



A DREADEFUL STORY.

AWFUL CANNIBAL RITES IN HAYTI.

The Negroes of That Island. Besides the Practice of Voodoo Worship and Human Sacrifices, Slaughter Little Children and Feast on Their Flesh.

New York, July 8.—A Haytian refugee lately spoke of voodoo adoration and of human sacrifices in Hayti, not far from Port au Prince. Another witness to the same thing has appeared. Maurice Feldmann, a Hungarian mechanic employed in machine shops at Gorman, eight miles from Port au Prince, learned some time ago that there was to be a human sacrifice not far from where he lived at 3.30 o'clock in the afternoon. It was to be conducted by the papalot or voodoo priest of Gorman. Accompanied by his assistant named Schmidt, Feldmann made off in the direction in which he had heard that the sacrifice was to be performed. The expedition was not deterred by the negroes, feeling undoubtedly that their butchery of children would arouse the wrath and opposition of the white inhabitants of the island, who were exceedingly careful to carry out the atrocities in the seclusion of unfrequented graves. The two men were armed with heavy revolvers and

in the selection of their route. When they reached their destination they climbed into the branches of a tall tree, from which they could plainly see all that was going on below without being seen. From their position they witnessed the voodoo sacrifice. The ceremony was begun by the burning of aromatic plants around a sleeping child two or three years old, which had been put to sleep by herbs. The papalot stepped up to the infant and covered the head from the body with one stroke of a sharp knife, and passed the head to all present. While the head was being passed the papalot cut up the body, which was thrown into a large iron pot with some red peppers, rice and other native vegetables. During the cooking the negroes danced round the fire. This bamboula dance is a native negro dance of the most revolting and disgusting nature. It consists of contortions of the hips and the abdomen. The end of the dance when the participants become so excited and exhausted that they throw themselves on the ground, where they wallow over each other and howl.

HORRIBLE CANNIBAL FEAST.

When the dancers had recovered they gathered for the feast and devoured every particle of the child. Having finished they gathered the bones in a hole in the ground, buried them and erected a wooden cross over the grave. After the two observers had given the cannibals time enough to reach their homes they climbed down and went back to Gorman. The Haytian negroes do not always seek admission for their cannibalism, as they did on this occasion. On March 18, 1890, Emile Huttinat, acting consul of France at San Domingue, stopped in a small restaurant on the north road, only half a mile from Port au Prince. At this restaurant every Sunday the negroes hold a voodoo dance. Mr. Huttinat called for soup, but when it was served he found in the soup the hand of a child. He immediately rode into town and notified the police, who searched the restaurant and found a child's entire body in a cooking pot. The woman who kept the place was arrested, but suffered only three days' imprisonment for her offence. A gentleman from Hayti said that he knew personally a woman named Lysee, living at La Croix des Bouquets, ten miles from Port au Prince, whose seven children were eaten at voodoo dances during her absence by their own grandmother and the neighbors.

KNOWN TO THE AUTHORITIES.

That such cannibalism is well known to the authorities is shown by this quotation from the official organ of the Haytian Republic: "Official notice No. 2202.—From the commissary of the government at the civil courts to the judges of the peace of the province: In my official notice of Nov. 26, No. 370, I asked you to order the cessation of all voodoo dances and superstitious practices which attest the belief in a gross and absurd religion. I also added that I counted on you to suppress these things, which you know are condemned by moral sense and punishable by law. Having learned to-day that the voodoo dances, which had for a time been stopped, have recommenced, I order you to strictly enforce the law against all who abandon themselves to these practices. In this way you will aid in establishing the true principles of civilization on this island. Among other reports which have reached here concerning voodooism, human sacrifice and cannibalism, is one which says that it is a well known fact in Port au Prince that it is unsafe for a person not desirous of becoming anthropophagous to buy 'lamb chops' in the public markets."

Parnell's "Wedding."

