

Knowest Thou the Land?

(From the Irish for Redpath's Weekly.) Knowest thou the land, where 'mong hills...

THE COLLEGE OF QUEBEC.

In front of the Cathedral (now the Basilica) of Quebec, the tourist might, as late as 1878, have seen a pile of buildings...

It was simply a vast square with an interior court yard, the main front facing the Market Place; the ground slopes down rapidly towards the right...

This spacious edifice had been unoccupied for some years back; the walls, although very solidly built, were beginning to crack in more than one place...

The venerable monument of our Canadian history was demolished in 1878, but since then all agree that the fear of its falling to ruin was unfounded and served but as a pretext to remove it.

For more than one century it had been turned into a barracks and thus eventually had ceased to be a house of study and prayer.

Such was the sad fate of the Jesuits' College, Quebec.

Let us give a rapid sketch of its history, with a fact or two which may tell what it was in the days of its glory.

Founded in 1625, one year before Harvard University, Cambridge, (near Boston, Mass.) the College of Quebec was the oldest classical institution in North America.

The scheme of this foundation and the first steps taken towards its realization go back even to a remote date.

As early as 1625, the Jesuits, at the request of the Recollets, had come to help the latter in evangelizing Canada; Fathers Charles Lallemand, Enemond Masse and John de Brebeuf, accompanied by Brothers Francis and Gilbert, had just, on their arrival, settled down by the St. Charles river, on the opposite shore, in a place called Jacques Cartier's fort; the next year they had built close at hand a humble dwelling, which was soon to be called 'Our Lady of the Angels.'

Scarcely had they landed, when they behought themselves of looking after the education of youth, so thorough was their conviction that upon it rested the future of the colony.

Next year, in fact, a young nobleman, Rene Rohaut, eldest son of the Marquis of Gamache, having obtained consent of his family to enter the Society of Jesus and devote himself to the laborious missions of Canada, his parents, who loved him dearly, and who knew his earnest wish to see a college started at Quebec, determined to give him this satisfaction.

Consequently, he wrote to the Superior of the Jesuits, offering him the sum of 6,000 pounds for this foundation. The gift was gratefully acknowledged, but before it could be employed it was necessary to wait until the colony had assumed a more definite shape and the settlers were better able to profit by the advantages of such a college. Things were in this state, when, on July 20th, 1629, a sad event blighted for a time all these bright hopes.

David Kertik, an adventurer from Dieppe, in the service of England, succeeded in intercepting the small fleet of Sieur de Rougemont, and constrained Champlain to surrender Quebec. The French obtained the privilege of remaining or returning to their own country; but the Jesuits and Recollets were forced back to France.

Religious zeal, even more so than political considerations or interested motives, urged Louis XIII. not to give up a colony that had been so sorely tried. The King's just reclamations were listened to, and by the 12th, 1632, England restored Canada to France, though in an impoverished condition.

The governor's residence had been burnt down; nothing remained of it but the burnt walls.

The Jesuits' mansion was falling to ruins, the doors and windows had been carried off or broken; the Recollet convent had fared alike. The religious were in consequence rather at a loss to find a shelter; they soon, however, began to take things more cheerfully.

Scarcely had the Fathers greeted once more their beloved mission, than they went to work with fresh ardour. One of their earliest cares was the education of youth; circumstances did not yet allow them to begin on a grand scale; but whatever could be done was done in all humility.

Father Lejeune wrote in 1632: "I have become a tutor here, in Canada; at this moment I have two pupils, learning their alphabet. After so many years teaching, I have come back to A, B, C, and with so great a delight that, believe me, I would

not give up my two scholars for the finest audience in France."

The following year he added: "Last year I had two pupils; I have now rich, for now I possess more than twenty of them."

Meanwhile the promises of the Marquis de Gamache had not been forgotten; the moment of their fulfillment was at hand. In 1635, Fathers Charles Lallemand and de Quen opened a small school, whilst materials were preparing for a temporary building. The general of the Jesuits had accepted the gift of the marquis and the foundations of the college at Quebec were begun near the fort of St. Louis, on a piece of ground six acres in extent, granted for the purpose.

