

The Model American Girl.

- A practical, plain young girl;
- Not afraid of the rain young girl;
- A poetical rhymer;
- A ruddy and rosy;
- A helper-of-self young girl.
- At-home-in-her-place young girl;
- A never-a-places young girl;
- A toiler serene;
- A life pure and clean;
- A princess-of-peace young girl.
- A wear-her-own-hair young girl;
- A free-from-a-stare young girl;
- Improves every hour;
- A wealth-of-rare-sense young girl.
- Plenty-room-in-her-shoes young girl;
- No indulger-in-blues young girl;
- Not a bang on her brow;
- To find not a bow;
- She's a just-what-she-seems young girl.
- Not a reader-of-trash young girl;
- Not a cheap-jewel-flash young girl;
- Not a slipper-of-ruby;
- Not a chequer of gum;
- A marvel-of-sense young girl.
- An early-retiring young girl;
- An active, aspiring young girl;
- A poetical rhymer;
- A dandy despiser;
- A progressive, American young girl.
- A lover-of-peace young girl;
- Not a turn-up-top young girl;
- Not given to splutter;
- Not a nutty utterer;
- But a matter-of-fact young girl.
- A rightly-ambitious young girl;
- Red-lip-mouth-delicious young girl;
- A sparkling, clear eye;
- That is nicely sunflower;
- A sure-to-succeed young girl.
- An honestly-courting young girl;
- A never-seen-firting young girl;
- A quiet and pure;
- A modest donor;
- A fit-for-your-wife young girl.
- A sought-everywhere young girl;
- A future-most-fair young girl;
- An ever-ready to run;
- We too seldom meet;
- This queen-among-queens young girl.

ARCHBISHOP RYAN'S WHITSUNDAY DISCOURSE AT ST. JOHN'S.

Western Watchman, June 7.

Archbishop Ryan preached at St. John's church last Sunday morning, taking for his text the 2nd, 3rd and 4th verses of the 2nd chapter of the Acts of the Apostles: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost and began to speak with divers tongues, as the Spirit gave them utterance." His Grace said: "The three great festivals of the year are: First, Christmas, or the birth of our Lord; secondly, the Easter in which we celebrate the resurrection of Jesus Christ from the dead, the great triumphant act by which He set the seal of divinity upon his character and upon the character of his teachings; and thirdly, the festival which we celebrate to-day, the coming of the apostles and the assembly of the apostles and the disciples, and the commencement of the great work of civilization and sanctification of the children of men. Jesus Christ promised the apostles that though He should leave them He would send them another comforter, and told them to remain in Jerusalem to await the coming of this third person of the blessed Trinity. He had formed the body as God had formed the body of Adam; he had formed the body, and the Holy Ghost was to be the spirit that was to be breathed by the Father and the Son into this form of body, and in order that the body should be perfect during the ten days of their retreat they elected Matthias to be their member, and the body being perfect the Holy Ghost descended. A mighty wind shakes the house in which they are assembled, a wind that symbolized the invisible cause of the great visible effects that were to be. God the Holy Ghost is the third person of the blessed Trinity. We understand not the nature of God; we know not the Trinity, but we accept what God has revealed, and we believe it because He said it. We know not our own natures; we know not the natures of men, if we understood Him and our finite intellect took Him in at once, no longer would we have that awe for God that now exists. Whatever we do not fully understand we respect the more. We look into the great heavens above us and we see the worlds of light that roll in space, we know from astronomy some of the wonders of the world above us, and we look up with awe; we look down at the mighty sea as we pass over it days and nights, and down in its silent caverns there are wonders that we have never explored. And we respect the great firmament, and so too whose grasp is beyond ours. We respect whatever we do not take into the understanding is greater than the heart, and therefore the nature of God is above our nature, and we can not take Him and look at Him and understand and weigh Him as He does creation. Therefore we bow our heads in reverence to His revelation, and we accept what He has revealed to give us, and that which He says. The spirit of God is spoken of and alluded to from the beginning. When God said 'Let us make man in our image and likeness,' He spoke of the Son and the Holy Ghost—as implied in 'us' and 'our image.' The Spirit is said to have moved over the waters. The Spirit said to have inspired the prophets. 'It was by the Spirit of God, the third person of the Blessed Trinity, that the second person became incarnate in the womb of the Blessed Virgin Mary, and it was the spirit of the Holy Ghost that descended this day upon the assembly of the apostles; it was that spirit that animated them and formed the divine energy within them. Humanly speaking, without the aid of the Holy Ghost the prospects of the church at that time were most gloomy and its extinction most certain. It is easy to imagine in Jerusalem a skeptic of great intelligence and great learning—a man, for instance, like Gamaliel—soliloquizing after the disappearance of Christ, in this wise: 'Wonderful indeed, was this young rabbi; marvellous, indeed, was this Nazareth, and above all this Jesus of Nazareth, and above all our teachers!' For there was no thoughtful man in Judea that must not have seen this; and hence this man Gamaliel, when they were about to put to death the apostles, told them not to interfere, saying, 'If this is a

