THE CATHOLIG REGORD

The Golden Thread.

6

For life is one, and in its warp and woof There runs a thread of gold that glitters fair, And sometimes in the pattern shows most where there are sombre colors. It is true That we have wept. But oh ! this thread of

gold, We would not have it tarnish; let us turn Oft and look back upon the wondrous web, And when it shineth sometimes, we shall know That memory is possession-Jean Ingelow.

THE CHURCH OF THE POOR. Splendid Sermon by Cardinal Man-

ning.

PERSECUTION THE CAUSE OF IRISH POV-ERTY.

Cardinal Manning recently preached an eloquent discourse in St. James' church, London, in aid of the St. Vincent de Paul Society. In the course of his remarks his Eminence thus alluded to the Catholic Church as the patron and protector of the poor:

Church as the patron and protector of the poor: The love of the poor, and of those in need, is one of the true marks of the Church of God. This care for the poor was not a tagan virtue. Even the Jews did not practice it in its fullness. Their charity was limited to certain times, to provileged races, and to particular people. Go with the function methy and to particular people. Go with the function of the grand true the poor of the semenasteries in all its grane on one of these monasteries in all its grane on one of these monasteries in all its grane on one of these monasteries in all its grane on one of these monasteries in all its grane one of these monasteries in all its we see a long line of monks going to their we see them returning: they are going to their frugal meal. Another procession follows. It is the poor of Christ, who follow to participate with them. The monks serve them with their hands, right glad to assist those in whom they recog-nize the beloved of Jesus Christ. It was a sad DAY FOR THE POOR OF ENGhim, I will sell him to another. When he can work no longer, why should I waste

an work no longer, why should I was a say ball for the Poor of Ester my substance upon him? In those days homes for the aged and the needy knew no existence, and for those passing from life to death, there were no brothers of St. Vincent de Paul or Little Sisters of the Poor to minister to their wants with will-ing heads and leader. They con-ting head and head a sub-sall for the Poor of Ester-size and the needy knew give thee, if, falling down, thou wilt adore ne"--when King Henry VIII. fell down to adore, and received in exchange the revenues of the monasteries of England. If the day had magnet down ing hands and loving hearts. They con-sidered the poor were made solely for the service of the rich. But

sidered the poor were made solely for the service of the rich. But THE BRIGHT DAY OF REDEMITION HAD COME At last ; Jesus Christ came upon earth to redeem mankind, and establish a new system and a new order of things, which we know by the one comprehensive name of Christianity. He was to pull down and cast away all that was contrary to the good, the beautiful, and the true—all that was contrary to the law of God and the charity of the Sacred Heart of Jezus. There must be classes in society. I can-not tell why, but so it is, wherever there is multiplicity there must be classes of mere Among the heavenly spirits there are more different control to the solution of the poor-the beautiful to the solution of the solution of the poor-the bar is the solution of the solution of the poor-the solution of the solution of the solution of the poor-the bar is the solution of the solution of the poor-the bar is the solution of the solution of the poor-the bar is the solution of the poor, and banished the monks, the fathers of the

multiplicity there must be classes of men. Among the heavenly spirits there are many; and, therefore; we find orders monasteries, the homes of the poor, and banished the monks, the fathers of the poor.

ng them. There must be choirs, and, among them. There must be enours, and, if I may so speak, passes among them. There are angels and darchangels, and dom-inations and thrones one above the other. So on drith we find the reflection of the order that exists in Heaven. We have the treasuries of the poor, confided to them by the faithful to administer to the poor, until the eve of a covetous king fell So on drith we find the relevant of the order that exists in Heaven. We have them by the faithful to administer to the poor, the noble and the poor, until the eye of a covetous king fell upon and took possession of them. The prince and the persant. How we from that day to this, and perthe rich and the poor, the noble and the ignorant, the prince and the peasant. How are all these classes to be governed? Paganism failed, and even the Jews were unequal to the task by which Christianity wedded class to class, and by which Chris-tianity has established order and harmony between the one and the other. All men are one, because they all come from the earth. They are one as children, because they have all one Father who is in Heaven. They are one in destiny, because the same home waits for them all. Christianity had succeeded in thus governing mankind they have all one Father who is in Heaven. They are one in destiny, because the same home waits for them all. Christianity had succeeded in thus governing mankind by preaching the Gospel of Christ. Men in affluence were to be kind and consider-ate to the poor, to those in need, in dis-tress, and in misfortune. By preaching poverty and mutual love,

