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ABSTINENCE

he Aims and Objects of the Catholic Total Abstinence Union of America.

n Able Article, From the Pen of Rev. Thomas J. Conaty, in the "Catholic World."

The lack of true spiritual life is apparent the condition of modern society. Wealth, ross men's attention. The great injunction our Savior to deny one's self and take up e cross finds little place in our busy, mateal world. Passion governs, and true develment suffers in consequence. Selfishness is elaw of the hour. On all sides social reforms demanded. The body of the people, the miects and objects of all reform, are apsaied to and ere played upon by men whose pulse is passion or hyp:ouritical selfishness. aim of the Cutholic Total Abstinence nich is a religious one; it offers itself as a aper to Church and state in the work of at reform can come only through the ace of God in a spiritual life. It apals to humanity as redeemed and envation of mankind into a virtuous life and ion with God. Social referm that builds on

HUMANITY SEPARATED FROM GOD

lead only to the satisfaction of vanity. nt soon becomes but a loud-sounding word. mile men languish and die for want of the toper moral food.

Among the moral evils which help to passion and make selfishness bratil, and so to render social reform intemperance stands promin-No community is free from its gion. Possessing the body of man, it robs m of mind and heart, and deprives society iety, which it was intended to build up

and property from all these causes; appeals not only, perhaps not so much, to the yet not all combined can equal intemrance, which like a mad torrent rushes over is land, scattering along the highways of those moderate drinkers who are in case the wrecks of troken homes and the becoming intemperate may be saved. sulks of ruined manhood. The state is forced by intemperance to increase its obsrities a tection. Labor, in battling for its rights, inds itself handicapped by intemperance and most grinding of monopolies. The Church. ance an antagonism which neutralizes her

efforts, paralyzes her energy, AND DISGRACES HER GOOD NAME.

This will explain why men are called upon to combine against this monster slayer of humansind. Indeed, it is not strange that, in considering the evils caused by drink, men have been led to regard drink as an evil in itself, not to be used, but banished from the land obtaining self-control, as a fiend whose very touch defiles. The atholic total abstinence movement sprang ato being from an essentially Christian hatred of drunkenness and pity for its victims. Because Catholics realize the hatefulness of that rice and the extent of its ravages, they have combined against it and exhibit as a test of earnestness the public and private practice of he opposite virtue.

Men in all ages have combined for protecion, whether the object was country, home, health, labor or intelligence. The bundle of mpressed itself upon men in all time. Our age is characteristically an age of combinaion, as seen in the many unions, for trade, labor, benefit, or monopoly, which ap-peal to all classes and to all conditions emperance is making vast havoc among the cople. They must be blind indeed who affering, to lift up the fallen, and to drengthen the weak. Can a higher or betorethren may be

REBEEMED FROM THE THRALDOM OF DRINK betainers. Were more of the best men in lates of the Second Plenary Council of Baltiociety to lead in this as in other movements, more declared "that the most shocking scanmany of the disturbing elements might be elimidals which we have to deplore apring from hated. The movement suffers from the vapid intemperance.

mind in a sound body; that it guards man's intelligence for God's truth and mau's heart for God's love. It should make better men and better Christians, Lolding with St. Ambrose that sobriety is the mother of faith, as intemperance is the mother of infidelity.

In other matters men overlook much; in total abstinence nothing. It is condemned in advance of fanaticism and bigotry bordering on false and heretical principles. Men some-times forget that Catholic total abstinence and party prohibition are totally different. The former hates drunkenness, the later hate drinks. The one asserts that the use of liquor is not in itself an evil, while the other calls it an evil under any and all circumstances. Catholic total abstinence may accept prohibition in certain cases as a method of curtailing a traffic grown into monstrous proportions-an extreme remedy, a sort of war measure. It asserts that drink-selling is not always sirful, nor sinful in itself. But it affirms that as a matter of fact, and here and now, it is fraught with

DESTRUCTION OF MULTITUDES OF SOULS.

This Catholic total abstinence movement is not infected with fanaticism. It does not as ert the principle of the evil of drink, but it builds itself on the evils of drunkenness. It recognizes the truth that all things in nature are made for man's use, and are consequently good in themselves. It condemrs to ividual and social reform. It tells men man for using these goods, but, roting the ruin which results from abuse, it warns men of the danger even in the use.

