oppor-tunity of receiving the Blessed Sacrament from his hands at the very cradle of

Caristianity.

After breakfast we visited the school where the Frauciscans are teaching the natives, and here Mr. John B. Manning, Jr., of New York and Rev. Aug. G. Spier-Jr., of New York and New. Aug. G. Spierings, of New Jersey, took photos of several of the classes. One of them is superintended by a full-blooded African who has the affections of his pupils about as well as I have ever known a teacher to

have them.

After a visit to the Grotto of the Milk (now in charge of the Sisters of St. Joseph), a cave in a rock behind the monastery where Our Blessed Mother remained during the slaughter of the Innocents in the town, and to the cave of the Shepherds and the shops of mother of-pearl workers, we made purchases and had them blessed, and ended our trip with a good look at Bethlehem itself. EVELREN.

Hark, the sound of many voices
Jupilant in gladest song,
And full many a heart rejoices
As the enorus floats along:
"Hall the Favorite Prescription."
How the happy voices blend.
"Wonderful beyond description—
Woman's best and truest friend."

woman's best and truest friend."

Well may it be called woman's best and truest friend. Well may it be called woman's best friend, since it does for her what no other remedy has been able to Jo. It cures all those delicate derangements and weakness.

It find in a circular handed me by one of the Fathers:

CHANCEL OF THE CHURCH OF ST. HELENA.

"This once magnificent building was formed on the model of the Roman Basilica, and resembles the Church of St.

THE PROSPECTS OF HOME
RULE.

MRS. SULLIVAN SUMMARIZES THE
SITUATION AS SHE FOUND IT IN
ENGLAND.
London, July 15-b.
What is the outlook for Home Rule?
Shall it come to Ireland first and aione and through the reinstated Liberals? Is it to be the boon granted by the Tories to from whose labor taxes are extorted

SITUATION AS SHE FOUND IT IN ENGLAND.

London, July 15th.

What is the outlook for Home Rule? Shall it come to Ireland first and sione and through the reinstated Libersis? Is it to be the boon granted by the Tories to each of the kingdoms as the price of their retention of power? Is Gladstone to pass away without returning to his old place at the head of the greatest of Empires?

A study of the present status of parties may perhaps cast some light upon the foremost political and moral question of the age. It is a question which no longer affects or relates to Ireland alone. It is the question which every thinking man, Liberal or Tory, Redical or reactionary, is asking himself in the British Islands. The men who do not think—x large portion of the aristocracy—take it for granted that no sensible disturbance of things will occur for them until Gabriel sounds the note of the universal disturbance. They grow up as their fathers grew up. They begin life with a consciousness of superfority which is gradually actualized in a small attention to governess and tutors; in a seasury and spasmodic attendance at ity which is gradually actualized in a small attention to governess and tutors; in a scanty and spasmodic attendance at Rugby or some other preparatory school; in a later lounging into one of the colleges at Cambridge or Oxford, assisted at every step by a poorly paid pedant; generally without a degree, they return to London, its dissipations and its brutalities. In season they dance, in serson they dine, in season they fish and hunt. They marry somebody, generally at parental discretion; and in time they are dezing on the bench of the House of Lords, or disedifying even their social equals by falling to appear in that august chamber, or appear appear in that august chamber, or appearing only when a Tory Minister's fate requires their votes. This is the England that never thinks. It is the England that is as unchangeable as the poverty and the

The England that

THINKS IN THREE CLASSES. THINKS IN THREE CLASSES.

There is the honest, God fearing, selfthe children, and the terror and despair of
their parents. Other memorials point
out the traditional scenes of the history of
the Nativity. Joseph has an altar in one
of the excavations, and a second altar designates the spot where he sat, meditating,
during the birth of Our Lord.

CTHER SACRED GROTTOES.

After the Chapel of the Nativity,
Father Paul led us through other grottoes with which the place abounds. By a
subterraneous passage we came to
tholy well, where, it is said, water burst
forth for the use of the Holy Family.
Father on in the same passage we came
to the altar of St. Joseph, on the spot
twhere he had slept, and been commanded
by the sugel to fise into Egypt. Descending five steps more we are in the Chapel
of the Innocents, where Herod caused the
infants, who had been brought there for
safety by their mothers, to be alsin.
Under the altar is an iron gate which
leads to the grotto or cave. Northward