Mr. James Murphy writes as follows in a contemporary:—The event of the hour is the marriage of Mr. Parnell with Mrs. O'Shea. It was, I daresay, a very proper thing under the circumstances, but I am inclined to think it destroys whatever chance he had of restoring himself to his lost position. With very many in Ireland there was a hankering belief that sooner or later he would vindicate himself and confound his enemies. The man's way had become so insupportable, his life was so mysterious and hidden, he had so steadfastly declined

to present himself in court when the Times launched its charges against him, even though innocent of the forged letter, that an immense number remained under the firm belief that when the proper time came he would clear himself. The same lofty disdain which prevented his taking notice of the Pigott letter, until forced to do so by the Royal Commission, would, they thought, interfere to prevent his taking steps to clear himself of the calumnies launched against him in the Divorce Court. It was not guilt but contempt that caused him to enter no defence. These fond beliefs are now scattered to the winds. The statements made to some of the leading Irish members, that he would come out of the case "without a stain on his character," are now shown to be untrue. Those made in public speeches in Ireland afterwards, that "his defence had yet to be made public" were equally baseless. It is a very pitiful fall. But a year ago there was never so honored a name in Ireland, now there are but few to do him reverence. Almost as bad as the Divorce Court business are the charges against him by Mr. T. Healy in the National Press, and repeated day after day with singular vigor and persistence. These are the malversations of public moneys subscribed for national purposes. He is accused of having turned them to his own private use—of having placed them to his own private account and never acquainted his colleagues of their receipt. It is extremely difficult to believe this true. But the journal in question asserts it again and again, and challenges him to take an action against them for libel if false. "It is a queer world, my masters."

SHORT SERMONS FOR BUSY PEOPLE.

"And last the greatness of the revelations should excite me, there was given me a vision of the flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And He said to me, My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me."—2 Cor. xii. 7, 8, 9.

To every heart there is a pathos deepening with experience of life in the words of the king of sacred song: "He giveth his beloved sleep. For rest is the desired of us all. Our life is a warfare. We wrestle not with flesh and blood but with the powers of darkness, with spiritual wickedness in high places. Our struggle is with Sin, and principally with its forerunner, Temptation. The greatest and the best as well as the meanest and the worst are its prey. As the serpents of old wrapped Laocoon and his guiltless sons in their deadly coils it assails sinless and sinful, pure and impure, good and bad. St. Paul thought rapt to the seventh heaven cries in vain for succor; many a heart pure as an angel's pleads for a cessation; many a repentant heart that has known sin, and wallowed in its poisonous filth, awakened to its sense of its hatefulfulness by the presence of God's love shudders at its semblance and its shadows piteously appealing for relief, but to all, to saint and sinner, comes the answer: "My grace is sufficient for thee." In order therefore that we may each in his measure share the consolation of St. Paul and gladly glory in our infirmities, that the power of Christ may dwell in us, we will consider first the nature of Temptation, seeing in what it differs from sin; then, secondly, the sources of and reasons for our temptations; and finally, the aids given us to overcome them.

Temptation is a provocation to sin. It is an attempt to deceive the will. Temptation seeks to attract it by presenting something which has an appearance of good, but which is in reality evil, or at least if not evil in itself leads easily and almost directly to it. Thus for example, a person who is inclined to be vain may be tempted even in the very act of bestowing charity. He may be assailed by the temptation that everybody is watching him and praising his generosity; and even though the reverse may be the case, yet if he yields to this thought of vanity, his good action becomes stained and sometimes nullified by the evil concomitant. This example may likewise emphasize the distinction between temptation and sin. I may be in the very act of giving alms and simultaneously have in my mind this temptation of vain glory. If I join in the laudation which I suppose to exist in the minds of those around me, and if I mentally conclude that I am a pretty charitable sort of fellow after all, the temptation ceases and sin begins. I accepted the challenge to sin and was conquered by giving consent, but if instead I indulge in a reflection that is not so flattering but eminently truer, viz., that I deserve no praise for doing what is my duty, or even if it be not my duty, at least I deserve no praise from men for trying to atone by aim-deed for some heinous offense that God has pardoned, but whose hateful memory sears my soul; and if I thus refer all the praise to God, I have met the temptation and have overcome it, and there has been no sin. It is related in the life of a saint that the inhabitants of a certain city enthusiastically welcomed him, shouting out their encomiums. A brother who was with him, becoming fearful for the modesty and humility of the saint, asked him why he did not tell these good folk to praise God rather than His servant. But the saint replied that in his heart he was offering all his glory to God, keeping no part of it for himself. Here again was temptation without sin. The difference, therefore, consists in the lack of consent. Three things constitute sin: sinful matter, advertence of the intellect, and consent of the will. In temptation this last condition is wanting until I, by a deliberate act of my will, supply it. I am safe, then, as long as my