Catholic theology teaches us through St. colled by Christ, who is the source of all Thomas of Aquin that temperance, being a cardinal virtue, restrains the appetites and right reason, moderating the love and use of pleasures. Now, total abstinence is one if, but for God; ready to make sacrifices, is for material advantages. The first sacrifices aspect of the Christian virtue of the christian virtue. inclines man to that which is agreeable to nothing more or less than a high degree of the restraint of reason upon appetite. It is the Christian mortification of an appetite which, if not curbed, leads often to degrada-tion and ruin. While temperance is a precept, total abstinence is in nature of a Gospel counsel, for those at least who have never abused the use of drink. Certainly this is

NOT FANATICISM, BUT CATHOLIC DOCTRINE. There are not wanting men who regard the total abstinence movement as productive of good for drunkards, while they do not head peroachments, no home safe from its con- tate to call it fanaticism when an appeal is made to them to become total abstainers, even though it be for the purpose of saving others from the dangers of drink. Now, the board of health that would occupy itself in temperance changes it into a nursery of time of an epidemic with simply relieving the ntemperance changes to into an agent to destroy plague-stricken while neglecting to take mea-niety, which it was intended to build up sures to dry jup the sources of the plague would not be considered as possessing good Men dread the destructiveness of the elements. The great reservoirs of the heavens of the welfare of seclety. While avoiding for the actions of all its members. The reservoirs manness in their course and the meanest, most abandoned drunkard at meanest, most abandoned drunkard at meanest and the meanest, most abandoned drunkard at meanest and the meanest abandoned drunkard at meanest abandoned at meanest abandoned at meanest abandoned at meanest aband cattering destruction in their path; the one time used drink moderately. The nighty tempest spreads have in its great army of intemperate men to-day has rain; gaunt famine and grim war been recruited entirely from men who once sepopulate nations. Men shudder when felt no necessity for a curb upon their appempting to estimate the loss of life tites. Hence the total abstinence movement

The Catholic Total Abstinence Union. which will meet this month of August in hundredfold and more, to enlarge its Philadelphia, numbers many thousands of prisons and reformatories for self-pro men who have not tasted intoxicating drink since early youth, and probably never will. They have seen the evils about them, many robbed of more of its earnings than by the of them in their own homes, and they have determined to show their hatred of placed on earth to save man's soul by leading it and their pity for its victims. bim into the spiritual life, finds in intemper | The Catholic Total Abstinence Union teaches them not to rely on themselver, but on God; to have recourse to the sacra ments, to prayer, and to Holy Mass. It tells them that the pledge is a help and not a substitute for religion, that it is a promise solemnly made in the presence of God and of their brethren-a promise which their manhood will hold sacred and inviolable, protecting them as with a shield and alling them in

intemperate as to the men who have not yet

abused drink, in order that by their example

those moderate drinkers who are in danger of

The Catholic Church by its highest authority has

BLESSED OUR UNION.

Pope Pius IX., of sainted memory, in 1873 from his heart blessed the Union. Leo XIII. in 1879 bestowed upon it his apostolic benediction, and later granted to its members in-dulgences that, with God's blessing, "day by day the Union be farther extended and more widely propagated, in order to lessen the evils lamented and dreaded." Cardinal Mansticks teaching the strength of the union has ning in a letter says: "As the pastor of souls I have before me the wreck of men, women, and children, home, and all the sanctities of domestic life. I see prosperity turned into temptation; the wages of industry not only peal to all classes and to all conditions in society. Now, men are agreed that in plague more deadly. If by denying myself in this, which I am free to renounce, I shall help or encourage even one coul who has burt it. Men combine against it in order to break its hold on humanity, to succor the break his bonds, then I will gladly abstain attering, to lift up the fallen, and to direct the weak. Can a higher or betair motive for union be proposed than this let of sacrifica by which respectively. of sacrifice by which some wretched beast ravaging our country; it is the great source of misery and orime. I have, therefore, felt it my duty to take my stand under the banner of total abstinence. I do not and made freemen? Men say this makes want it for myself, but I have taken this hypocrites and pharisees. We shall find position in order that I may be able to speak these everywhere and pharise to speak ese everywhere and under all banners. with more effect in advising others to rehey are not confined to the ranks of total nounce drink once and for ever." The pre-