There is the honest, God fearing, selfrespecting Conservative, adhering to the
dogma of hell for others, a heaven for his
ilk; the Crown, an Established Church, a
House of Lords, Britannia ruling the
work; all the rest of the world, especially
the Republic of France and the Republic
of the United States, beneath his contempt. He is reluctantly compelled to
admit that, in order to preserve the monarchy from affront and the aristocracy
from dauger, the Church from spoliation,
and the Conservative party from derail
ment, some concessions must be made to
the disorderly and undeserving but
troublesome elements. Of course he prefers that these concessions shall emanate
from himself and those he thinks with.
Better small gifts than large compulsions.
Better change by your enemies severely. He
sees the danger to the country is the firsty
Old Mao. If he be let back to power,
England is in peril. He is a Jesuit. He
is secretivy intriguing with the Pope of
Rome. He means far more than he says.
He reads prayers in Hawarden chapel; There is the honest, God fearing, self-Rome. He means far more than he says He reads prayers in Hawarden chapel but his heart is with the suners and slave Eusebius, of Cremona, a disciple of St. that ought to be kept down in this world Jerome, who sold all his property to build as a fit preparation for eternal burning in as a fit preparation for eternal burning in the next. Under no circumstances must he be showed to get back to the head of the Government. Therefore, give grudg-ingly, give slowly, but give enough to keep Gadatone out. Nay; if necessary, give everything he asks; but bury him vithout letting him back to office.

THERE IS THE LIBERAL,

who believes that a constitutional monarchy is the safest and the smoothest form archy is the satest and the smoothest form of political organization yet invented by man. The Crown glorious in its history, surrendering, spech after epoch, vast pre-rogatives constitutionally acquired and noderately administered, he deems a wise moderately administered, ne deems a wise check upon the selfishness of the House of Lords on the one hand, upon the eager-ness and impetuosity of an elective legis-lature on the other. The House of Lords, the most heavy such a many dull heads but a large number of splendid names, the eminence to which genius, valor, magnificent service to the State in the council is raised by the sovereign's will amid the people's applause, ought to be maintained as a balance wheel in the strenuous machine of imperial Government. The House of Commons, the most renowned legislature of ancient or modern times; the national rostrum whereon, with times; the national rostrum whereon, with becoming restraint, the oratory of a mighty people is always to be heard; the free corrector of abuses and the un-hampered author of judiclous innovation, is it not to be cherished with worthlpful devotion? What country presents a more efficient organ of national opinion? But there's the People. The Liberal has been learning for fifty years to think of the People, to capitalize the word, to contemplate the part they should have in trans acting their own business, for after all Government is not sentiment, but simply butiness. But sentiment is worth preserving, at least for its historical interest. Therefore, preserving sentiment, but admitting that Government is really only business, the Liberal is ready to sustain the Grand Old Man in derobing sentiment somewhat, making her antique in drapery, and to his eye nobler, therefore, in in-creasing simplicity; while the people, each great natural division of the kingdom, isolated from the rest and consolidated within its set bounds, shall transact its own business, without impairing in any essential the Crown, the House of Lords, the paramount privileges of the House of Commons, the dignity of aristocracy.

THE THIRD THINKING GROUP espects history only for the light it throws respects history only for the light it throws upon the future. They recall the throne to remind a nation of its despots, its confiscators, its prefligates, its imbeciles, its spendthrifts, its misers, its lunatics, its vices, its meannesses. They point to the legislative record of the House of Lords, that barrier in the way of every righteous change, that perpetual protest against liberty, that conspicious bomb of intellec-tual inferiority, of religious vulgarity, of social pretension; whose majority never drew a benignant breath, and whose daily existence is a satire upon freedom in law, a scandal to the manners and morals of the time, and a stone upon the highway of progress. They sneer at the empty churches and full purposes of the Establishment. They raise their eyes in protest tion. It is progress. No nation that

thinks sleeps forever or moves backward when it moves. Movement is indispens-able to life. Progress is home rule. I venture to believe that it will be home venture to believe that it will be home rule for England, Scotland and Wales as will as for Ireland; and that the Tories will bring in the bills rather than surrender office. The Radicals will be the

OUGHT 10 BE TRAINED TO WORK.

wrath at sight of the rags and noprissensa; from whose labor taxes are extorted through a series of costly middlemen. To the Radical every change is a betterment. But why should the changes be for Ireland alone? Is there no oppression in Wales? Are there no evictions in Scotland? Shell the wealth of England arises. A correspondent says: "I was standing on a prominent thoroughfare a few after land? Shall the wealth of England enjoy all the benefits and the labor of England noons ago. Close by me stood two well-dressed woman. I did not pay any atten pay all the assessments that perpetuate her greatness? tion to them until I heard one remark to the other: 'She isn't anybody; the works Out of the thinking of these three great parties must come the solution of the whole political problem in Great Britain.

the other: 'She isn't anybody; the works for a living.'
"The subject of her remark was a young girl, neatly but platnly dressed, who passed by where we were standing. I was simply satonished at the remark, uttered too in such a scornful tone.