poverty and mutual love, CHRISTIANITY TAUGHT MEN to know that those who ask an alms of them were their brethren, that so they might realize the meaning of the words, "Ellessed are the noor in grift for division of the source of the sou them were their brethren, that so they might realize the meaning of the words, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." Our Lord Blessed are the poor in spirit, for their is the Kingdom of Heaven." Our Lord was the first to preach this, not only by word, but also by example. Did ever a preacher preachso eloquently as Christ did by His example; He who being rich, for our sake became poor. He had a stable for His first house and a manger for His bed. His poverty gave Him naught that He wanted, and made Him want for all. When His apostles fled and forsook Him,

bed. His poverty gave time naught that He wanted, and made Him want for all. When His apostles fled and forsook Him, poverty still stood by His side. On the cross of Calvary, poverty stood true to Him still. If you would know the pover-ty of Christ, go to Bethlehem and look on that stable. Go and look on the poverty that stable. Go and look on the poverty of Nazareth. You will there see that though "the foxes have holes and the birds of the air nests, the Son of Man had not where to lay His head." Look at Him on the Cross, where He dies nailed on the tree of scorn. He is taken down, and a windof scorn. He is taken down, and a wind-ing sheet is given Him in charity, and finally he is buried in a borrowed tomb. As our Lord preached poverty in Himself, so did He respect it in others. His mira-cles during His public life on earth were all worked to benefit the poor. He did not cause the sun to stand still in the heavens. He did not move mountains, but He cave sight to the bilind, hearing to out He gave sight to the blind, hearing to the deaf, and restored the dead to hile, and preached the gospel to the poor. All His miracles were wrought for the love of the poor and the suffering. He sent His angels to the poor shepherds with the glad tidings of the birth of their Infant Re-burner. He chose poor fishermen for the deaf, and restored the dead to life, tidings of the birth of their Infant Re-deemer. He chose poor fishermen for His apostles, He chose a poor woman for His Mother, and a poor man for His foster father, and a poor man as his precursor. AS CHRIST WAS POOR, SO IS HIS CHURCH inspired with the love of the poor. If it were not filled with the love of the poor, the Catholic Church would not be the were not filled with the love of the poor, the Catholic Church would not be the Church of Christ. So, when we look back during the last nincteen hundred years, we see the Church sometimes in honor and at another despised by men—now persecu-ted and now lifted up again—now basking in the sunshine of the favor of princes and kings—again worshiping silently and hid-den in the catacombs—ever and always the Church of the poor, the grand old Cath-olic Church. Again, when she emerged George Keley of Dunchurch, Parry Sound, for the last six years suffered from Dyspepsia, and had tried Doctors and Patent Medicines, until out of patience with all treatment, but was induced by a friend to t: y Burdock Blood Bitters, Before Ducking one bette has were seturished at inishing one bottle he was astonished at the result, and declares he never felt bet-ter in his life, and "I could name" (says he) olic Church. Again, when she emerged from the catacombs, dressed as a bride for "half a dozen others who have derived great benefits from the medicine." the altar, she came forth to govern and rule men as the only true and living Church of Jesus Christ upon earth. In Mr. Abraham Gibbs, Vaughan, writes : "I have been troubled with Asthma since her grandeur and prosperity, we find her still the same Church of the poor. We find her in ages gone by founding societies like those we have in our midst to-day— societies of good me and durity to-day— I was ten years of age, and have taken hundreds of bottles of different kinds of medicine, with no relief. I saw the ad-vertisement of Northrop & Lyman's Emulsion of Cod Liver Oil with Lime and cieties of good men and devoted women societies of good men and devoted women whose object in life was to dispense to the poor the alms of the rich entrusted to their care. The surplus revenues of the Church were directed to be given to the poor, and in certain cases some of the vessels of the altar were to be sold and given to the poor.