will is directed to God, and I do what is right. It matters not how much I suffer; all the day long and even through the night I may be tempted, at home and on the street, in the church and in the shop, in the school room and in the theatre, when alone and when in the midst of the maddening crowd; no place, however sacred, no occupation, however holy, will secure me from temptation; and though I may be driven almost to distraction, though I may feel drenched with the moral filth that has been in me and around me, yet so long as I keep inviolable the citadel of my will, so long am I free from sin, and temptation may dash its angry waves as furiously as the sea against the lighthouse, but as vainly as long as the foundation holds firm. The fleecy foam may lash the sullen rocks, and the spray may obscure the light; there will be scars enough to tell of the storm, but they will be the signs of victory. The suffering may be dreadful and agonizing in intensity. The devil has often power to make us imagine that we have given consent and to sometimes fill our minds with a feeling of sinful complacency. To a soul that is earnestly striving to serve God, there can be no more exquisite suffering than this. Many have fallen away from God by succumbing to this truly diabolical stratagem. But let us animate ourselves with the reflection that if we are habitually disposed to die rather than offend God, and shudder at the bare possibility of committing a mortal sin, there is no fear of our consenting to a temptation without being painfully conscious of that fact. Spiritual writers agree that light defects can creep into the pious soul without advertence, but mortal faults never, just as flies can enter a room unperceived, but a cow could not.

Another similarity of temptation to sin is to make us feel as though deserted by God. Now sin is the only thing that drives God's love from our heart. As long, therefore, as we resist temptation God is with us, and nearer than than at other times. This fact is strikingly manifested by an incident in the life of St. Catherine of Siena. She once had a temptation against purity that lasted two days. She tried every means of getting rid of it: fasting, prayer, disciplining herself unto blood, communions, alms deeds, all proved unavailing until suddenly an apparition of our Lord put an end to it. "Ah Lord!" she cried tremblingly, "where were you during that awful storm?" "In your heart my daughter," Jesus answered, sweetly; "in the centre of your heart, watching joyfully how you fought for Me." We can console ourselves then with the thought that temptation is not sin. But it easily leads to sin and may become sinful. Thus if a person were deliberately to retain in his mind an evil thought which he knows to be dangerous for him, or to continue unnecessary reading which he believes will be injurious to his faith or morals, he has consciously placed himself in temptation and the occasion of sin and is already guilty of sin.

The sources of temptation are three; the devil, the world and the flesh. Temptation is external or internal according as it proceeds from a source outside us as from our own disordered appetite. Our Blessed Lord was tempted, but His temptations came from external causes; they met no response from within. They were like sparks falling on snow. But we are tempted not only from without but also from within. We even carry our temptations about with us. A scintilla of flame from without is sufficient to ignite the mass of inflammable material within us.

CATHOLIC CULLINGS.

They whom truth and wisdom lead, can gather honey from a weed.—*Couper.*
The heart is divided as often as there are objects for its love.—*St. Gregory the Great, O. S. B.*

Always begin by that which costs most unless the easier duty be a pressing one.—*Alma, Surtchive.*

The end of our life is God, the rule of our life is duty; the obstacles, our bad passions.—*Lavrovaire.*

The angels appointed to watch over us report day and night our actions to the Lord who created us.—*Rue of St. Benedict.*

Three considerations should make time precious to us. 1st, It is the price of eternity. 2d, It is short. 3d, its loss is irreparable.—*Masilion.*

We are not often called to the practice of great but we have constant opportunities of practising little virtues with great love.—*St. Francis de Sales.*

Every great design of God here below would be impossible if the souls whom He chooses as instruments allowed themselves to be deterred by human obstacles.—*La Grange.*

Salvation is our greatest work, yet what rank does it hold in our hearts? For the little we do for eternity, do we not do a hundredfold for the world.—*Masilion.*

It is God himself who receives what we give in charity, and is it not an incomparable happiness to give Him what belongs to Him and what we have received from His goodness alone?—*St. Vincent de Paul.*

Sacrilege.
On Tuesday 2nd thieves broke into the Church of St. Jean Baptiste, smashed open two poor boxes and stole the money therein. The police were notified with the customary results.

A detachment of B. Battery has orders to leave Quebec for Victoria, B.C., to reinforce the Battery in garrison there.

SACRED BOOKS.

How the Bible May be Read and Yet not Understood.