The immediate result of this important step was to induce several highly respectable families to come over to Canada, where they knew they could henceforth give their sons a christian education and a degree of knowledge in keeping with their social position; immigration immediately increased; still the college buildings were not destined to rise from the ground for many a year yet.

Champlain survived only a few months the foundation of an institution in which he had taken himself the liveliest interest; he died on Christmas Day (December 25th) 1635. His death caused general mourning and was looked upon as a public calamity. Over his grave Father Lejeune pronounced an eloquent funeral oration, and then, in all simplicity, returned to his class of Missionary, which Father Bartholomew Vimont, who brought with him to Canada, August 1st, 1639, the first Ursuline Nuns and Hospital Sisters, and remained as the Superior of the Jesuits in New-France, was already beginning to give some shape to the new college, when fresh trials came and delayed once more the work of construction.

A fire having shortly after destroyed the Jesuits' house, the governor lodged them for a time in a humble dwelling occupied until recently by the Hospital Sisters. This consisted of two rooms used in turn as kitchen, sleeping-rooms and class-rooms. The Sisters themselves had gone to settle down at Sillery, while the building of the Quebec Hospital was in progress.

The courage of the Fathers seemed to rise in the face of obstacles, and by the blessings of God upon their labors, a brighter prospect was soon to open out before them; besides they were almost all of them men of rare gifts and tried virtue.

The first Fathers, who with means so inadequate were watching over the expanding destinies of this new colony, were in a special manner remarkable for their birth and preceding employment as well as for their acquirements and abilities. We subjoin a list of their names and of the offices held by them in France.

Fr. Lejeune, Professor of Rhetoric and afterwards Superior of a house of his Order.

Fr. Charles Lallemand, Professor of Natural Philosophy at Bourges, Principal at the College Louis-le-Grand, and finally Rector of the College at Rouen.

Fr. Jerome Lallemand, who, before his first journey, had been Professor of Logic and Natural Philosophy and Principal at Paris, was Rector of the famous college of la Fleche with its 1200 students, when through Mgr. de Laval he obtained leave to return to his dear Canada.

Fr. Paul Rogueau, Professor of Belles-Lettres at Bourges and of Philosophy at Amiens.

Fr. Peter Chastelain, Professor at the College of Louis-le-Grand in 1629, died at Quebec in 1684, after a stay of forty-eight years in Canada. He is the author of the pious and elegant little work called "Feeling of a soul who loves Jesus." (Affectus anime amanti Jesu.)

Fr. Bartholomew Vimont, Prefect of Studies and Rector at Vannes.

Fr. John de Quen, Professor of Grammar at Paris and of Belles-Lettres at Port l'Evêque.

Fr. Rene Menard, Professor of Rhetoric at Moulins.

Fr. Ambrose Devost, Superintendent and Treasurer of the College at Bourges.

But this home at Quebec has moreover the glory of having been the stopping-place and in some cases the home of those martyrs of the faith or at least of apostolic zeal, who in the 17th century bedewed with their sweat and blood the holy land of Canada. From among many others may the College of Quebec claim as its own the Fathers John de Brebeuf and Gabriel Lallemand, who, on March 16th and 17th, 1649, by a death in every sense heroic, closed their careers of self-sacrificing devotion. It was to record this memorable fact that the family of Father de Brebeuf sent to the College a life-size silver bust of the Missionary, which stands above a small pedestal containing the martyr's skull. The precious object has since that time passed into other hands, and is still carefully kept by the nuns of the Hotel-Dieu de Quebec.

A few years had barely passed by since the tragical death of the Fathers de Brebeuf and Lallemand, when Father Doncet was carried away by Iroquois from beneath the very walls of Quebec. He was, it is true, ransomed some time after, but the Indians had cut off one of his fingers and covered him with wounds.

We might notice here some episodes of college life, the more precious as they are the only ones which have come down to posterity. The first in order of time is the Academic Entertainment given in honor of His Excellency the Viscount de Voyer d'Argenson, Governor of Canada.

