The following remarkable discourses was delivered by Rev. T. A. Finlay, S.J., on the occasion of a church dedication in county Cavan, Ireland. Father Finlay took his text from his First Book of Esdras: "And all the people shouted with a great shout, praising the Lord, banause the foundatiens of the temple of the Lord were laid. But many of the priests and Laultes, and the chief of the fathers and the encients, that had seen the former temple, when they had the foundation of this temple before their eyes, wept with a loud voice . . so that one could not dis-the noise of the weeping of the people," ing given a graphic decription of the downfall of Jerouslam, the Babylonish captivity of the Jows, their ultimate liveration by Cyrus and return to the Holy City; and the scene of mingled rej icing and lamenta ion with which the children of Israel signalized the laying of the foundations of the new temple, celebrated that day that had its analogy with the imposing event in Jerusslem, which moved the analents of the prople to weeping in the midst of their joy. Looking upon this stately pile which has to day been made ever to the worship of the living God, said the preacher, we may are in the monument much to make us glad, and something to sair ourregret. Its and sin its magnificence a firting memorial of the faith of the Irish people, its foundations are deep in this Irish earth, and its, spirit will point through the varying clouds that sweep across the sky to the changeless heaven of our hope. It stands here guardian shine of a religon which has been the scene of many a fierce and sanguinary struggle in the days when the chiefe and clansmen, whose children you are, fought bravely for their Church and bravely died for it. As a monument to their faith it a monument to their victory. It is, too, a memorial of your own fidelity. It records for future ages the fact that this far at last you have kept the faith; that if it is ever to fail in this country of ours the blame shall not rest on you. In its beauty and its richness this structure will bear to the times that are coming the testimoney of your generosity and self-sacrefice. Furthermore, this church is a monument to the centuries before us of the saintly zeal of a pastor whose virtues and whose labor will live in memory of the generations who are to pray round this altar long after the men who have reared it have been laid to rest in the shadow of these walls. In all this there is matter for such joy as

filled the hearts of the Jews returned from captivity. But, as I have said, there is sino in this solemaity something to touch a sadder chord-something to call forth a voice of sorrow such as broke in upon the gladness of the builders in Jerusalem and chastened their exultation. Tois temple, too, has been in large part built by the contributions of exiles, whose homes should be in their own ! and, but whom disasters as cruel as those which fell upon Jerusalem having scattered among strange peoples. It must have been part of the sorrow which expressed itself in that voice of weeping in Jerusalem that those who had contributed to the restitution of the temple were not destined to worship again within it; that they were to wear out their lives by the rivers of Babylon; that the Jowlah Church was not to exist in its greatness within the borders of Judea any more. And into our feelings to day must enter the regret that those who have given most largely to this sacred work have had to send their gifts from distant lands; that the greatness of the Irish Church is not any longer within Irish shores; that it is by the Hudson and the Mississippi we have to seek from our kinemen the resources wherewith to set up the fallen temples of this land of faith; and this feeling is not poculiar to the festival kep: here to day. It cannot fall to recur to us in the cimilar celebrations which are, bappily, such frequent incidents in our religious life.

Year by year our churches are rising out of their ruins, stately and richer before their fall. But where are the crowds of worshipers who gathered round the humbler alters of forty years ago? Four million of them out of eight are gone, not ever to worship here again, and their disappearance has robbed the Irish Caurch of holf ber strength and half her glory. The might of the Church and the majesty of the Church are not to be estimated by the structures of stone in which her ministers serve; not by the pomp and and pageant of her rituals; not by the place her princes hold in the councils of kings, or the deference paid her doctrines by the learning or literature of the age. Her strength is to be reckoned in the number and in the devotion of the souls that receive her teaching and own her authority. Her power, as the kingdom of Christ, is measured by the souls over which she holds spiritual sway; and, measured by this standard, the Church of Ireland has declined and is declining. Not-let us add at once with thankfulness to God-because of any defection on the part of her members at home; not from any disloyalty or unfaithfulness in the children of that account Church; not from any waning or flickering of the old fire of love in their unchanging hearts; but simply because their hearts have been crushed or broken altogether, or they have been driven forth to give their allegiance to the churches of other lands, or, saddest tate of all, to loose themselves amid the iniquities of other nations.