therances of some who imagine that total Following in the footsteps of the fathers of elevated into a position of moral superiority the teaching of the Third Plenary Council approved and heartly recommended the abstinence makes no such claim. It abstinence makes no such claim. It the laudable practice of many of the great end, and a very efficient to the laudable practice of many of the great end, and a very efficient faithful who totally abstain from the use one, It claims that it leads to thrift and providence; that it helps to preserve a sound providence; that it helps to preserve a sound providence; that it helps to preserve a sound providence in the such providence; that it helps to preserve a sound providence in the such providence in t

effectually than otherwise, whether in themselves by removing its occasion, or in others by exhibiting a splendid example of the virtue of temperance," and it gladly proclaimed their zeal to be according to knowledge. "It has," they declare, "already brought forth abundant fruit of virtue, and gives promise of yet greater results in the future." The recent strong words of

COMMENDATION FROM POPE LEO XIII. have given joy and encouragement to every member of the Union, effectually destroying the suspicion that our movement is not in harmony with the purest Catholic doctrine. He says: "We have rejoiced to learn with what energy and zeal by mesns of various excellent associations, and especially through the Catholic Total Abstinence Union, you combat the vice of intemperance. esteem worthy of all commendation the

efficacions remedy for this very great evil."
Under the influence of this fatherly approval our Union must gain strength and usefulness. No one can estimate the solial good that has resulted from the work of total abstinence, whether during the public life of Father Mathewfor in the organized movement of his followers in the total abstinence societies, or in the silence of the priest's influence in the confessional.

Intemperance has been in the world from the beginning, and will be found in it to the end, and we do not dream of totally abolishing it. Tais is no reason why we should not later to save men from its ravages. A toreign enemy threatens our shores, and we madly cry for coast defences. Nationality is in danger, and men rush to arms, ready to sacrifice their lives rather than allow their country to be injured. Intemperance threatens our homes, destroys many of them, robs our labor and weakens our energies, and we are called fanatics if we unite for protection and move forward against the enemy. It we speak against the causes of intemperance and point the finger at the marshes that breed the pestilence, we are accused of

INTERFERING WITH PERSONAL LIBERTY

and injuring legitimate business. But the liberty of the drunkard, his business, his

their manneod for society and God, and conscience and its freedom remains unbroken. It succeeds in doing so; it aims at entit was no wonder Carlyle laughed to scorn the mental freaks of Frederick, the dwarf offspring workingman independent and respectable, and it succeeds. It thanks God that through its means many a soul has been lifted from ein to virtue, many a horror removed from Christian homes. It is conscious of the gratitude of thousands who have known happiness since its banner was placed over them. In a word, it may be said that our Union has for its object to assist the grace of God in building up a better humanity, ennobling lator, the salvation of home, and the fulfilment of man's destiny.

Our Union appeals to the best men in every

community, particularly to those who have never experienced the slavery of drink. If none but drunkards become total abstainers. how can we expect that they will successfully cope with the evil that surrounds them? As i is the strong, able-bodied men that are needed for a country's defence, and not men just re covering from disease, so it is the men who have controlled and can control their appo

FIGHT THE BATTLE FOR THE WEAK and save humanity. It is the leaders in society who should stand forth and command. Men capable of sacrifice are needed to stand as Spartans in the passes and defend the people; men ready to deny themselves some of the pleasures of sense in order to help in the salvation of others.

The battle is really between the saloon and the home. The saloon has tastened itself upon society as an ulcer living upon the life-blood of the people. The salcon, building itself upon the ruins of broken lives and shattered homes, spreads desolation every where, respecting no class or sex. The Unions recall the countless boys ruined, the tathers changed into destroyers of their little ones, the industry paralyzed, the prisons filled, and it asks each saloon how much of this is its work. It calls on the law to place about the salcon such reasonable restrictions as will remove as far as possible the evils that spring up from it. It demands the enforcement of those laws for the protection of home. The arrogance of the saloon and the power it wields in political affairs, all for its own interests and against those of society, have awakened a stronger interest in the cause of total abstinence organized on Catholic principles.