"'She isn't anybody; she works for a living.' Now we say all honor to the girl that makes her own living. It shows she can depend on herself and when she has need for a dollar or two she doesn't have to 'ask father' for it, and we say, They are curtously equipped with leaders The true Tory wants no leader. In the words of an American critic he is a man of medicare but balanced mind, with moderate powers orderly related. He moderate powers orderly related. He wants prace. Clatter, no matter for what end, disturbs him. He wishes only to draw his rents and his pipe, to have some appearance of religion at funorals, wed dings, and christenings in the family, and is willing to pay for that as he would for sherry or roast beef. He despises eloquence; he sneers at reform; he prefers to have his mind to himself, and if the men at the head of the party must let talk run riot about politics, well, let them indicate in the easiest and briefest way what man to send to Parliament, and let has need for a dollar or two she doesn't have to 'ask father' for it, and we say, shame upon the man or woman who would sight a young girl simply because she may have to work for a living. What could wealthy women do for a living if they were poor? Would they steal or would they sit down and starve.

Those are the only courses we can think Those are the only courses we can think of. No. We say again as we said before all horor to the girl who can earn her indicate in the easiest and orierest way what man to send to Parliament, and let the muss be settled there. For such a thinker, Lord Salisbury is an admirable leader. He is reticent, selfish, ponderous, own living.
"And if some stylish wives were not so

one among them that can walk at his pace, chop with his axe, speak with his tongue, or parry with his foil. Morley is an excellent man, but too literary in

mental process for a great party champion. Sir William Harcourt had a had tongue

rather than a bright one; and has been withal such a mixture of qualities, brave and timid, bold and skulking, brilliant

and splenetic, keen and blunt; extravagant in all things, almost to the verge of being

Falsteffian, so that no party except in buckram will ever deliberately choose him

for leadership. After Gladstone comes-

THE RADICALS ARE OPPOSED TO LEADERS

on principle. Each man among them is his own leader, and he alone is his own

follower. For at this hour it is impossible to make the Radical party "dress." The squad despises discipline. It refuses to conform to itself. It is all animation;

it is like the everlasting toss and tumble

capable of overturning an empire should its rage become great enough, capable of

lulling peace to sleep with its regular deep pulse. But it will not admit that

any man has yet spoken the complete word in its behalf. A considerable por-tion of it looks upon Labouchere as its

most brilliant exponent, if not its most

effective, as he certainly is its most daring and consistent advocate. He has been a

Radical from conviction always; he smiles generally at the number of Liberals

who have gradually become Radicals from

who have gradually become fracticals from expediency or the pressure of forces they do not pretend to understand. It has been the unique right of Labouchers to hold the mirror of ridicule so often to the

Commons that every time he shows it its

own face now, when he is not invariably disposed to deride, he must by force of habit laugh. He has done incalculable

good for England by making it laugh at its own follies. But it does not forgive

dim for it is not in human nature that it

soall; and while intellectually, he has no match in the Radical party, and compels it to follow, neither to him nor to say other, is it yet prepared to vouchsafe the rod of command. The small regiment of

able, earnest, sincere men who are doing the writing and the talking for Radica

England are reinforced by the sombre and powerful personality of Michael Davitt,

whose clean-cut thought, unselfish ideal-ism, epic and pathetic career, and here c elevation of spirit render him the most

Impressive and persuasive figure in Radical

Mr. Chamberlain smirks in the corri

dors of the Tory party, neither leading nor following; playing a political Jeems Yellowplush. Lord Randolph Churchill

continues to torment him and to plague both Liberals and Tories, while he ogles the Radicals and flirts with labor and democracy. Mr. Parnell stands dignified and pale, clear and determined, in the

afraid of soiling their white bands, but would go into the kitchen and do their own work instead of sitting in the parlor resolute, devoid of sympathies, acquisitive, secretive, pompous, deferential. When he chooses rare occasions for public speech drumming on the piano or lying on the sofa reading a trashy novel, there would he is brutsl, defiant, contemptuous. When he finds that the mob must have When he finds that the mob must have something to quiet them for a time he makes up a programme, and the body of his following sullenly carries it out. Balfour has never been accepted as a Confournative leader. He reached official gossiping, frivolous creatures who would be corn them." be more happy homes and we would hear of less failures in business. All honor his following satisfies it out. Bal-four has never been recepted as a Con-servative leader. He reached official station illegitimately by nagging the older men who had grown to ostensible leader-ship through the selective stupidity of their colleagues. He is not trusted. The true Tory leader is a mastiff, sturdy, silent, releaties. Balfour is only a snapping fain scorn them."