I am not exaggerating; I am not adding anything for sake of rhetorical effect. Four millions of souls cannot be taken out of eight millions and not leave a large emptiness behind them. There are parishes within this Irish Church—I have it from the lips of the saddened pastors of those parishes-where the rite is not now celebrated once for the ten times it was celebrated forty years ago. There are parishes where the baptismal register in added to more rarely than the death list. There are parishes where the Sunday congragation is made up of children and old menwhoever has the full vigor of life in him is flying as if the land were not for him. Have you read the statistics of the public registrar?
Do they not tell this tale as distinctly if not as sadly as the pastors of these decimated parishes? Last year the number of emigrants who quitted Ireland—the majority of them Oatholics, it is needless to say—was 83,000, and of these 75,000 were under the age of 35 years; that is to say, of the masses who quitted the parent Church, nearly all were in the prime of life. It was only the very old and the very young who were left behind. And last year, be it remembered, was not an exceptional year. Its register of expatriation will be exceeded by this year's figures when they come to be published. And there have been years within recent memory compared with which the figures of 1887 are a cheering it in the Lancet, even in the column devoted and in '53, 173,000.

Look up or down these melancholy lists, the story is the same—wholesale loss to the | Among the living sovereigns mentioned in Irish Church-a continued outpouring of the | the Almanach de Goths, those who have life which does not diminish in volume even reigned longest are, the Emperor of Brazil, now that half her living members were lost to who ascended the throne in 1831, at the age now that half her living members were lost to her, as lost they are. What can compensate her, as lost they are. What can compensate her for the loss? Will it make her forget her departed children that her temples are rising fair and spacious over the land? It is a good the entire company, repeating the entire company, repeating to her to have temples worthy of the other to have temples worthy of the other to have temples worthy of the other of the land? It is a good the worthy of the other to have temples are to the passing the same temples are to the passing the same temples are the same to the passing the same temples are the same to the passing the same temples are the same temples

THE DISPERSION OF THE IRISH | that the Church is made of human souls, not } that her existence and her pention receives a certain measure State recognition; that deference, and if need be humble court, is paid to her rulers by diplomatists of courts and cabinets She lives not by the breath of [Margaret F. Sullivan in the Chicago Tribune kings or the favor of statesmen; her strength is in herself and in her mission. She is not the Church of courts and orbinets; she is the Church of the poor; in the devotion of the poor lies her guarantee for the respect of State officials. When she has no longer the masses of the poor to count on, the favor of statesman will not follow her far. Give the church of Island the choice—would she have back her children that are gone out from her though they were still to assemble on Sunday morning in the humble structure in which your father prayed? Would she have them f she had still to gather them round her on the mountain side, in distinct defiance of the law! I think, and you would think, she would. She loved them well enough to have them thus, rather than not have them at all She rejoices, no doubt, that materially and he said there was much in the fastival they socially her position is better than it was, but her voice still seems to me the voice of Rachel weeping for her children, and retusing to be consoles because they are not.

And do not tell me that is enough for her that there is a providence in the dispersion of the Irish Catholic; that the exiles till a world-wide mission by carrying their own faith to the regions withor they drift. God. we are told, draws good out of evil, and this rule of His wisdom has been carried out in the misfortunes that have befall a our Catholic papple. We grant it all. But we are not complaining of the good. What we are grioving over is the evil. We do not grudge to the churches of other lands the apostles of the faith that have been furnished by ours. In happier days, before the shadow of desolation and death had fallen upon our nation, we were not sparing of our efforts for the Gospel in distant lands. Our missionaries traveled frequent and traveled far to share with others the faith which was their heritage and their pride.