Philip O'Neill writes in the Catholic Mirror on the Talmud, as follows: The Jews have the Talmud, composed of the Pentateuch, the prophecies and rabbinical writings. They preserved the law and the prophecies concerning Christ. Their testimony is valuable, all the more that they were witnesses of the facts of the Old Testament. They are the only witnesses. Infidels and scientists dare not dispute the testimony of an organization that was ever present. Their testimony is important to Christianity, but a Jew does not see it thus. He carries a book which in its prophecies denies the present mission and points to a new dispensation. The Jews have a book, a sacred writing, which they cannot interpret. There is a veil over their eyes. St. Paul said: As it is written: God hath given them the spirit of insensibility—eyes that they may not see, and ears that they should not hear until this present day." It is written in Isaiah (vi. 9, 10) and quoted by the Apostle in Romans (xi. 8). Our Saviour quotes the same words of Isaiah (vi. 9, 10) in St. Matthew (xiii. 14); also in St. John (xii. 39, 40). Again in St. Mark (iv. 12) and St. Luke (viii. 10). The saying of Isaiah regarding these people is quoted by our Saviour in the four Gospels. This fact may have no weight with the Jewish people, but it will have some weight with the Christian reader. St. Paul, who was trained at the feet of Gamaliel, and who was a persecutor of Christians until covered by a miracle, knew that the word of Isaiah was being fulfilled. This Apostle also wrote (Romans, xi. 25): "Blindness in part has happened in Israel until the fullness of the Gentiles should come." He also in Romans (xi. 10) quotes David: "Let their eyes be darkened that they see not." (Dovai version, ps. lxxvii, 24; King James version, ps. lxxix, 23). St. Paul also said (Romans, x. 4): "The end of the law of Christ." That is the object of the Mosaic law, is faith in Christ. St. Paul, he that was trained in all the mysteries of the law, wrote in allusion to the veil that Moses put over his face (2 Cor. iii. 15, 16): "But even until this day, when Moses is read, the veil is upon their hearts. But when they shall be converted to the Lord, the veil shall be taken away." Now there is in the Old Testament for these people a promise, which contains a powerful hint, viz. The Prophet Malachi tells them (iv. 5, 6): "Behold I will send you Elias the prophet before the coming of the great and dreadful day of the Lord, and He shall turn the heart of the fathers (the patriarchs) to the children, and the heart of the children to the fathers." St. Paul alludes to this in Romans (xi. 6): "As it is written, there shall come out of Sion He that shall deliver, and shall turn away impiety from Jacob."

The son of Sirach (Eccles. xlviii, 10), writing of Elias, says: "Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribe of Jacob." This book is not in my King James. It was condemned by a British Parliament who felt inspired to do it. They did not claim infallibility in precept, but only in practice, you know.

KING JAMES' BIBLE.

Fifty thousand ministers hand this book to the thirsty pilgrims of every land, and they say: "The Bible and nothing but the Bible; read and interpret for yourselves." You open the Book and in the Gospel of Matthew you read: "He that will not hear the church let him be to thee as the heathen and publican." (Matt. xviii, 17). Is there a hint here that one should take the Book and read and decide for himself? Emphatically and unconditionally he must "hear the Church," ostensibly to do as the Church says. The words of Peter (2 Peter, i, 20, 21) are in contradiction to the minister's announcement, viz: "No prophecy of Scripture is made by private interpretation. Thus the Bible itself denies the assertions of the fifty thousand ministers and others who distribute it with its twenty-four thousand errors. Thus it will be seen that the bearers of the Talmud carry a testimony to the truth of Christianity but they don't know it. It will also be seen that the Bible distributed by the ministers testifies against them and in favor of the Church that Christ invited His disciples to hear. These people of the Talmud and King James Bible do not understand their books. It is an argument against the false theory of putting a book, however sacred, in place of the Church wherein the Holy Ghost dwells—a Church founded by Christ.

A Precious Relic.

Mr. Mercier is bringing out with him a piece of the veil of the Blessed Virgin which was presented to him by the Bishop of Chartres. The veil was presented to the Cathedral in 816 by Charles-le-Chauve, who received it from Charlemagne who in turn received it from Empress Irene. In addressing Mr. Mercier Mr. Lagrange, after describing the relic as above, said:—"You will carry to your beautiful Canada this part of our relic, as a souvenir of your visit to Chartres and of the pleasure you have caused us French by the expression of your generous and Christian sentiments."

Sir John's Toronto Monument.

Toronto, July 9.—The Mayor presided to-night at another public meeting held in the Council chamber for the purpose of deciding upon a suitable memorial to the late Sir John Macdonald. There was a thoroughly representative audience. Sir Cassimir Gzowski moved that the memorial be in the shape of a statue with allegorical figures representing the

union of the different provinces. Hon. John Beverly Robinson seconded this, and it was adopted. Mr. Frank Turner moved that the statue cost at least \$50,000, but he thought \$150,000 would be more appropriate, and it was decided not to limit the amount. W. B. Murrich, a prominent Reformer, moved that \$10 be fixed as the maximum contribution, so as to give all classes of citizens the opportunity of contributing. Mr. Hugh Blain, another Reformer, seconded the resolution, and a committee was appointed to set to work immediately to get up subscription lists. A bundle of letters were received from outside promising participation in the memorial.