It happened thus. The Viscount, who succeeded M. de Lauzon on the 25th January, 1657, after a most perilous passage, arrived safe at Quebec on the 11th July, 1658. Here he was received with honors due. The very next day news was brought that the Algonquians had been massacred by the Iroquois with gun shot of the Fort. The governor despatched at once a couple of hundred men to overtake the savages, but they succeeded in rescuing only two women and as many children.

It was on the 22nd July, 1658, a few days after this attack of the Iroquois, that the College was solemnly received at the platform had been put up in the green grass and under the trees. A semi-circular arrangement of rustic benches was sufficient to accommodate

the whole population of Quebec, with the troops lately landed. Some chairs were placed in the front of this sylvan amphitheatre. Soon appeared the Governor and staff, in company with l'Abbe de Queyulx. The distinguished guests were introduced by R. F. de Quen, Rector of the College.

There is no doubt that the entertainment was a charming one; we shall however merely note the programme. THE RECEPTION OF THE VICOMTE D'ARGENSON.

By every nation of the country of Canada on his taking the government of New-France at Quebec. AT THE COLLEGE OF THE SOCIETY OF JESUITS, ON THE 22nd of July, in the year 1658.

NAMES OF PERSONS. The Universal Genius. Peter Dupont. The Genius of Interpretation. Rene Chartier. The one Frenchman. Denys Masse. Who sing the well-known hymn of Repentigny. The Huron Indian. Charles Denys. The Algonquin. Frs. Bourdon. The Strangers from South. W. Brassart. From North. Paul Desjardins. The Captives from South. J. B. Morin. From North. J. F. Poirart. But, alas, amid those fair young boys, whose modesty and many graces proved so attractive to the visitors, while poetry and eloquence were falling from their lips, one of the brightest was wanting on that day. Young Louis Joliet, only thirteen years of age, was already remarkable among his fellow students and held out good promise for the future. And yet he was absent because six weeks before on the 12th of June, his brother had been carried off by the Iroquois, and the whole family plunged in grief and mourning.

Such were the blossoms of the rising generation of Quebec students. The following year they had developed in age and gravity. This time the guest to be entertained was a person of a very different character, and so too was his reception.

The Church of Canada had of late grown rapidly, and reached proportions which demand as a general rule the presence of a Bishop and hierarchy. Even as early as 1651, the Directors of the Company of New-France had requested that F. Jerome Lallemand, Superior of the Jesuits at Paris, might be named Bishop in Canada.

The Council on Ecclesiastical matters, established by His Most Christian Majesty, took the affair in hand, and designated the Fathers Lallemand, Ragueneau and Lejeune as subjects for the Society to choose from. But the Fathers objected that the Constitutions of their Order opposed to the acceptance of dignities by lay members.

This being the case, Louis XIV. ordered M. Guellier, State Councillor, residing in Rome, to do his best to obtain from the Pope a title of Bishop in partibus for any one chosen by the Jesuit Fathers. The Assistant to France on once named Francis-Xavier de Laval-Montmorency, Abbe de Montigny.

This prelate was consecrated Bishop of Petrea on the 8th December, 1658, and on Easter Sunday, 1659, he sailed from Rochelle with several priests and F. Jerome Lallemand, then Rector of the College at la Fleche, and who, many years before, viz., after the dispersion of the Hurons, had returned to France to lay before the company of the Hundred Associates a report upon the state of the Colony.

The party landed at Quebec on the 6th of June; on the 22nd the Bishop entertained the Indians at dinner in the hall of the college; he addressed them most appropriately, say the chronicles of the time. As to the natives they welcomed him in their own tongues (Huron and Algonquin) with an eloquence full of heart-felt simplicity.

As the prelate did not find any lodging prepared for him, the Fathers offered him hospitality in their house, small though it was, and there he remained for some time with his attendant priests.