Again, we do not grudge the Universal Church whatever missionaries our disasters have given her. But we do grudge lives that have been wasted in the wreckage and ruin that sent these messengers the Gospel forth. We do grudge to famine and disease the viotims they have made among us. We do grudge to the grave pits of the famine time the thousands of victims they have swallow-ed. We do grudge to the Atlantic the thoucands of Irish corpses that have been flung into its wave, those from the emigrant cargoon that were shipped for the New World. We do not grudge to Canadian soil the thou-caude and term of thou: ands of famine-stricken Irish bodies that have been hidden away in the panks of the St. Lawrence. And most emphatically of all, we do grudge to the slums of London and New York the thousands and tens of thousands and hundreds of thousands of pure Irish souls whom they have degraded and defiled, and out of whom their denizens have trampled the likeness of Irish nature and of God. We cannot believe that heaven could design evils like these for any purpose of Providence, and we protest against the notion that there is any sanction from on high for these horrors.

I do not cite these somewhat ghastly recollections to mar the joy of the festival we are keeping. But there are truths which it would be an indifferent service to the Church to hide out of sight; and occasion like the present is, perhaps, the most suitable for recalling them. They will not hinder you from thanking God with full hearts for the success you have achieved in the building of this stately temple to His name. But they will remind you when you are thanking Him of another and a sacred duty-to ask Him that He would build up again the I lish Church ont of the loving Irish hearts, and to this end that He would, of His mercy, give the people to dwell in the land which the Lord their God has given them.

BURLINGTON ROUTE DAILY EXCURSIONS TO THE PACIFIC COAST, COLORADO. WYOMING AND UTAH.

Rulroad ticket agents of the Eastern, Middle and Western States will sell, on any date, via the Burlington Route from Chicago, Pearia or Louis, round trip tickets at low rates to San St. Lonis, round-trip tickets at low rates to San Francisco, Los Angeles, San Diego, Portland, Tacoma, Seattle, Vancouver, or Victoria; also to Denver, Cheyenne, Colorado Springs, or Pueblo. For a special folder giving full particulars of these excursions, call on your local cicket agent, or address P. S. Eustris, Gen'l Pass. and Ticket Ag't, C. B. & Q. R.R., Chicago, Ill.

MEN OF NOTE.

H. P. Cheatman who has been elected to Congress from the Second North Carolina district, was born a slave.

President Dwight, of Yale College, does his writing on an old fashioned secretary that is said to have been in the family 200 years. Colonel Higginson says that most of the prejudice against college-bred men which he has encountered in political life has proceeded

from other college-bred men. It is recalled of the Washburne brothers that while all four (C. D., W. D., Israel and Elihu B )got into the House of Representatives not one of them succeeded in his Sanatorial aspirations.

The late Laurence Peel was the youngest and last surviving brother of Sir Laurence Peel. He was married to a daughter of the fourth Duke of Richmond and inherited a fortune worth \$40,000 a year.

Angelo Warris a lecturer, who is trying to impress London with his greatness, can recite the whole of "Milton's Paradise Lost" and "Shelly's Queen Mab" from memory. He committed them, he says when still a

Mr. Boehm's bronze statue of the Duke of Wellington, recently unveiled in London, is said to be wonderfully lifelike. Four sentry figures, fashioned atter a model from an English, en Irish, a Scotch and a Welsh regiment guard the approach to the statue.

Ferdinand Schumacher, of Akren, Ohio. is known as the Oat meal King in the milling world. It is told of him that he is a Prohibitionist of such fixed opinions that when one of his mills was destroyed he distributed 20,000 bushels of scorched grain among the farmers for chicken feed rather than sell it to distillers to be made into whiskey.