THE IRISH CHARACTER. This is the history of the Church and her

Its Strong and Weak Points Contrasted.

ministers, so MUCH REVILED IN THESE DAYS. Her monasteries were places in which men, living under the banner of Christ, bound themselves to live in unity, peace and love in the service of their Divine It is a remarkable fact that the Irish It is a remarkable fact that the Irish character puts its worst side out. There is a story told of a negro that is quite in point. A white man, locking at this negro's basket of fruit, remarked that a nice rosy apple resembled the white man, while the negro was represented by the chestnut. To this the negro aptly replied that the white man, notwithstanding his fair exterior, had many little black grains at his heart, while the negro. in spite of Master. They were more than this. The poor knew wherever there was a monastery there was a home for the suffering poor of Christ. They knew they would never be turned from the monastery doors till their wants were supplied. Before the name of Protestant was known, and before the seeds of discord were sown in this land, these monasteries existed. We had them almost without number in this this land, these monasteries existed. We at his heart, while the negro, in spite of his homely appearance, was sound within. Experience teaches us that appearances bury and Caterbury are names to be remembered. Others there were in both the factor of the conventional smile, or

remembered. Others there were in both countries, WHOSE IVY-COVERED RUINS STAND TO THIS DAY, Preaching sermons to man, and telling him of the love of the Catholic Church for the poor. Go with me in thought to graze on one of these monasteries in all its ancient grandeur. As we look on the grand structure, we hear a bell ring and we see a long line of monks coinc to the source of the convention al smile, or the fashionable greeting that we should lock to, for these can be—nay, are—fre-quently assumed for the occasion, but we should rather regard the moral qualities which God has made the criterion of con-duct; we should consider the religious spirit which is so highly prized by the God of the universe. If we accept the dictum of the arrogant and fickle people who constitute "the

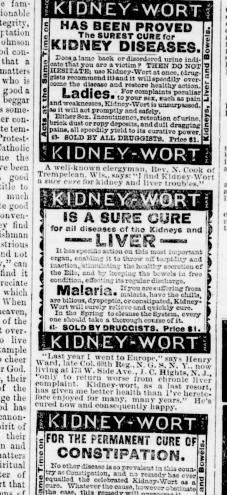
and fickle people who constitute "the world," the Irish are not up to the mark. In what respect, pray? Who has made the indolent race of "do-nothings" the judges of the Irish character? Like all idle folks, they give themselves up to vanity and to criticising their neighbors. would you have the Irish people spend their precious time in fashionable trifling? Would you have them are the silly fashions of the day? It is easier to let those fashions take their course than to attempt to keep pace with them. They are as is well known chartering as the are, as is well known, changeable as the wind. One man said that he had worn the same hat thirty years, and that during that period he had been in the fashion several times, for the vagaries of fashion had brought in, after irregular cycles, the style of hat which he continually wore. style of hat which he continually wore. Now let me quote the opinions of Doc-tor Johnson, Cardinal Newman, and Father Fabre on this subject. The fam-ous English moralist says that fashionable people pride themselves on their integrity, when the fact is they had no temptation to be dishonest; they mistook, Johnson continues, a full stomach for a good con-science. Cardinal Newman says that a grand lady who is quite *au fait* in matters of conventional politeness, and who is never seen in anger, has not as good a chance of heaven as an old Irish beggar woman who says her beads and is some-times driven by the privations of her con-dition into the sallies of a passionate tem-

dition into the sallies of a passionate tem-per. Father Fabre says that not Protestants only, but converts to the Catholic faith even are apt to undervalue the merit of Irish Catholics. They have been so much accustomed to look to so much accustomed to look to a good coat as a prima facie evidence of a title to consideration; they have been so much used, when Protestants, to associate good dinners and carriages and mild conven-tion bits with a solution of the solution of the solution to a solution of the solution of the solution of the solution to a solution of the solution of the solution of the solution to a solution of the solution o tionalises with goodness that they find it hard to believe that yonder Irishman and his wife and their children, industrious and virtueus but poorly dressed, and not versed in the small talk of "society," can be seen the small talk of be meritorious individuals. They find it difficult, Father Fabre adds, to appreciate the vast fund of faith and piety which dwells in the Irish Catholic's heart. When our divine Lord came down from from dwells in the Irish Catholic's heart. When our divine Lord came down from heaven, did He not come in the appearance of the poor 7 It was the lot of the great over-whelming majority of mankind to live and die poor, and He came for an example to all, especially to the majority, to cheer them in their toil by likeness to their God. Is it by their readiness in repartee, their acquaintance with the customs of the vain world of fashion, that we judge the holy ones whom the Church of God has raised to the honors of her altars by canon-ization, and not rather to their spirit of the charity of God, their denial, their sacrifices for the cause of religion and their services to their neighbors in matters relating to the corporal and spiritual Sad is my fate! said the heart-broken stranger: The wild deer and wolf to a covert can nee. But I have no refuge from famine and dan-ger-A home and a country remain not to me. Since '48 six millions of her children have left her shores or died from famine and disease. This shows that, when the