It was whilst their revered bishop was under the same roof with them that the young academicians of the College of Quebec gave him an exhibition on a subject not only of a sacred nature, but also treated in such a way as to afford solid instruction on a religious question. Unfortunately no details on this point have come to us. The fact alone is stated in the Diary of the Jesuits, under the date of August the 3rd: "The students gave in the College Chapel the sacred drama composed in honor of His Lordship the Bishop of Petrea. Everything went off well."

The fact that Father Jerome Lallemand was Rector of the College is sufficient to show that even at this early period an energetic direction was given to the studies.

On the ninth of October, 1668, feast of St. Denis, occurred the solemn inauguration of the Lesser Seminary of Quebec; this institution destined to train those boys who would seem called to the priesthood, had all the desirable success; the pupils, of course but few in the beginning, but well chosen, followed the classes at the College, and a tender friendship grew up thenceforward between the two houses.

No special incident seems to have marked the annals of the College until 1673.

For some time past the Intendant Talon had been anxiously looking for an outlet by the North-West, like that of the St. Lawrence in the North-East. The Missionaries had heard the Indians speak of a large river in the West, running in a Southern direction; they called it the Meschacobe (Father of the Waters). Talon very much desired to clear up this point and chose for this purpose Louis Joliet, whose learning, prudence and courage were well known, and Father Marquette, who had resided for some years in the West.

The bold explorers succeeded admirably after going down the river they entered into the waters of the Mississippi, June, 16th, 1683, and followed its course from the 43rd to the 34th degree of latitude, viz., from the territory of the Illinois to that of the Arkansas. There they ascertained beyond a doubt that this great stream flows into the gulf of Mexico; at the same time it was deemed prudent not to push their excursion any further.

Joliet returned to Quebec with the news of this fortunate expedition, and Father Marquette resumed in the West

the work of his missions. Two years later he expired, worn out with labors, on the lonely shores of Lake Michigan.

In 1701, the Seminary was for the greater part destroyed by fire; the disaster was scarcely repaired or forgotten, when a second and worse fire than the first reduced the entire building to ashes.

The poor and sainted Bishop saw both the fruit of so many labors and the shelter of his old age destroyed in a moment. He was 82 years of age; but his courage was undaunted; without a word of complaint, he bent his steps towards the College, whose inmates were only too happy to offer hospitality to the venerable prelate, whom God by these trials was preparing for the last sacrifice.

While the Fathers at Quebec were devoting their energies to the education of the young, another of those Apostles of the New World who came by times to refresh their souls among their brethren was laying down his life for his flock. On the 23rd of August 1724, at Norderidge, in the State of Maine, Father Sebastian Lasle was shot down by the enemy on the battle-field, surrounded by his beloved neophytes, the Abenakis.

His best eulogium appears from the following fact: The Superior of the Jesuits at Quebec having begged for him of the Superior of the Sulpicians at Montreal, the prayers of the Church, according to the pious convention existing between the two communities, received this answer: "To pray for a martyr were an insult to his memory."—History of Canada by Abbe Ferland.

Meanwhile the population was ever on the increase by the natural development of the Colony and by constant immigration from France. In 1721, Canada had but 25,000 inhabitants; in 1744, the number had increased to 80,000.

The prosperity of the College had increased in like measure, and nothing seemed to indicate the blow which was on the eve of falling upon the entire country.

Its very prosperity had roused the jealousy of the neighboring Colony. Louisiana in particular was a standing source of annoyance to New-England. The loss of this important place, forced to capitulate on the 17th of June, 1745, was for Canada the first of a long series of disasters, which ended, in spite of heroic resistance, with the surrender of Quebec on the 18th September, 1759, and of Montreal, on the 8th September, 1760. The struggle was over.

Some weeks after the English ships carried back to France the officers and soldiers of both army and fleet, together with many distinguished colonists.

It is needless to say that the College of Quebec could scarce survive such vicissitudes.

Still the Canadians had not yet been separated from France; they were not without hope that the mother-country would keep her hold upon them, and restore her to the end of the war. But after waiting for three years, their last illusion was swept away. By the Treaty of Paris (10th Feb., 1763) Canada was definitely ceded to England.