Sir Morrell Mackenzie is still boycotted by the medical profession. Not only was his lecture at Edinburgh ignored by all the local dectors, but no word of mention was given to record; in '83, 109,000 emigrants were driven to intelligence from Scotland. Cleary the from Ireland; in '73, 90,000; in '63, 117,000; great specialist did not resign his membership of the Royal College of Physicians a

single day too soon.

VERY REV. ISAAC T. HECKER. The Life of the Founder of the Congregation

or St. Paul.

Dao. 24.] Crowded into small space in the pressure of Saturday night dispatcher, the Tribune contained yesterday morning the aunouncement of the death of a man who has for nearly half a century occupied a foremost place in one of the great Church organizations and whose name is intimately associated with the most ideal experiment attempted in American sociology. The REV. ISAAC T. HECKER is well remembered by Colcagoans. He was of typical American physique, more than six feet tall, fluely proportioned, straight and spare but muscular. His features were long and regular and slightly austere. He wore a full beard, which, like his shondant hair when he was in the West, was of light brown tinge. He had the frank ! luc eyes which look at one earnestly as if to send a cordial message to the heart; and his hand-grasp, firm, strong and kind, carried with it an assurance of sincerity and steadfastness. Many years of ill health confining him to his room in the Pauliet Monastery on Ninth avenue and Fiftyninth street, New York have obscured him from the general public vision. The man who began life at Brook Farm with Emerson, HAWTHORNE, MARGARET FULLER, the PEA BODYS, RIPLEY, and the rest ended it the order.

Emerson, summing up Brook Farm Community life, says that "they made what all people try to make, an agreeable place to live in. All comers, even the most fastidious, found it the pleasantest of resisdence. It is certain that freedom from household routine, variety of character and talent, variety of works variety of means of thought and in struction, art, music, postry, reading, marquerade, did not permit sluggishness or despondency; broke up routine.

THERE IS AN AGREEMENT IN THE TESTIMONY. that it was to most of the associates educatori to many the most important period of their life, the birth of valued friendahlps, their first acquaintance with the riches of conversation, their training in behavior. The art of letter-writing, it is eaid, was immensly cultivated. Letters were slways flying, not only from house to house but from room to room. It was a perpetual pionic, a French revolution in small, an "Age of reason in a patty-pan." Higginson, in his life of Margaret Fuller, who, although indentified by her visits to it with Brook Farm, was not a member of its community, says that "nowhere was there such good company ; young men went from the farm to neighboring towns to teach German classes; there were manquerades and gypsy parties, such as would inrive on no other sail; the social culture was the nichest Those who lived there usually account it to this day as the Exppirest period of their

JULIAN HAWTHORN, on the contrary, although it must be remembered he is not quite as competent a witness, on this at least is a cynic, says that the chief advantage it brought to his father was to teach him how to plant corn and squashes and to provide him with an invaluable background for the

"Blithedale Romance." ISAAC HECKER was 24 when, in 1840, finelooking, of distinguished appearance and polished manners, with remarkable gifts, intellectual and social, aboundantly supplied with money and well-educated. especially in classics and metaphysics, he want to Brook Frame. He did not loiter upon the margin to acrutinize and be amused. He was neither a cynic nor a trifls. He was alrerdy oppre sed with the weight of the great human problem. His brothers, well-known and highly estimated as business men of New York, proud of his talents, afforded him every opportunity for their cultivation, and, while he was nominally one of the firm, he spent much of his time in iready passed through Socialism. He belongiteelf the genuine democracy. It even anti-cipated Henry Gronge's land theory. HECKER was old enough to think that he understood everything. He recalls in one of his essays that he said in those days the only difference between an infidel and a believer was a few ounces of brains-meaning in favor of the infidel.

It was Boston to t prepared him for Brook Farm. He visited there with Dr. BROWN son, who had been the guest of his own household in New York, and Dr. Brownson was always philosopher. In 1840 Boston, as he found it, was divided into two camps, the Orthodox and the Unitarian, the latter stretching off into transcendentalism. The radicals were led by Thronore Parker Brook Farm and Fruitlands—Bronson Olcorr's "Consociate Family" in Worchester county (Brook Farm was at West Rox bury) -wore the social and political outcome of the religious ferment maintained by the antagonisms of the Hub.