There are thousands upon thousands of Catholic girls throughout this broad land who have to work for a living. Look around you and see how many there are who work week in and week out to protrue Tory leader is a mastiff, sturdy, silent, relentless. Balfour is only a snapping and yelping terrier, who mietskes dust for popularity, denunciation for applause, cruelty for executive talent, and insolent mendacity for political annals. He is too impulsive to become a true Tory leader. He is too ready and voluble with his tongue, too self-asserting among older men, too determined on keeping himself to the forefront to be a safe counsel of vide for aged parents. Are such girls as these to be scorned? Lat the one who thinks it a disgrace to

work out herself in their places, for, some time, she may be poor—for we all know that, "Riches have wings." Then what good would her pride be, and then, perhaps, she might be glad to work for all sing. to the forefront, to be a safe counsel of the party whose chief business is simply to be barricades and blockheads. a living.
To the working guls we say, never be

ashamed to own it for you know, "Toil-ing hands are builders." The Tory party keeps perfectly still; and when it must move, it moves in a mass, and does not tolerate any member too far ahead of the first column. There-Work develops the mind, perfects the form, gives comelines and grace to the figure, brightness to the eye, sweetness to the face. A healthy, hearty, handsome, happy partner for life can be always obtained from among our self supporting fore it has no leaders whom it is willing to recegalze pre eminently in that role.

The Liberals have only one leader. He has numerous lieutenants. There is not

girls who work for a living. God bless them. Besides, every human being ought to Desides, every human being ought to do something to be useful so as to com-ply with the universal law of industry: "In the sweat of thy brow shalt thou eat thy bread."—Catholic Columbian.

HE WAS ARMED WITH CREDEN. TIALS.

A colored man was going up Brush streat the other evening with a water-melon in a wicker baby cart, when he encountered a patrolman and at once came to a standstill.

"Well?" queried the officer.

"Wall?" queried the negro.

"I see you have a meion there. It being so early in the evening I shall not—"

"Oh, I'se all fixed for dat, sab. Jist look at dat."

look at dat.'

He pulled a paper from his pocket which read:

"The bearer of this is O. K. He paid
me forty cents for the accompanying
melon.

J. BLANK, Grocer."

"H'm!" said the officer, as he returned

the paper.
"H'm!" echoed the colored man, as he picked up his feet and moved away. Detroit Press.

A REBUKE TO MAHAFFY.

The managers of the Chautauqua educational enterprise will increase the respect in which their school is held if they will abandon the practice of bringing ignorant Americans on topics of American history.

N. Y. World. and bigoted Englishmen here to lecture

If your children are troubled with worms give them Mother Graves' Worm Exterminator; safe, sure and effectual. Try it, and mark the improvement in your child.

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After spending ten Winters South, wa cured by Scott's Emulsion.

146 Centre St., New York, June 25th, 1888.

The Winter after the great fire in Chicago I contracted Bronchia affections and since then have veen obliged to spend nearly every Vinter south. Last November was dvised to try Scott's Emulsion of Cod Liver Oil with Hypophosphites and to my surprise was relieved at ince, and by continuing its use hree menths was entirely cured, cained flesh and strength and was the to stand even the Blizzard and ittend to business every day. shadow of the Grand Old Man, all pur-poses blended into one, all taciles sub-r-dinated to that mighty leader's word of

C. T. CHURCHILL. Sold by all Druggists, 50c. and \$1.00.

campagn, wating for opportunity. The gossip about his decline of health need not be taken too gravely. He has grit enough to keep him alive and dangerous until a Parliament shall be assembled in FARM TO RENT OR FOR SALE ONE HUNDRED AND SEVENIY

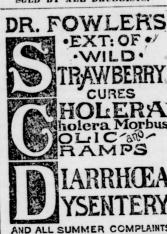
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cure in every respect. I cordially
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London, Sept. 18th, 1887.

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Only.

Only a seed—but it chanced to fall In a little cleft of a city wall, And taking root, grew bravely up, Till a tiny blossom crowned its tep.