These events were the cause of fresh emigrations. Most of the high officials who were still in the country went back to France or left for St. Domingo; the number of 1000 or 1200. Besides one or two families of the noblesse, there remained in Quebec only a few subordinates and mechanics, together with the religious corporations. This emigration of the Canadian people was the more unfortunate as it took place among the upper and more educated classes; it kept back for a long time the development of literature, science and art in this country.

The College of Quebec held on as best it could until 1768, when the Seminary, whose students had, up to that time, finished their course of studies at the Jesuits, gave shelter in its turn to the sixty that remained yet with the Fathers.

In 1776, the British Government appropriated a part of the College as a repository for records. It was deemed by them an act of courtesy to leave the surviving members of the Society in quiet possession of the remainder.

When, in 1800, Father Cazot, the last of the Order, expired, the Crown without more ceremony and by right of might proclaimed itself heir at law by default of the Jesuits' property, as if the Church, who holds this property, were not immortal.

The College was turned into barracks and remained such until England had withdrawn her troops from Canada. Now the venerable pile is abandoned and tenantless. For the past hundred years, one day of joy alone has it witnessed, may it not be said that this was when, in October, 1874, Quebec celebrated with so much pomp the 200th anniversary of the erection of its episcopal see. On this occasion the windows of the ancient edifice, emblazoned with letters of gold by day, and of fire by night, proclaimed to the whole of Canada its glorious past.

If you are a frequenter or a resident of a miasmatic district, barricade your system against the scourge of all new countries—ague, biliousness, and intermittent fevers—by the use of Hop Bitters.

I have sold Hop Bitters for four years and there is no medicine that surpasses them for bilious attacks, kidney complaints and many diseases incident to this malarial climate. H. T. ALEXANDER.

A Failure in Crops. A species of worm is eating all the leaves from the chestnut and hickory nut trees in many sections, and the crop will be a failure. Worms that afflict children or adults will prove a failure if Dr. Low's Pleasant Worm Syrup is used. It is a safe and sure cure for all worms that lurk in the human system, tape worm included.

AMONG THE WARMEST ADVOCATES OF THE use of Northrop & Lehigh's Vegetable Discovery and Dyspeptic Cure are ladies formerly in delicate health, whose vigor and bodily regularity have been restored by it. Cases of debility of long standing, chronic biliousness, weakness of the back and kidneys, feminine ailments, and obstinate types of nervous indigestion, are overcome by it. Sold by Harkness & Co., Druggists, Dundas St.

THE CHURCH IN ENGLAND.

Ireland's Contribution to its Growth.

Not half a century ago the children of the Church in England consisted, on the one hand, of a few ancient families, scattered up and down the country, living a retired life and mixing, even when they came to London for a few months in the year, in no society but their own; and on the other, of the children of Ireland, few in number and poor, seeking in our cities or in the harvest or hosiery employment denied to them in their own country. A few obscure chapels in London attached to the Catholic embassies, in our provincial cities built in the back streets by the pence of the Irish poor, sufficed for the needs of Catholic worship.

In those far-off days, rich and poor alike went miles to hear Mass on a Sunday or holiday of obligation, and never failed in the pious duty.

HERE AND THERE A CATHOLIC PRIEST was known to the public for his profound historical researches, or from his rare antiquarian knowledge or archeological learning, or, perhaps, for his self-sacrificing labours among the poor during such a time of terror, for instance, as that of the first outbreak of cholera. These few and scattered children of the Church revered their pastors and obeyed them, and by their self-denying lives and humble piety gave edification to their neighbors.