THOMAS J. CONATY.

A GIFT TO THE POPE. ROME, Sept. 27.—Baron Von Schalezer yes terday presented to the Pope a Jubilee gift from the German Empress. The present con-sisted of a set of ecclesiastical vestments, the Empress' own handiwork.

HAPPINESS IN RELIGION ONLY.

(Rev. Father Cassidy of New Zealand)

Man is forever restless, but he cannot rest be-cause his and is not here; he was made for a sphere higher than the world; we feel and see he was made to gaze on a beauty infinitely more brautiful than the sunlight, or the rainbow, the ocean or the forest, the star gennmed heavens, or even the brightest angel's face. He was made to listen to a music more thrilling than the voice of the ocean, the song of the tempest, or the bird, or the softest notes of the human voice, or the gentlest strain of a heavenly harp. He is made to love something more glorious, more sublime than anything his eye or ear can see or

Everything tells us that the purpose of man's esteem worthy of all commendation the noble resolve of your pious associations by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is the proper and truly stiffications remedy for this very creat evil."

Everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us that the jurpose of man's life is to be perfectly happy somewhere, and everything tells us th was made to enjoy a union and harmony with the highest and best, that is with God Humselt and that it is the duty of man to keep in harmony with him, till death opens the portals of blessed life before him. Man being the climax of material beings, every thing in creation points to him and rises to him, and he is destined to finally be united with his Gcd; as Muller puts it, "The long ascending line of dead matter to man has a properses Godward not an expensition! progress Godward not an asymptotical progress but destined from the beginning to form a point

of union in man.

It is, then, in the human soul and conscience shoreless ccean, with no gigantic billow, with no shore or continent or mountain to stay the onward wave of harmony that pervades heaven and earth, the Creator this ascending movement of all nature, we must move along, and it is the work of conscience to show us where the pathway thither lies to lead

mental freaks of Frederick, the dwarf offspring of the Voltarian school, "protesting against the possibility of conceiving how mental and moral emotion could be put into himself by an entity that had none of its own."

Every genius of ancient and modern times, Augustine and Cicero, Plato and St. Thomas, Aristotle and Ambrose, Leibnitz and Bonaven ture, Kant and Ignatius, tells us, with Richter, that there is a sense of responsibility, a feeling of dependence and obedience to a power outside ourselves that is chiselled deep in the heart and convictions of every fully developed man.
This, too, is the creed and voice of universal nature; the voice that, in a lucid moment, forced even Tyndall to exclaim:—"We are woren by a power outside ourselves; on this power we move, rest and depend; to this power we are borne and bound."

Conscience reveals the power we are subservient to to be good, and the law-giver who has promulgated a law supporting in every phase of existence the good and true must be a holy person. The law, then, we must follow as the operation of the method of the divine will has always existed. It existed from eternity; it must exist through eternity. As Cicero said, It must maintain its authority when all human laws and governments are swept away. So the sense of our obligation to it will remain with us when even the visible heavens are no longer existing, and as the moral beacon of our lives it will shine amid the darkest clouds of

ignorance or misfortune.

Though all material existence crumbled before us; though sun, moon and stars disappear; though human governments and human laws vanish like mists before the brightness of the morning, still the feeling of our obligation to choose the right and good will always re main, and the sense of our personal responsi-bility to an Almighty Power will continue. They will be with us in this life; they will be with us to the close; and in the scene of incon-ceivable solemnity which lies further on, we will meet them there. On sea and land, alone in the sternest solitude of life where nothing but the throbbing of lonely hearts breaks the loneliness, or in the crowded haunts of men, or in the wide ocean we will meet them; and a voice will still follow us which if we slight or disobey, we are at once convinced that we have violated the supreme law of the universe, that we are going against the tide of harmony that flows everywhere, that we are rebels to our Creator and our God.

FURTHER EVIDENCE OF THE GLORI-FICATION OF MARY BY OUR LORD.