THE PHILOSOPHICAL ASPECT OF THE TIME, he says, was a gradual loosening of Christ-lans prin ciples in men's minds and a falling away into general skeptiolem. HECKER was taken to community house at Brook Farm by GEORGE RIPLEY and introduced to PARKER. HECKER already knew BRONSON OLCOTT-"a genuine Yankee schoolmaster," he calls him, "originally a peddler." BRONSON, originally a Yankee schoolmaster, and that indeed to the end, had widely departed from PARKER, and still more from OLCOTT, and, although he advised HECKER to go to Brock Farm, he cantioned him not to go to OLCOTTE'S community. HECKER did not stay at Brook Farm, but went to OLCOTT, after trying RIPLEY, HAWTHORNE and the rest. The great Oxford movement, la the full tide of activity, was visible agitaing all men in New England of philosophic tendencies. PARKER OLCOTT, FREEMAN CLARK, EMDRSON, THO-REAU, with whom also HECKER spent some time, BRONSON, and many more divided, as the Newman brothers, Keble, Faber, Manning and others divided and parted. Some went further into skepticism; a few turned clear around and entered the Roman

Hecker says that he had given the best years of his life to the study of the systems of Kant, Fighte and Hegel, before he discovered the realties of mental life, and that it was this which led Brownson and himself into the orthodox communion. Once within it Hecker's zeal became completely bound up in applying its ideas to his own life and to the betterment of his fellow-men as he conceived it. He went to Belgium and entered the novitiate of the Redemptorists, where he remained for two years. Although he never was less than a serious man, there are ourrent anecdotes of his humor in times of recreation within the monastery. The Superior was utterly ignorant of the English language and anxious to learn it. There were several American young men in the novitiate, and the ceremonious observance of the Superior's birthday was made the occasion by them to teach the reverend father a lesson in English as she is

On recovering command of themselves they volunteered to give a specimen of American music. The grave and reverend seigners in attendance clapped hands and awaited what they supposed would be a relieving antidote to the terrible perplexity of "Peter Piper." The three Yankee novices sang at the top of their voices "There Wors Three Crows, giving several da capos; when the frenzied and overcome superior was led away saying wearily that he always understood English was a hard language, but that he never apprepiated its difficulties before.

The American convert novice was ordained a priest by Cardinal Wiseman in England in 1849; two years later he returned to this country, and for six years labored as a Redemptorist. In 1857 he was released from that community and founded

THE CONGREGATION OF ST. PAUL,

the first American monastic order. first house was opened in 1860, and Father Hecker remained its head until his deat . I is admitted to be distinctively American in political sympathies; and most of its members are converte. They enjoy the highest a pufluence has been great in restoring not only a dignified and noble style of church music of the highest scientific and artistic standard, but also that form of ancient religious music, congregational singing. They have built at Fifty-ninth street and Ninth avenue one of the most beautiful churches in the world. Father Hecker founded a monthly magazine, founder of the first American monastic the Catholic World, whose refined literary quality and unfailing generosity in dealing with non-Catholic sentiment have given it s permanent place in American literature, even among those who do not accept its theology.

Father Hecker was the companion of Bishop Resecrans at the Vatican Council. His diverse labors gradually undermined his health, and he had been an invalid for more than ten years, his intellectual powers remaining unimpaired, but he found it necessary not to overtax them. He was an ardent and proud American. He was in Paris during the Second Empire; and Louis Veuillat, the well known French Conservative, beasted to him that Louis Napoleon had gotten the people's approval by a plébisoite, and was "for tunately' going to give a dynasty to France. He said: "In America we believe in a government of checks and balances. What check have the people on Louis Napoleon?" the same time Louis Napoleon kept Louis Veuillot under the espionage of detectives.