But now in the big cities of England Catholics are no longer a small and select flock, easily shepherded and docile and obedient to the voice of their pastors. They have long outgrown their leading strings. In Liverpool and Manchester, in Birmingham and Glasgow they form a large proportion of the population. Their influence, political and social, is felt. Their numbers are before the public eye; their churches are as large as numbers in proportion as those of the various sects which make up

THE RELIGIOUS WORLD IN ENGLAND. With the growth of the Church in numbers and in position her responsibility has increased and her power of dealing with the complex condition of the people under her charge is put to a severe strain. In her struggle with the world which surrounds her she stands in need of more laborers in the Lord's vineyard. Among the English poor in our large cities, among the artisans to whom religion is unknown, who are as ignorant of the verities of the Christian faith as the inhabitant of the Dark Continent, there is a large work laid out in the Catholic Church. But there is far more vital and sacred work in England, and that is to save her own children, to keep them and reclaim them from the state of God-forsakenness into which too many in our big cities have already fallen. The gain of the Church in the last thirty or forty years by the converts of every class and condition of those who have been carried back to France, is far more counterbalanced by the loss of the

LOST OF BORN AND BAPTISED CATHOLICS. In London and Liverpool, Manchester and Birmingham, there are large numbers of Catholics who never hear Mass from year's end to year's end, and who for ten, twenty, or thirty years have never approached the Sacraments, who, if they have not the faith, live the life of the heathen, like the masses of people among whom they dwell. In Liverpool, for instance, Catholics form about one-third of the population; but all the Catholic churches of the city, even if they are filled at every Mass, would not hold one-half of the Catholic population. But they are far from being filled. The fact is that large masses of Catholics, dock-laborers, ship-loaders, coal-heavers, earning large wages weekly, live together with their wives and daughters, lives that bring scandal and shame on their faith and nation. Their wages, varying from two or three, four and five pounds a week, are spent on drink, they live in huts and hovels in the worst slums by the river side. Such people, living such lives, fall, men and women alike, into crime, lead disorderly lives that make them a reproach to the city in which they live, to the faith in which they were baptized.

THE CRIMINAL STATISTICS OF LIVERPOOL tell a fearful tale against these victims of almost habitual intoxication. In the borough goal the yearly number of criminals is about 23,000, of whom Catholics, who form but one-third of the entire population, constitute two-thirds, or nearly 15,000. The number of Catholic women in goal exceed in number Catholic men. The people who recruit the criminal classes are they who earn good wages, but spend them on drink who are Catholics, either natives of Liverpool or emigrants from Ireland, too quickly corrupted by bad associations; who never go to Mass, who escape the control of the clergy, and are lost in the slums of the great city. Vice is rampant in the streets. Women who are, or ought to be Catholics, forget their shame, and outrage public decency. By the conduct of too many of her children in our big cities, victims to their

HEREDITARY SIN OF DRUNKENNESS, a grave scandal is brought upon the Church. To repair this evil, to reclaim the multitude, who year by year are lost to the Faith, heroic remedies are needed. The Church, ever young, knows how to meet the new conditions of life, if old methods of controlling or guiding the Catholic peoples, or of reaching their hearts, fail, new methods will be created by her hands. If the people in their large masses no longer come to the Church, the Church is ready to send forth her servants into the highways and bye-ways to reach the hearts of those who have abandoned God and forgotten his precepts. The League of the Cross, for instance, is a league of good men and women who have pitched their tents in the haunts of vice, in the slums where drunkenness abounds, and seek by example and by united action, by personal contact and by counter-actions, to win over to sobriety and virtue the lost children of the Church.

THE SLAVES OF HABITUALLY INTOXICATION. We know how, for instance, the Captain in Friers walked among the heathen, how in Africa they pitched their tents among the savages, set up the Cross in their midst and gained souls to God. It may be that in the slums of our great cities, the only method of reclaiming the lost

masses of our Catholic people is the method pursued by the Friars among the heathen peoples. Let men devoted to the cause of God pitch their tents in the slums of our great cities, live amongst the people whom they desire to reclaim, walk with them by day and by night, and exhort, by their presence, by their preaching, by their practice, this demon who holds the souls and bodies of his victims in chains, which, unaided, none can break. When the Church sends forth her most devoted sons and servants, as of old, into the barren places which abound in our large cities, to preach anew the Gospel to those who, long lost in vice, have forgotten it, then, but not until then, can we really expect that a step will be put to the annual loss of souls which the Church in England, in spite of all her efforts, has now in sorrow of heart to deplore.

THREE HUNDRED YEARS OF PROTESTANTISM. Catholic Review.