To the Editor of THE POST and TRUE WITNESS :-

Sir,—In my last week's letter on the intercession of the Blessed Virgin Mary, kindly pub lished by you, I have shown our separated brethren that our Lord's first public act was devoted to glorify His Holy Mother. To-day I will prove that our Saviour's last deed was reserved to confirm His first. As some may reserved to confirm His first. As some may not have had an opportunity to read my first

Scriptures have become such a tangle through conflicts of opinions that they now puzzle the most learned Protestant theologians. I will ask non-Catholics why Christ Himself did not notice the want of wine at the wedding feast, and keep His Mother in the background? It would tuit Protestantism better, as it refuses Mary any consideration beyond that given ordinary women. It happened, however, that it was the Glorious Virgin who noticed the above deficiency, and remedied the evil, through her interession, near her Divine Son, Who that, or even his imagination can conceive. So that the end of man is not in this life, and so the purpose of his existence must elsewhere be found. dent, as we firmly believe that Jesus Christ simply fulfilled Providential decrees, that is, doing His "Father's work" from that day until His death. On account of her intimate relationship with Deity, and being immaculate, the Blessed Virgin stands, not only above all mankind, but above the angels also, through her sanctity, virtue and grace, and is entitled, therefore to the highest honey after God the programs. fore, to the highest honor after God; hence the Church rightfully calls her Queen of Heaven. Church rightfully calls her Queen of Heaven. Our first mother, Eve, through pride, choosing to believe the serpent in preference to her Creator, caused the loss of mankind, thereby forfeiting all claim from us to that veneration which she would be entitled to had she preserved the state of grace in which she was before her fall. But God, in His infinite mercy, appointed another woman to undo the evil brought into the world by the first one, to bring a blessing on men instead of a curse; and that other woman is the Pure and It is, then, in the human soul and conscience that the union of God with his creatures in the highest form takes place; it is there that the highest harmony, and the most majestic music of the spheres is heard; it is there on that shoreless ceam, with no gigantic billow, with no cheek or constant of the sphere or constant or the sphere of the sphere or the sphere of the sphere or that pervades heaven and earth, the Creator and the creatures unite and blend. How that union is, and what that communion must be, we need not endeavor to imagine; poetry, reason, romance, imagination, are futile to conceive, they do not even lightly touch the surface of those mysterious depths where the human lies buried in the divine ceean of God's blessed love. But with this tidal wave, with this ascending movement of all nature, we must move along and it is the work of convergence to the l'athers, from the beginning until this day, has held it as a doctrine that, in the person of Sc

> LUDGER BLANCHET. Ottawa, 26th September, 1887.

PLAIN TALK BY POWDERLEY AT THE OPENING OF THE GENERAL ASSEMBLY K. OF L.

as it is criminal, and the enemy's work, in order to deprive christians of the principal means of

attaining to a perfect love of Jesus; for none can, if they work wonders, love him in reality

unless they love likewise His Beloved Mother.

MINNEAPOLIS, Oct. 3.-The General Assembly of the Knights of Labor was called to order this morning. The rink was handsomely decor-ated and contained about 3,000 people. Mr. McGaughey read telegrams from Mr. Powderly and Secretary Litchman stating that they had been unavoidably delayed and could not arrive until the afternoon. Gov. McGill had been called east and was not able to make the address of welcome on the part of the State. Gaughey made brief remarks on the growth of the order in the North-West, and introduced Mayor Ames, who made a formal address of welcome. The exercises included songs by a specially trained children's chorus. In response to Mayor Ames address of welcome, Richard Griffiths, general worthy foreman, was introdrimins, general worthy foreman, was intro-duced in place of Mr. Powderly. He was fol-lowed by A. A. Carlton, of the General Execu-tive Board. He spoke particularly of the growth of the order, and said it would appear when the reports were all in that the order not going to pieces, but was in reality stronger than ever. Richard Trevelly concluded the morning session with a short speech, pledging the order to the support of American principles and American institutions. The convention then adjourned until 8 p.m., when Mr. Powderly will deliver his address on the world as the Maights would make it.