He had large and clear ideas about the eparation of Church and State. "Franklin," ne said, "was a free-thinker; Washington, some kind of an Eolscoralian; Jefferson, a Unitarian, and broad at that; and Hamilton, re know not what he was, if of any religious belief; the Adamses were Congregationalists and Charles Carroll was a Oatholic. Yet there is no doubt but that a legitimate government, now hardly second in power to any in the world, competent for the settlement of the greatest questions between Church and State to the advantage of equity and religion, was founded by these men and their like. He quoted with a smile the remark of an old man, that he did not care for the union of Church and State if he could only have the union of Church and people-which, in a time when pews are growing emptier, carries a freshened significance.

Father Hecker will, doubtless, serve some future American novelist as a romantic and impressive type of the nineteenth century, as rare as it will be interesting to the generation that may read of him. Mrs. Hamphrey Ward can at least find in him an antithesis to her hero. "Robert Elamere."

TIPS FROM ASTROLOGISTS. WHAT MAY BE EXPECTED OF GIRLS BORN IN

THE VARIOUS MONTHS OF THE YEAR. If the young man looking around for a life partner among his acquaintances of the fair sex, will only pay attention to the following tips given out by the astrologists he may perseeking a solution of that problem. He had haps save himself the disappointment which might happen did he not pay heed to what is ed to a workingman's party which called to be expected of girls who happen to be born in the below mentioned months, says the Chicago Ledger.

If in January, a prudent housewife, given to melancholy, but good temper. If in Febuary, a humane and affectionate

wife and tender mother. If in March, a frivolous chatter-box, somewhat given to quarrelling. If in April, inconstant, not very intelligent,

but likly to be good looking.

If in May, handsome, amiable and likely to be happy.

If in June, impetuous, will marry early and

be frivolous. If in July, passable handsome, but with a sulky temper.

If in August, amiable and practical and

likely to marry rich. If in September, discreet, affable and much liked.

If in October, pretty and coquettish and likely to be unhappy.

If in November, liberal, kind and of a wild disposition.

If in December, well proportioned, fond of novelty and extravagant.

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and per-manent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lang Affections, also a positive and radical cure for Narvous Dability and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N. Y. S-13-cow.

There is in some a dispassionate neutrality of mind which, though it generally passes for good temper, can neither gratify or warm us; it must indeed be granted that these men can only negatively offend, but then it should also be remembered that they cannot positively picase, -Greville,

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cure. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline. 931 Arch St., Phila., Pa,

Painter (who is looking for work and has pestered Mrs. Hobson beyond endurance)-"That fence, madam, needs a coat of paint very badly." Mrs. Hobson (impatiently to servant)—"Show that man the front door at once, James." Painter-"Ab, this looks like business. I'll paint that door for you, madam, in good style for 10s."

It was his first visit to the city. As he stood on the curbstone shaking his sides with

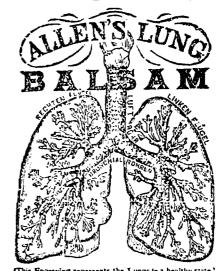
THE GREAT BLOOD PURIFIER.

Dr. CHANNING'S Compound Extract of Pare Red Jameica

For the cure of Scrofula, Salt Rheum, Cancer, all Skin Discuses, Tumors, Enlargement of the Liver and Spleen, Rheumatic Affections, discuses of the Kidneys, Bladder and Urinary Organs, oppressions of the Chest or Lungs, Leucorrhea, Catarrh, and all discuses resulting from a deprayed and impure condition of the blood.

CAUT'ON .- Ask for "Dr. Channing's Sarsaparilla" take no other in its place. Davis & Lawrence Co., Limited, SOLE AGENTS.

MONTREAL.