Dublin's Pleasure Park. The Phomix Park, the scene of the assas-sination of Lord Fredrick Cavendish and Mr. Burke, for which so many prisoners are now on trial, contains 2,000 acres, and is entered, like Hyde Park in London, by a stately gateway. It is surrounded by a solid coped wall, and is the play-ground of the Irish metropolis, civil and military, and contains bits of leafy bower and grassy often, in which solitude. pure and simple

and contains bits of leary bower and grassy glen, in which solitude, pure and simple, may be realized. It contains statues of Lord Carlisle, Lord Gougli, and a hideous granite obelisk, frequently referred to in the evidence, 200 feet in height, recording the availation of the the state of t the exploits of Wellington. The spot where the assassination took place is about half a mile from the entrance, and is over-looked by the vice-regal lodge, the semi-official home of the Lord Lieutenant, which looks exactly like a twin of our White House. It has, however, the advantage of many mountain views of great beauty. A little further on are the official residences of Mr. Trevelyan and Tom Burke's suc-

AN EXAMPLE FOR PROTESTANTS.-Re-cently in New Orleans there was buried a cently in New Orleans there was buried a colored servant of the Rev. Hugh Miller Thompson, recently elected Episcopal Assistant Bishop of Mississippi, from the rectory of Trinity Church. A nice coffin had been provided. The bier was placed in the large dining-hall of the rectory, around which lighted candles were placed, as is the custom in Roman Catholic burial, the neers how having hear hearing. the negro boy having been baptised a Catholic and attended St. Alphonsus Church. A priest from that church was sent for before the boy's death, who admin-





THESE CROSSES, STATUES & CRUCIFIXES VISIBLE ALL NIGHT -IN THE-

DARKEST ROOM!

When Nothing Else Can be Seen They Shine Out Like GLOWING STARS!

HIS GRACE ARCHBISHOP WOOD, OF PHILADELPHIA, Has a Luminous Crucifix, and says, " It is a great incentive to devotion.

READ! READ! READ! READ!

sent for before the boy's death, who admin-istered to him the usual sacraments, and who officiated at the services held over the body at the rectory. Four white boys acted as pallbearers, one of whom was the Rev. Dr. Thompson's, who, with the rector's the Being whose emblem shines and over-shadows my sleeping moments. Yours in X. BRO. JOACHIM.

From the New York Correspondence of the Dublin Freeman's Journal, February, 16th, 1881.

1640, 1881. Through the courtesy of Mr. J. R. Maxwell, & Co., proprietor of M. Cerqui's Chemical Compound, we were favored with a private view of one of the most wonderful discoveries of the century. I was led into a room, the curtains were drawn and every ray of light was clear, bright, awe-inspiring distinctness, first the figure of the Sn flour suspended in space, foreground was the figure of an angel bearing a crown that seemed to make the writer, the feeling of faith and veneration possessed a Catholic, it then overwhelmed the writer, the scept was so novel and reverential. Upon leaving we were presented with a cross; it is His cross watches and guards you.

We also have the honour to refer to the following Clergymen and Sisters :

Rev. Thos. Kierns, Lehigh avenue, Philadelphia, Pa.; Rev. J. Slattery, Susquehanna, Pa.; Rev. J. Murphy, Blossburg, Pa.; Rev. M. Voigt, Franciscan College, Trenton, N. J.; Rev. T. Reardon, Easton, Pa.; CONVENT OF GOOD SHEPHERD, Baltimore, Md.

Send \$1.00, One Dollar, \$1.00, Send and Get One of Our Luminous Crosses.

Send \$1.00, One Dollar, \$1.00, Send and Get One of Our Luminous Crosses. If you possessed a Cross of any religious object treated with this compound, you will be viewed at night, when darkness and silence reign supreme, then like protecting figures, insignias of our faith, beautifully bright, unliftuenced by the surrounding gloom, they are an inspiration for the last thought or word before sleep overcomes us. We are now manufacturing such crosses, and a number of different statuettes, crucifixes, also desire to inform you that we are prepared to treat at a nominal cost, any article of a like nature you may wish to have rendered as distinct an light as they are during the day For \$1.00 we will send you a Cross, including pedests, possessing this desirable quality, confident that after once with easing the feeling it inspires, looming up like a torch of faith the blackness of night, you will order more, and urge upon your friends the satisfaction the blackness of night, you will order more, and urge upon your friends the satisfaction the blackness of night, you will order more, and urge upon your friends the satisfaction the blackness of night, you will order more, and urge upon your friends the satisfaction the blackness of night, you will order for the night.