Master Workman Powderley and most of the

other delayed delegates arrived this afternoon. The great hall was crowded at the time of open-The great hall was crowded at the time of opening of the evening exercises. Mr. Powderly, on rising, was given an ovation, After referring to the principles of the Knights of Labor, he said: "I want to say a few things on immigration. It has been charged that I do not favor immigration. It is a mistake. I am of foreign birth myself I have no objection to foreign immigration; I favor it. Every land grant company has its immigration agents. They bring in all manner of foreigners. If one bring in all manner of foreigners. If one of these poor creatures raises his hand, not again t the law—for he knows none—but against what he sees just before him, he is called an Anarchist and is punished, while the men who landed these poor creatures on this country go scot free. (Thunderous applause.) I hate anarchy and I hate anarchists. How can the child reared in poverty, squalor, ignorance and vice grow up to respect the institutions of this country? When I say stop the agent of the steamship company, take home the agent of the land company, stop importing foreign pau-pers, let only those come to our free America who come of their own free will to make their who come or their own tree will to make their homes here, is that saying anything against the foreigner? (Cries of "No, no.") I thought you'd say so. This is why I am called a crank on the inmigration question. I am also our Lord; as St. John's Gospel mentions than to be drunkards. There is not a man liver that it was there that the Divine ing who will say that it is right to bring into the Windsor forest must go. A gentlems writes to Truth protesting against the gates of Windsor forest being locked against him, for His operations, it keepings our duty to study family. There are those who have threatened which, as a taxpayer, he pays taxes.

His actions carefully, as each one bears a most solemn inference that should not be lightly treated, considering that without the help of the "Spirit of Truth," which is the Church's Guide, all private interpretations of the Holy Scriptures have become such a tangle through conflicts of opinions that they now puzzle the most learned Protestant theologians. I will ask non-Catholics why Christ Himself did not more purpose." mon purpose,"

A FATAL DISPUTE.

BRACEBRIDGE, Ont., Oct. 1.—To-day, while Chas. O'Brien, who runs a threshing machine, was engaged in the barn of Mrs. Donnelly, about nine miles from here, Samuel Taylor, who owns a rival machine, entered the barn, when an owns a rival machine, entered the barn, when an altercation arose between the two men. It appears ill-feeling had existed between them, and on this occasion Taylor accused O'Brien of undermining him in getting the Donnelly threshing, claiming that it had been promised to him (Taylor). This was denied. Taylor then called O Brien a liar, when the latter struck him twice and he fell into the arms of some workmen dead. O'Brien gave himself up. Samuel Taylor was an old resident of the township of Macaulay, and had been a counciller for ship of Macaulay, and had been a councillor for several years. He leaves a large family.

JOHN BRIGHT AND IRELAND.

LONDON, Oct. 3.—Mr. John Bright has written a letter, in which he says:—"I have never been more a friend of Ireland than now, when objecting to hand that unfortunate country over to the rule of revolutionary, robel conspirators. Justice to Ireland requires not only that the laws shall be just, but that they shall be obeyed. It is my sympa by with the Ir'sh people which forces me to offer a strong opposition to Gladstone and Parnell. The latter is not changed. The former five years ago condemned and de-nounced him, but now he comes forward as his ap degist and defender."

LITERARY NOTES.

A singularly attractive frontispiece graces the October Magazine of American History. It is a spirited portrait of Daniel Webster, never before published, from a painting in the Long Island Historical Society, accompanied by a clever character study in the body of this excellent monthly, written by Hor. S. G. W. Benjamin, late United States Minister to Persia. A galaxy of accomplished authors contribute to the October 1881 of Registration of Architecture 1882 President Angles of Mariette. ber issue. Ex-President Andrews, of Marietta College, discuss es a topic of surpassing present interest, "The admission into the Union of Kentucky, Tennessee, Ohio," It is a curious and injuring legitimate business. But the librity of the drunkard, his business, his duty to his family, do not enter into some men's thoughts. The black slave of the South with chains about his limbs stirred humanity until intelligence advanced the day when no man could call him a chattel. The slavery of drink is fastened upon poor men who are as unable to help themselves as the negro of the plantations. And it is humanity to break his slavery, and it is higher humanity to break his slavery, and it is higher humanity to break his slavery, and it is higher humanity to the plantations. And it is humanity to break his slavery, and it is higher humanity to break his slavery of man hord is often heard against it. It should be judged by its principles and its works. It aims at saving man from ruin and preserving their manhood for society and God, and the research in data staving man from ruin and preserving the first manhood for society and God, and the second state and the research in data staving man from ruin and preserving their manhood for society and God, and the second state is conscience and its freedom remains unbroken.