For a few days the press has been celebrating Luther's birthday. Last week the aged Emperor of Germany presided at a festival to the same effect. Very little notice, it is true, seemed to be taken of the fact that Kaiser Wilhelm and all the Kings of Prussia have owed their position to their descent from another man who broke his vows. But Albert of Brandenburg, first Grand Master of Teutonic Knights—a religious, bound by vows of poverty, chastity, and obedience, as well as by the special vow of his order—and then "reformer" was only an instance of how unprincipled scoundrels, under the pretence of reforming religion, found the means of appropriating the wealth that had been developed for the benefit of the poor through the fostering care of the Church. Wherever Protestantism got into power, the monasteries, which had consecrated labor, were looted—and poor houses came into existence!

Well, Protestantism has had possession for three hundred years, and what of it?

Those parts of Germany which were the readiest to embrace the heresy are now the most infidel. But it is to be said that "poverty and piety went together." Well, Protestant Germany and Protestant England are the best places to study pauperism, for in both of these pauperism is to be found in its most repulsive aspect. Catholic Belgium, one of the most industrious and one also of the most Catholic countries in the world, is probably the freest from this class of hopeless poor. Not that poverty is criminal. The Mother and Child in the grotto at Bethlehem have ennobled poverty, in the mind of Catholics, at all events. But what is more horrible than the envying, hating, revengeful poverty that has grown up wherever the selfishness of Protestantism has had its way? Dives' ears are carressed by the comfortable doctrine he has paid for, while Lazarus goes to his Socialist gathering to plot against all society. The Nation (Nov. 15), speaking of the Luther festival, says that "there is now but little religious belief of any kind to be found among the educated classes of Protestant Germany."

His Bible instructs them rather as a specimen of old German than as a new spiritual lamp provided by him for the men of his time. "Who doubts this? No one. This paper itself illustrates one phase of Protestantism, the Protestantism that has been refined and cultivated out of Christianity into a dignified and selfish sort of philosophy.

Political economy, the science of getting as much as possible, and giving as little in return for it, represents the social side of Protestantism, and it sneers at Christian charity as "sentimental."

The unfortunate, then, in the race for wealth, who are of course vastly in the majority, are excommunicated by this science, and, as they have been cut off from the Catholic teaching which would have guided and comforted them, they represent the anti-social side of Protestantism.

The same Nation puts the number of soldiers as now under arms in Europe at 3,200,000, the public debts of Europe at \$21,000,000,000, the payment of which must weigh heavily on the people, as about one-half of it has been incurred by war purposes—a pure waste. And it goes on to say that "the present rate of progress, in fifty years, or even in twenty-five, there must be a great social or financial catastrophe of some kind, for the simple reason that the tillers of the soil, on whom these prohibitive burdens rest, will not be able to stand them." To make the point sharper for Protestants, it adds with regard to these great armies: "We have no longer Goths or Huns, Turks or Tartars to fear. They are maintained by highly civilized Christian men simply as a defence against other highly civilized Christian men."

That is what Lutheranism in Germany, Huguenotism in France, Anglicanism in England, and various other shades of Protestantism, more less developed into infidelity, have brought us after three hundred years' despotism!

The constant feeling of being "played out" and "used up" can readily be removed by using Ayer's Sarsaparilla.

House Plants. Many a beautiful rose has been nipped in the bud by an undiscovered worm, and many a young life has been sacrificed to the destructive power of worms in the human system. If you would save these other tender house plants, "your children," give them Freeman's Worm Powders. They are safe and pleasant, and are warranted effectual.

The Faith Cure. One who tried the faith cure declares she was cured—"cured of her faith"—Burdock Blood Bitters cures by works, not by faith alone. It is the grand specific for all diseases of Liver, Kidneys and Blood, purifying, regulating and strengthening the vital fluids.

A Fortune Escape. Mrs. Berkenshaw, 26 Pembroke St., Toronto, at one time was about to submit to a surgical operation for bad lameness of the knee joint, all other treatment having failed, when Hagyard's Yellow Oil was tried, and speedily cured her.