A Miracle.

The French newspapers report another miraculous cure at the shrine of La Bonne St. Anne. Mrs. Adam Cloutier nee Celina Chartrand, of Notre Dame de Grace, diocese of Montreal, has suffered with complete paralysis of her legs and feet for two years past, so much so that they were past feeling pines when driven into them. She was taken to Ste. Anne on Monday last by her husband and son, and, after communicating and praying at the statue, it is said that she was instantly and completely cured.

A Pilgrimage.

A pilgrimage composed of members of the parish of Notre Dame church left by boat Saturday afternoon at 12.15 for St. Anne de Beaura. Rev. Father Sorin, S. S., Rev. Father Braye, S. S., of Notre Dame, and Rev. James Callaghan, of St. Patrick's, accompanied them. Solemn Vespers was chanted on board at 3 o'clock. At 7 p. m. they arrived at Three Rivers, when solemn benediction of the blessed sacrament was given. The boat started at 8 p. m. for St. Anne direct, and arrived at its destination at six o'clock next morning. Mass was said by each of the priests at different altars of the grand basilica, after which the pilgrims took breakfast and a recess. At 10 a. m. there was a sermon on Ste. Anne. The pilgrims left on their home journey at 11 a. m. and made a four hours' stay at Quebec, where the monuments and other places of interest were visited. At 5 p. m. a start was made for Montreal. The English sermons on the boat were preached by the Rev. James Callaghan, who was especially invited by the rector of Notre Dame church. The virtues of Ste. Anne were the theme of his discourse. Accompanying the pilgrims were over 100 English-speaking people. It is more than likely that next year there will be a joint pilgrimage of the Notre Dame and St. Patrick's parishes, under the dual administration of Father Sorin and Father Callaghan.

A Serious Blaze.

At half-past eleven o'clock last night Constable Lahaise, while walking on his beat, noticed flames issuing from a pile of wood in the lumber yard of Mr. Chas. Brouillette, contractor and manufacturer of windows, doors, sashes, etc., 1196 St. Catherine street. He immediately gave an alarm, which was at once responded to. The efforts of the firemen were, however, powerless to arrest the ravages of the flames. The contents of the yard were quickly consumed. There was a brisk breeze blowing at the time, and this unfortunately drove the heat and the sparks and the tongues of fire into the neighboring lumber yard of Mr. J. Brosseau 1024 St. Catherine, where a blaze shortly afterwards broke out, and, defying the energetic efforts of the members of the brigade, reduced to ashes all the inflammable material that lay within its reach. As the flames extended across to the large and well stocked lumber yard of Messrs. Joseph Robert, & Son, corner Papineau road and St. Catherine street, a second alarm was rung in, and this was closely followed by a third. With astonishing rapidity the timber, which was dry and warm, on account of the recent torrid temperature that has been experienced, was ignited, heap after heap, defying the indefatigable endeavors of the firemen, who at imminent personal danger, did their best to stop the progress of the devastating element. Several houses were destroyed, the inhabitants being rendered homeless. The people inhabiting the burnt houses were Amide Parent, who kept a restaurant at the corner of Shaw and St. Catherine streets; George Tait, laborer, Gamey Raffen, carpenter. The house of Andrew Richmond, laborer, who lived on the same side of the street as Brosseau's lumber yard was situated, fell a prey to the flames. The people who removed their effects, but whose houses were not touched by the flames, were J. B. Daoust, commercial traveller; Richard Davison, missionary; Mrs. J. P. Ward, John Hall, John Logan, W. J. Ratham and J. B. Larose. Mr. Jos. Larose, who lives alongside his lumber yard, also removed a large amount of his household effects.

An "Official" Statement.

La Minerve is authorized by the leaders of the Conservative party to make the statement, clear and unmistakable, that the journals that represent that party in this city are not the personal organs of ministers, and that, in view of this oft repeated assertion, it is unfair to regard them as such. "The Cabinet," adds our contemporary, "has no predilections in the support that it asks and expects from all Conservatives, and it is unreasonable and unjust to hold it or any of the ministers responsible for special leanings which its supporters may manifest. The cause of the party is common to all Conservatives; its solidarity is recognized by all alike."