human institution, a sect, it will pass away like ours, but if it be from God it will not pass away, and take care that you may not be found fighting against God.' So that there remained in his mind a possibility of its being divine. But what must he have thought at first when he found that our Lord had disappeared? He must, indeed, like every man who has examined the person and character of Jesus Christ, have come to the conclusion that He was a marvelous teacher and a man of surpassing intelligence and wisdom but he would say, 'Now that He has disappeared His sect cannot live, and now that He is taken from it it must die, because He was its life and its guiding star. He has selected men to continue His work, and the selections show that great as He was He was short-sighted and weak. One of His disciples betrayed Him for thirty pieces of silver, and thereby weakened the hold which His doctrines had had on the people, to find that one so near to Him and so dear to Him should thus betray Him, and to find such a lack of judgment in himself selecting such a man as Judas, he has placed at the head of the new sect a weak, base and cowardly man who is to take his place—a man without courage, and without learning,

as the world would say, and without a single qualification necessary to take the place of this Jesus of Nazareth. Had he selected another man like himself, such as John, the son of Zebedee, his people might have followed him; but here is a man who has taken his place after he has sworn three times that he never knew him, and he is to be the head of this sect which professes to continue the work of his successor, and the sect must die like our sect in a few years, and its name will not be known, but the name of its founder shall be remembered as the greatest man that the world has ever seen.' And as he reasons thus he hears a tumult in the streets of Jerusalem, and people are gathering from every quarter, and he inquires the cause and he is told that these weak men, those cowardly and ignorant men who before they had trembled before the servants of the universe, are now in the streets of Jerusalem, and they are proclaiming that Jesus Christ is Lord and ruler of the universe and that they are leading their hearts and leading them on to battle against human passion, and all the errors which oppose the reign of the truth in the human heart; and although nineteen centuries have passed away since that day the strength and courage and faith of that obscure sect of Jerusalem lives to day, and though they live with the divine energy of God the Holy Ghost, producing fruits of sanctity and self-sacrifice in a thousand forms which bring the name of Jesus to the suffering and the broken-hearted, and lifting and sanctifying the children of men, leaving in their descendants the love of God the Holy Ghost—and there continues in the church of the living God to-day the same spirit that shall abide with you, and those that shall succeed you forever.

Look at the history of Christianity from the beginning and you will see the effect of this divine energy of God, the Holy Ghost. Look at Christianity as it is to-day, and as it was in the day of Pentecost, and how upon any human hypothesis can you account for the principles of the sanctification of its principles? How can you account for it unless on the supposition of a divine influence coming into the human heart and enabling it thus to battle for the right and the truth? There are two things that appear to me above all things unaccountable that thinking men can look at and remain unbelieving, and the first is that the thought of man can fail to see the evidence of design in this world in the succession of day and night, in the succession of seasons, and in the whole system of creation, and see in it merely accident and not design. Whether it be design in evolution or whether it be original design to be acted out through secondary laws, but still a design of some kind, the man who can reject the design and say it is accident seems to me to be like a man that says there is no God. Such a man appears to me to be

ENTIRELY WITHOUT REASON, and not less without reason seems to me the man who sees the beginning of Christianity, and sees the causes, the human causes that were at work, and can be so defective in his vision in this nineteenth century as to imagine that it is human causes alone and not a power above stronger than these causes that has produced the effect that Christianity to-day exhibits to the whole world. The cause is God, the Holy Ghost, who selected the weakness of this world, those cowardly apostles, to confound the strong, the foolish things of this world to confound the wise, the things that were not in the esteem of this world to confound the things that were. It is by that spirit that the Church believes to-day, and it is by that spirit that we believe, not with weakness and wavering, not as the skeptics, partly believing, partly doubting, but believing with a certainty which we would seal with our blood. It is belief in those truths, and those only, that sanctify society, for were it not for these sanctified truths society would go into chaos, and only impurity, dishonesty, pride and selfishness would reign, for it is only these truths that will teach men to overcome themselves, giving them motives for self-government. And O, thanks to God that these institutions of the Church remain to us. It is the only power to save it. Culture may adorn us, may refine us, and may take away that which is coarse and abhorrent in us, but it will not go to the heart's core, it will not tear up the tree by the roots, it will not sanctify the fountain of life, but if your faith in Jesus Christ continues you believe and you possess the spirit of God; and remember, dear brethren, that it is not association with the Catholic Church that will necessarily give you God the Holy Ghost. To be in the church is indeed an easy mode of obtaining to the possession of the Spirit, but it is not a certain one, nor is it a possible one without your co-operation. Therefore should you come to look at this question personally. I am a member of the body of the church of God, but is the Holy Ghost within me personally? Do I listen to His instructions?