THE REMEDY FOR CURING

CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP,

ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

BY ITS FAITHFUL USE **JONSUMPTION HAS BEEN CURED** When other Remedies and Physicians have failed to effect a cure.

Broommended by Physicians, Ministers, and Nursea. In fact by everybody who has given it a good trial. It never fails to bring relief. AS AN EXPECTORANT IT HAS NO EQUAL. It is harmless to the Most Delicate Child.

It contains no OPIUM in any form. PRICE 25c, 50c AND \$1.00 PER BOTTLE. DAVIS & LAWRENCE CO. (Limited).

General Agents, MONTILEAL, TSE

## Palmo-Sulphur Soap,

A MARVELLOUS HEALER OF ALL ERUPTIVE TROUBLES.

It Clears the Skin and Beautifies the Complexion.

MANUFACTURED BY THE DAVIS & LAWRENCE CO., (Limited.) MONTREAL

A POOR MAN'S FRIEND.

One that will save days of sickness and many a Dollar in time and Doctor's Bills, one always near at hand, ready at a moment's call. This friend is Perry Davis'

## PAIN-KILLER.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhea, Cramp and Pain in the Stomach, Bowel Complaints, Painter's Colic, Dyspepsia or Iudigestion, Sudden Colds, Sora Throat, Coughs, &c.

Throat, Coughs, &c.
USED EXTERNALLY, it ources Bruises,
Cuts, Burns, Scalds and Sprains, Swellings of
the Joints, Toothache, Pain in the Face, Nouralgia and Rhoumatism. #2D Sold by Ivalers
in Family Medicines the World Around.

25 CENTS PER BOTTLE. Beware of Counterfeits and Imitations.

· 可以 1500 (1000) (1000) (1000) (1000)

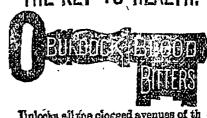
Besteure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For \$1 a large bettle sent prevais



SALESNEN We wish a few men to sell our geola by sample to the wholesale and remail trade, largest many crising our line. Enclose Fresh our line. Enclose potals answered. Money advanced for wages, advertising, etc., Centennial Manufacturing Co., Cincinnati, Ohio-

22-1360W VIRSLERS WANTED Recrywhere, of your bound in accordance and the second of the second o

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carry ing off gradually without weakening the system, all the impurities and four humors of the secretions; at the same time Corrective Acidity of the Stomach, curing Rincusness, Dyspessia, Headaches, Dinziness, Headaches, Dinziness, Headaches, Dinziness of the Skin, Iropsy, Dinness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Dability, all these and many eral Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

## DOMESTIC READII

A fine coat may cover a fool but no ceals one.

Nothing is so indicative of deepest as a tender consideration of the igne: Emerson.

Learn the art of ellence. The wise while he holds his tongue, says more that he fool while he speaks.

True politeness is perfect case and freedom. It almply consists in treating others just as you love to be treated yourself.

Pride, ili na uce, and the want of sense are the three great sources of ili manners. Without come of these defects, no man will behave

himself ill for the want of experience, Spartans, atoles, saints and gods use a short and positive speech. They are never off their centres. As soon as they swell and paint and find truth not enough for them, softening of the train has already begun.—Emerson.

Everybody sits in judgment on a dirty sin; but clean it, dress and polish it, and there are ten thousand people who think it not so sinful after all. It is ragged iniquity that is considered sinful; burnlahed iniquity is not near so wicked as some peoples' eyes.

The growing good of the world is partially dependent on unhistoric acts; and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life and rost in un-visited tombs.—George Eliot. Those who resort to hypocrisy to cover

their delir quencies, impose a more intolerable burden upon themselves than that which would came from a just sense of their criminality. They think to ease their tortured conscience, but only succeed in aggravating ite woe.

Do your best, and await calmly the result. It is anxiety, not work, which kills; it is work, not anxiety, which commands success. There is a Hindeo saying that the fortune of man who site, site always; it sleeps when he sleeps, moves when he moves, and rises when he rises.