In the data the state in the beginnings of lies till it is a adoctrine that, in the person of St. Leas and cheir to the till it has held it as a doctrine that, in the person of St. Leas and christ addressed Him et person of St. Leas and christ addressed Him et person of St. Leas and christ addressed Him et person of St. Leas and christ addressed Him et person of St. Leas and christ addressed Him et as a doctrine that, in the person of St. Leas and cheir trainings of these great the sheld it as a doctrine that, in the person of St. Leas and christ addressed Him et as a doctrine that the beginnings of these great whole faithful then and those to come; as if the had easily given by Carried on the beginning and those to come; as if the had easily given by the starting and the second Eve, who, through the Divine is a source of profund come, the had easily given by the had everythed with and thos fact that various errors and discrepancies exist in histories, cyclopedies, almanacs, and school-Baker has a paper on the First Dutch Church naker has a paper on the First Dutch Church in Brooklyn; Professor Oliver P. Hubbard criticises "An Extraordinary Indian Town;" and Colonel Charles C. Jones, Jr. LL D., the Georgia historian, continues his valuable original documents. The editor contributes a clear, vigorcusly written, and informing account of "The origin of New York," illustrated with antique Dutch pictures. There are some bright and readable short papers in Minor Topics, Notes, and Historic and Social Jottings, There are some and several able book reviews. The popular magazine leads in every important branch of history. Price, \$5.00 per year. New York history. Price, \$5.0 City; 743 Broadway.

> BOTH FASHIONABLE AND PRETTY. The custom of sealing ceremonious notes of all kinds and letters of friendship and courtesy with wax is a fashionable and pretty one. seal may be one's initial, monogram, a motto or the like. Black wax is used when the writer is in mourning, while among colors various at-tractive shades of red, yellow, green, etc., are

THE COMPTON EXHIBITION.

Compton, Que., Sept. 28.—The Compton County Society (No. 1) exhibition, held here today, was the most successful held for many years. Exhibits are more numerous and show a marked improvement. Hon, M. H. Cochrane's thoroughbred Herefords and Aberdeens Polled Angus were the chief attractions and carried off the honors in their class; Messrs. McClary & Gervais next in order. The principal prize win-ners for large grade beef cattle are Mossrs. Spofford, Drake, Rogers and Judah; milch cows, McClary, Kellam and Hackett; sheep, Shropshire, Cromwell, Romery, Carr and Mackay; horses, heavy draught stallions, Pomercy & Cochrane; light draught, Spofford & Son and E. H. Wheeler; brood mares, Farwell & Lindsay; fillies and geldings, Messrs. Desjardins, Farwell and Raymond; drivers, pairs, Spofford & Brown; single drivers, Learned & Chase.

DECIDEDLY OBJECTIONABLE TERMS. Do not say "gent" for "gentleman;" it is a detestable phrase. "Fellow" is only a shade less objectionable. If you mean a gentleman, a boy, a man, or a young man, say whichever you

A good wife should be like four things, which four things she should not be like. First, she should be like a snail, to keep within her own house; but she should not be like the snail, to carry all she has on her back. Secondly, she should be like an echo, to speak when spoken to; but she should not be like an echo, always to have the last word. Thirdly, she should be like a town clock, always to keep time and regulation, but she should be like a town clock, always to keep time and regulation. larity; but she should not, like the town clock, speak so loud that all the town may hear her. Fourthly, she should be like the broom, always making the house brighter and cleaner by her presence; and yet, unlike the broom, she should always avoid kicking up a dust,

William L. Miller, of Charleston, S.C., ha two immense iron shells, said to be the first two shots fired at Battery Wagner at the beginning of the war. The shells were never exploded they weigh 200 pounds each.