Only a flower-but it chanced that day
That a burdened heart passed by that way;
And the message that through the flower
was sent
Brought the weary soul a sweet content. For it spake of the lilies so wondrously clad: And the heart that was tired grew strangly

glad At the thought of a tender care over all, That noted even a sparrow's fall.

Only a thought—but the work it has wrought Could never by tongue or pen be taught: For it ran through a life, like a thread of And the life bore fruit-a hundred-fold. Only a word-but 'twas spoken in love, With a whispered prayer to the Lord above: And the angels in heaven rejoiced once

For a new-born soul "entered in by the door." FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS.

Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City. THIRTEENTH SUNDAY AFFER PENTECET— FEAST OF THE NATIVITY OF THE BLESSED VIRGIN.

To-day, my brethren, is Our Lady's birthday. She who is the type of all unfading beauty was this day born into our ugly world nearly two thousand years ago. May God be praised for her; and maygevery soul alive feel some deeper stirrings of heavenly joy this day which made glad the bright company of the angels and told of the approach of man's salvation. Her birth meant the birth of salvation. Her birth meant the birth of Him who is the first born of all the re-generate and in whom all the elect are berself teing the noble queen of men that she is by reason of her Son's forseen

It seems to me that we should say a prayer for the Jewish people on this day. uni inheritance in I-rael and take root in my elect" are words applied to Our Lady by the Church in her offices. Mere worldly honer, my brethren, whether of wealth or family, is by spiritual writers classed smorg the vanities of this life. But the en children of Israel were a chosen people and the House of David a royal family, and both in a sense far above what man can give. If I am the son of a nich man can give. If I am the son of a nich man I may still die a pauper, and if the son of a great man I may still be a mean enough little wretch or even an idiot. But to be of the blood kindred of Jesus Christ is a very different sort of aristocracy and is the unique honor of the Jewish people—an honor not quite forfeited, let us hope, even by their apostacy and their many additional crimes. Our Lady was, and is, a Jewess: "I took root in an honor able people—I was established in Slon." It seems to me that our very first thought we on a day of hers like this should be a of c prayer that she may hasten the time when her kindred according to the flesh may rend the veil which covers their faces and their hearts and come to her Son and to her, and to the true religion, the Holy Catholic Church. "The loss of them," says St. Paul, "is the reconciliation of the world ; what shall the receiving of them be but life from the dead ?" Surely for no cause would Mary of Nazareth plead with her Son more g'adly than for that great, strenge and everlssing race to which she belongs berself. Another peculiarly fitting prayer this

day and during its octave is for the female sex. The Mother of Jesus is the glory of entire race, but she is the woman of history and of revelation. From her and on account of her comes all the dignity of Lore the sex. "I am the Mother of fair love, bell and of fear, and of knowledge, and of hely hope" are the words the Church speaks for her in her cflice, using these words of the Whe Man. And indeed love and fear and knowledge and hope, together with all the other beneficient force of nature and grace, are in the custody of aste weman. Who taught you about Christ T and Paradise? Your mother. The mother of the family is the original and up Who so eadly off as a motherless child? What form of error so miserable se that which has so totally failed to convince men that the true religion can exist without a Great Mother? What city of refuge so sweet to the punting fugitive refuge so sweet to the panting jugitive from divine justice as the bosom of that Great Mother? She watches over the female sex. She gives them their pattern in every relation of life, virgin, wife and mother. She consecrets their j.y, hallows their grief, dignifies their modest retirement, asserts and secures their rights in the home and in the State. Now, let us pray her most fervently that she may stand by the sex these days more than ever before. For it is just now that many women are tools of Satan to corrupt the minds of the young with foul reading, to lune them to hell by obscene plays, to make them flippant and frivolous by pagan amusements and by vanities in dress, to drive families to ruin by their waste and extravacence, and to scatter waste and extravagance, and to scatter and disgrace them by divorce and worse.

And some women are drunkards.

Let us appeal to the Virgin Mary, the Mother of G.d, on this day especially, to obtain purity and sedateness and good sense, and, above all, deep religious character for all her sex.—N. Y. Catholic Review.

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Mr. R. C. Winlow, Toronto, writes: Northrop & Lyman's Vegetable Discovery Northrop & Lyman's Vegetable Discovery is a valuable medicine to all who are troubled with indigestion. I tried a bottle of it after suffering for some ten years, and the results are certainly beyond my expectations. It assists digestion wonderfully. I digest my food with no apparent effort, and am now entirely free from that sensation, which every dyspeptic well knows, of unpleasant fulness after each meal."

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