The head best leaves to the heart what the heart alone divides.

THE ANGELUS.

Some Thoughts on Hearing It—An Essay but Badly Done Duty.

The value of our actions does not depend upon their size or ego altogether, but upon their quality. They have to be done to whom, because His standard is great and nothing small. Greatness and littleness are not His standards. Thus the capabilities of our humblest actions have something in them which approaches the inexhaustible; and at least they are of such a nature that grace can use them almost inexhaustibly. Who, in the inner space of his own soul, has ever known what an unfolded grace is like? We have given our grace neither time nor room. Their capabilities are immense. This is one of the things which make holiness so difficult. We are always falling so far short of our grace. Take the saying of the Angelus three times a day. What is it but saying a short prayer when a bell rings? Yet years of saying it, with great love, with intense attention to God, with an interior spirit of jubilant thanksgiving for the Incarnation, would take us half way to heaven. Nay, one such saying of it, if we came to that, could merit heaven. This illustrates the inexhaustibility of grace. Then is it not true that the saying of the Angelus is really a very considerable difficulty? When the bell starts us, how far we find ourselves to have been from God, by the very fact that we hardly get back to Him before the prayer is over! We are thrown into a bustle. We sometimes hardly know what we are saying. If some one interrupts us by coming into the room, we do not know where we left off. No devotion can be

LESS SATISFACTORY TO US.

Yet, when it is over, how the study or the conversation pieces itself naturally and painlessly on to its antecedents, as if there had been no Angelus; while there was something positively painful in the effort we made to put ourselves together for the act of prayer! Perhaps the Angelus is often rather a fountain of venial sins or slovenliness than a prolific source of merit, as it ought to be. The good it has done us has often come rather from the external admonition which it is, than from its being an act of interior worship. It seems to me uncommonly difficult to attain to a satisfactory saying of the Angelus. It is so soon degenerated into praying against a bell. The difficulty I find in saying the Angelus always shows me more than anything else the immeasurable distance between holy persons and myself. It illustrates to me the way in which a man must possess himself, and be recollected, and always ready to give the due momentum to his actions; and therefore how few they should be, in order that he may have time and room, not so much to do what he has to do, as to do it well. It is only in exceptional cases that coolness and calmness are compatible with having much to do. Multitude is not simplicity. Things that are done for God should be done very cleanly. They must be shapely as well as vigorous. What a beautiful thing, doubtless, was the Angelus of St. Francis of Sales! There was more in it than in a week of our

DEVOTIONAL FAILURES.

When a man has to make a great effort, he must carefully put himself in a position to make it. The saints threw immense efforts into their least actions. Immense efforts can not help being limited in number; hence the saints were men of few actions and of few devotions. Their power was love; their touchstone, pure intention. They concentrated everything upon their attention. They made it do duty for everything else. When we, who are not saints, want to be better than we are, we add a new devotion, put on an additional mortification, undertake a fresh work of mercy, or give more liberal alms. All this is most excellent. But, as an animal betrays itself by its instincts, however long it may have been domesticated, so we, who may be always reading the lives of the saints, betray by all this that inadequate view of holiness which belongs to the imperfection of our love. Our first impulsive notion of greater sanctity is some form of addition. The only variety is in the choice of what we shall add. The saints live in a roomy day, a day of few actions; they lessen these few as their fervor increases; perhaps make them still fewer by way of advancing more rapidly, and then throw harder,—fling a more nervous, energetic inward life into what they do. . . . To begin, therefore, to follow the saints we must repudiate the addition theory.—"Spiritual Conferences," Faber.

Foreign Speculations.

BERLIN, July 14.—The Vossische Zeitung says both countries are convinced that at Emperor William's conference at Hatfield house Lord Salisbury gave his assurance of friendship. The Zeitung contrasts the coldness of Russia with the warmth of the English reception. The Emperor's enthusiastic reception, it says, shows that the interest and inclinations of England and Germany go together.

For the North West.

QUEBEC, July 12.—The Allan Line steamship Mongolian arrived in port at 7.30 p. m. and landed her passengers and Quebec cargo. She had on board 240 cabin; 46 intermediate and 374 steerage passengers. Of this number 240 were Scandinavian, Germans and Finns. Among the passengers were 26 English boys from a home at Feltham sent out under the care of Captain Brooks of the Children's Aid Society of London. They are all healthy, well built boys and each is provided with knapsack, haversack and bag of clothing. They are all going to the distributing home at Warrington.