Do I listen to the voice of conscience for past sins which from time to time whispers to me? Do I listen to the invitation that comes to me occasionally in my solitude, and even in the midst of my occupations to look into the silent recesses of my soul and think of my eternity to come? Remember the words of Jesus Christ, the kingdom of God is within you; the kingdom of God is within your hearts. There are great capabilities within you, great possibilities of sanctity that you have never tried; there is a kingdom in the kingdom of God, not merely in the external kingdom of His church, but the inner kingdom, in every breast. O, what moments of peace have you not enjoyed when you are near to God! O, what capabilities have you not felt and possessed when your heart is filled with the spirit of God! The kingdom of heaven is with you, and if any man loveth Him, the Father loveth him, and we will go and make our abode with Him, for the kingdom of God is justice, and the kingdom of God is peace, and the kingdom of God is joy in the Holy Ghost.

How is this spirit? Look at the foes that rise up against its rightful authority, led on by some predominant passion. How are matters in this inner kingdom? Are there those in there that seek dominion over your reason and your heart, and would make you slaves of sin? How is it in the Holy Ghost, and remember and realize that the kingdom of heaven is with you. It is justice, justice towards God; give the Father to Him and the seal to Him; it is peace, O peace ineffable, peace of intellect and peace of heart, for your worst enemies will be subdued. It is joy, joy on this earth, the highest joy that suffices the passion; the predominance of reason over the passion; the Holy Ghost, God, the spirit of God to-day into this inner kingdom. Ask God the Holy Ghost to come with light, that you may see the state of things within your breast, that you may not be flattered by those passions that lull the conscience and silence remorse. Ask that this light may descend upon you until this ray of God the Holy Ghost may teach you what you are, and how you stand before God, not merely before your fellow-men, who may be easily deceived, but how you stand in the light that comes out from the face of your God. Ask them during the holy sacrifice this morning that you may know contrition with a spirit of contrition and penitential sorrow for past sins, with a grace to be thankful for the work of the Holy Ghost in the future, lift up your hearts with the universal church and say to God, O God, by the light of the Holy Ghost that illumines the human mind and the heart, grant that with the same light you may be truly wise and ever enjoy its solace!

PERE MARQUETTE.

HOW HE WAS RECEIVED BY THE ILLINOIS.

Jacques Marquette was born in 1637, of an old and honorable family at Laon, in the north of France. A little more than two hundred years ago Pere Marquette was sent to Canada to engage in missions chiefly among the Indians. He was full of zeal, and he went into the forest sanctuaries with a breast burning for the conversion of the Indian tribes along the shores of the great inland sea. The outfit for this expedition consisted of two birch canoes and a supply of baked meat and Indian corn. It will be interesting to trace the course of this simple but made of wood and bark, that opened the way to a knowledge of the world. From West to the knowledge of the world, the great Lakes, Pere Marquette with five men entered Lake Michigan by the Straits of Michilimackinac and then to Green Bay. Their course was then to Lake Winnebago by the way of Fox River, past landscapes beautiful with luxuriant growths of wild rice, over which the atmosphere glimmered with the wings of countless birds. On June 17th they reached the lands of the Mascoutins and Miami. They carried their canoes from the Fox River to the Wisconsin over a long prairie marsh, thus leaving behind the water courses of the St. Lawrence. Over this bridge, whose crossing is a theme worthy of a poet, Pere Marquette and his men, in that bright June day, in two empires; the greatest of these empires was that to which they were going. Launched on the Wisconsin the water roads were open to them to the Mississippi, though the voyagers were uncertain as to where the pleasant waters would lead them. They gilded down the stream, they gilded with straggling trees and rooted with straggling grapevines; by forests, groves and prairies; under the shadowing trees, between whose tops from afar looked down the bold brow of some woody bluff. They entered at last the eddies of the Upper Mississippi, and then followed the river down into the wonderful realms of misty mystery. 'I cannot express my joy,' said Pere Marquette, as he saw the Mississippi. His exultation increased as he drifted down the tide. There was unadorned poetry and romance in this mid-summer voyage. Day after day, week after week, the voyagers paddled on. And now they came to the prairie lands of the Illinois or the Illinois. On the 25th of June, 1673, they discovered foot-prints on the shore, and they left their Indian settlements; one of these was called Peoria (Peoria). It was a sunny day, they were unseen by the Indians. Pere Marquette stopped to pray, and then they stood forth in plain view of the Indians and shouted. Presently four Indians came out to meet them holding up toward the sun a peace-pipe decorated with feathers. 'What nation are you?' asked Pere Marquette. 'We are the Illinois.' They handed the priest the pipe of peace and led him to the village. Here followed the scene which has been so beautifully told in verse, but even poetry can hardly express the simple fact of Pere Marquette's own narrative. The chief stood in the door of his wigwam, holding his hands aloft, as a shield from the sun. 'Frenchmen!' he said, 'how bright the sun shines! it is a good omen; enter our wigwam in peace.' The voyagers were taken