For safety and for swiftness, for clear light and successful labor, their is nothing like the present. Practically speaking, the moment that is flying holds more eternity than all our past, and the future holds none at all, and only becomes capable of holding any as it is manufactured piece-meal into the present.

Young Man, BE Manly.-It is a great mistake for Catholic young men to think that a manly profession and practice of their faith is an impediment to their business success: and that in order to win worldly prosperity they must become members of secret socities. The English people, as a rule, honor independence of character and loyalty to conviction, and despise the cowardly traitor to conscience. If a Catholic young man is sober, capable, industrious and faithful, he need have no fear that his religion will prevent him from attaining the highest heights of business and political success.

REVERSING THE VERDICT .- For over three centuries, owing to the spread of Protestantism, it had become stereotyped matter of history that the "reformation" as one of the greatest of blersings and that Martin Luther was its apoetle. A great historian, Janssen, has arisen in Germany, who, after a life-study of the whole matter, has changed the statement, and shown conclusively that the "reformation" was the greatest calamity that ever befell Europe. He shows, also, and with equal clearness, that Luther was the spiritual father of the revolutionary spirit; that Rome was the protectrees of order in Church and State; that previous to 1517, the condition of the civilized world, in religion, morals, science and art, had reached an unexampled height, and that the steps of the new movement were everywhere marked by decay and corruption.

THE DEMON DRESS .- It is not too much to say that most of the horrible crimes that are ommitted have their origin in demon dr but cannot demon dress show a dark record of its own of wee and dishener, of ruined lives and homes made desclate? A father robbing his employer that he may deck out his daughter in a manner totally unbelitting her circumstances and station. A husband em-bezzling the funds entrusted him, either through weak love for his wife, pride in her beauty, or to rid himself of her angry com-plaints and pertinacious demands. A wife deserting her husband and children, because her cravings for luxury of apparel cannot be gratified in a life of poverty and duty. A young girl rebelling against the narrow means which decree that her loveliness of form and feature must go meanly arrayed, and so, led by restless, vanity, disappearing in the whirlpool of sin.

How a Father was Cured of Drinking.

-One day in a familiar instruction a priest said: "Do you wish to convert a family?" Bring in its midst a soul who knows how to suffer. Do you wish to bring back to God a soul that is dear to you? Suffer for it."
These words were heard by a little girl who had just made her first communion. How could she comprehend them? God knows the secret of it. The poor little child had often seen her mother weep and blush with shame, when, almost every evening her father came home stupified with wine. On the day when the efficacy of suffering was revealed to her, she said to her mother embracing with an offcive tenderness which thrilled the poor wife: "Mother be happy, father will soon case to make you weep." And the next day at the noon mea!—the only one which brought the family together—she took some porridge with a piece of bread, and refused anything more. "Are you sick?" asked the mother with actonishment. "No, mother." "Eat, then," said the father. "Not to-day, father." They believed it a wim, and thought to punish the child by leaving her ponting unnoticed; In the evening the father returned as usual intoxicated. The child who had gone to bed, but had not slept, heard him swear and began to cry. It was the first time that oaths made her weep. The next day, like the preceding, at dinner she refused everything but bread and water. The mother became uneasy, the father angry. "I wish that you would eat," he said angrily. "No," replied the child firmly, "not so long as you will become intoxicated, swear, and make my mother cry. I have promised the good God, and I wish to enffer that God may not punish you." The father hung his head. That evening he returned home quietly, and the little one was charmingly bright and winning, and no longer refused to eat. The habit again overcame the father. The child's recommenced. This time the father could say nothing; a lage tear rolled down his cheek, and he ceased to eat. The mother also wept. The child alone remained calm. Rising from the table he clasped his little daughter in his arms saying : "Poor Martyr! Will you always do this?"
"Yes, father; till I die or you are converted," "My child, my child! I will never mora give your mother cause to weep."