\$1.00 each for Crosses.

\$2.00 each for Crucifixes.

\$3.00 each for of Statues B. V. or Saints.

Crosses \$9.00 per dezen, or \$5.00 per half dozen. #2" Send Money by Registered Letter and we send Crosses free of charge. Respectfully,

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Return this slip and \$20, and we wi mail you one of our GENT'S 9 CARA FULL SIZE HUNTING CASE PATEN LEVER GOLD WATCHES, guaranteer Return this Slip and \$4.75 in Cash, and we will send you, postpaid, one of our NICKEL STEM WINDING AND STEM SETTING WATCHES. Return this slip and \$1.75, and we will then nostpaid, one of our beautiful Return this slip and \$5.50 and we will

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MARCH 9, 1883.

Kate of Killashee. BY WILLIAM COLLINS.

[For Redpath's Weekly.] Bright are the heather blossoms on 1 mountain brown, And bright the waves of Camolin, th But bogs of cambin, the But brighter still than flower or ri loveller far is she. The pride and boast of Longford -fa of Killashee.

Sweet is the rippling laughter, the m her tongue, Like some old Irish melody by siren and sung, And like the laughing waters that run ing to the sea. In light and beauty shining, is Kate or ashee.

How bright her rosy blushes, her when'er we met, Ike rainbow tid upon the rose, with morning wet, And bright the love-glance beaming fro eye of hazel-brown, Oh ! she's the Star of Leinster, the pr Longtord-Town!

Fair Kate, 'tis mine to wander afar

Allocation of the standard of

STRONG DRINK.

Bishop Keane on Intemperance and Scandal, Ruin of Families Produced by it.

In his Lenten Pastoral, just issue his people, Bishop Keane, of Richm addresses them as follows on the sin o temperance: You know well, venerable and bel

You know well, venerable and beld brethren, that one of the commonest most powerful incentives to concupise —perhaps the most common and r powerful of all—is strong drink. Prel and Councils have proclaimed that worst fuel of sensuality, the most dur source of sins and scandals, of the rui families and the destruction of souls, i families and the destruction of souls, i temperance. Pastors mourn over it as scourge of their flocks; Christians and i ple of the world alike denounce it as bane of society. We need, therefore, o no apology for making special mention it here, and calling on our people to a no apology for making special mention it here, and calling on our people to sh it, to denounce it, to labor for the exter ination of so great an evil. While we thankfully express the conviction that people of this diocese would comp favorably with any other on the score coloristy and examption from the avil favorably with any other on the score sobriety and exemption from the evils intemperance, yet we know that there a unhappily, too many exceptions to rule; and we appeal to them to remain longer a grief to their families, a sorrow the Church and abd example to their to low-Catholics. We appeal to them to ro themselves at the beginning of this he season of Lent, to break the chain of th habit and fling it from them, to sh places and persons that are a danger places and persons that are a danger them, and so to spend this blessed time self-denial and prayer, that at its clo they may have no desire to return again

they may have no desire to return again it the ways of temptation, Considering how great are the evils an how shameful and wide-spread are th scandals that are caused by drink, it would have be in the own heart if that have scandals that are caused by drink, it would indeed, be a joy to our heart if that happ day should ever arrive when our Catholic would have nothing to do with dispensin drink to the public. But one point w must absolutely insist upon, namely, tha they who are engaged in the liquor busis ness shall not carry on the traffic on Sun day. This is an inexcusable violation o the law of God, and the law of the land It is vain to argue that others do it; other It is vain to argue that others do it; other do many things that Christians cannot in conscience do-and this is one of them It is equally vain to urge the profits that It is equally vain to urge the profits that are made by selling on Sunday; for again there are many ways of making profit in which Christians cannot conscientionsly engage, and this is one of them. Nor is it any better to allege the loss of custom and business that would otherwise engage and business that would otherwise ensue; for, on the one hand, there are some who comply with their daty in this matter who

declare that, in the long run, they are not losers by it; and, on the other hand, if a

business is such that a Catholic cannot

make a living in it by acting according to

his conscience and his religious duty, then he is evidently bound to refrain from such business or to abandon it. The Rev.

Clergy are directed to insist on this point,

both in the pulpit and in the confessional. And, in the words of the second Plenary

MARCH 9, 1833.

LOOK AT IRELAND AS SHE WAS.

Since 48 six millions of her children have left her shores or died from famine and disease. This shows that, when the Catholic religion ceases to be the religion of a country, poverty comes in, and is treated by the state only with the hard hand and cold heart that a state can com-mand. The Catholic Church is the Church of the poor, The Catholic Church is the Church of the poor, The Catholic Church is the friend of the poor, and carries out her alms, among other ways, by means of the society for which I have to appeal to you to night—the Society of St. Vincent de Paul. Mrs. McArthur, of Hopeville, says re-garding Hagyard's Pectoral Balsam, that she would not keep house without it. She can not speak too highly of its merits as a remedy for Colds, Coughs, Bronchits, Asthma, weak lungs and all pulmonary troubles. A cold may be cured by it in one day. THE tobacco of Martinica was once the sthma, weak lungs and all pulmonary oubles. A cold may be cured by it in ne day. The tobacco of Martinica was once the the pleasure of being assiducusly courted the pleasure of being assiduces the pleasure of being ass

THE tobacco of Martinica was once the favorite with the smoking world, and when old Father Henipen descended the Mississipi about 1680 the Indians were much surprised to see an European with such an excellent sample of their native plant. But the smokers of the "Myrtle Navy" would give bat a poor account of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and of the energy encloped of the State of St. Louis and State of State o plant. But the smokers of the "Myrtle Navy" would give but a poor account of the once celebrated Martinica. Their favorite brand is as much superior to it as it was to the raw and uncured leaf which the Indians of that day smoked. not have been ensigns of marching regi-ments or free men of petty corporations." The celebrated "dictator" of the Edin-burgh Review, Lord Jeffery, speaks of the genius of Edmund Burke and of others of his land of genius. Lord Beaconsfield said that if there were any examples of the ancients to be found in modern times they were to be found in in the movement they were to be found only in the sermons of the French preachers of the speeches of the Irish orators, and that Mr. Shiel's speech at Penenden Meath was a specimen of the orations delivered in Greece and Rome in the palmiest days of eloquence. -Rev. P. A. Treacy.

Precautionary. There have been many precautions against fire published, but let a person become accidentally burned or scalded, and few people know what to do in absence of a doctor. The very best remedy known is Hagyard's Yellow Oil, the great House-hold Panacea for all painful inflammatory diseases.



\$72 A WEEK, \$12 a day at home easily made. Costly Outfit free. Address Tave & Co., Augusta, Me. Office-Carling's Block, London. Council of Baltimore (in 470:) "We ex-hort pastors, and we implore them for the love of Jesus Christ, to use every effort for the extirpation of the vice of intemperance. FLIES, roaches, ants, bed-bugs, rats, mice, crows, chipmunks, cleared out by "Rough on Rats." 15c.

NOTIME LIKE THE PRESENT for seeking medicinal aid when what are foolishly called "minor ailments" manifest them-selves. There are no "minor" ailments.

Every symptom is the herald of a disease, every lapse from a state of health should be remedied at once, or disastrous con-sequences are likely to follow. Incipient dysnepsia slight ordinarce incipient sequences are inkely to follow. Incipient dyspepsia, slight costiveness, a tendency to biliousness, should be promptly coun-teracted with Northrop & Lyman's Vega terated with Northrop & Lyman's Veg-etable Discovery and great Blood Purifier, and the system thus shielded from worse consequences. Sold by Harkness & Co., Druggists, Dundas St.

Mr. John Magwood, Victoria Road, Mr. John Magwood, Victoria Road, writes: "Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure is a splen-did medicine. My customers say they and medicine. My customers say they never used anything so effectual. Good results immediately follow its use. I know its value from personal experience, having been troubled for 9 or 10 years having been troubled for 9 or 10 years with Dyspepsia, and since using it diges. tion goes on without that depressed feel-ing so well known to Dyspeptics. I have no hesitation in recommendia it. no hesitation in recommending it in any case of Indigestion, Constipation, Heart burn, or troubles arising from a disordered stomach." Sold by Harkness & Co., Druggists, Dundas St.

A Pleasant and Effectual Cough Remedy. If you will go to your nearest druggist and ask for a 25 cent bottle of Hagyard's Pectoral Balsam, you will possess the best known cure for Coughs, Bronchitis, Asthna, Hoarseness and all throat and lung troubles that terminate in Consume. lung troubles that terminate in Consump-

Don'T DIE in the house. "Rough on Rats." Clears out rats, mice, flies, roaches, bed-bugs. 15c.