by the great chief of the Illinois who made a feast for them. The scene was much like that described in 'Hiawatha' which was worthy the poet painter. Marquette and his men descended the river as far as the Arkansas, then returned to Green Bay in the beautiful September days, having traveled 250 miles. A wasting disease had set its mark on the Jesuit father and for years he struggled against it. He had promised the Indians of Kasparstra, a town of the Illinois, that he would return to them and teach them the mysteries of God. He never forgot the promise and returned. We are told he was received 'like an angel from Heaven.' His body was wasted; he had stopped on his way to pray for strength, at one place continuing in prayer for nine days. It was his last mission, speaking to the listening crowds of God, and the Blessed Mother, the joy of Heaven and the torments of Hell; and when he thought their minds prepared, he summoned them to a grand council. This took place near the modern town of Utica. Five hundred chiefs were present, seated in a ring. The dying Jesuit preached to them the Gospel with fiery ardor and self after Easter 1675, he left the village just after Easter 1675, escorted by a large company of Indians, who followed him to Lake Michigan. Thence he set sail for Michilimackinac; it was his last voyage. He lay in the canoe in a dying state, communing with God and with angels. The canoe passed near the mouth of a small river. 'Let us land here,' he said to his companions. They carried him to the shore and made for him a shed of bark. 'I thank God I am permitted to die in the wilderness a missionary of the Faith.' Night came. 'Take your rest,' he said, 'I will call you when I find my time approaching.' 'Jesus—Mary.' They buried him near the river which bears his name—Agnes, in Catholic Youth.

WHO IS ANTICHRIST?

A CATHOLIC PRIEST'S DEFINITION—THE CONFLICT BETWEEN LIGHT AND DARKNESS.

We clip the following unusually interesting discourse from the London University:—The announcement that the Rev. Walter C. Robinson, M. A., would preach on the above subject Sunday evening, caused a crowded congregation at the Protestant Cathedral, Kensington. After Solenn Vespers, the Rev. preacher entered the pulpit and gave his text the words: 'The man of sin, the son of perdition,' from the second epistle of St. Paul to the Thessalonians. In the course of an eloquent address, which was listened to by the immense congregation with great interest, the Rev. preacher said: 'With the name and idea of Anti-Christ most of you are familiar. The word, any scholar will at once tell me, means a person against Christ—His arch-enemy—the one of all others that is to do the greatest damage to the Church of God. This is my subject, and what a formidable one. Much that I would have said is mere conjecture, for as many would say, what can he tell us of much, and that is more important than nothing. There are errors abroad in the world and I am able to refute them, and as a Catholic priest, I will endeavor to show you what the Catholic Church teaches and indicates of the future of Antichrist. People think, who think at all, that Antichrist means a principle of long-continued opposition which is to culminate in some extreme point. Unmistakably Antichrist is to be a man, 'the man of sin, the wicked one, the son of perdition.' Some people have thought it to be an incarnation of the Evil One; that by some strange permission, the Divine Creator is to permit a kind of parody on His own Almighty work. We are familiar with this idea at once as something impossible and something blasphemous, because we know Satan is not the Creator.

THE INCARNATION OF THE DEVIL.

would have to be the work of God, but God cannot be the author of evil. The third idea is so ridiculous that I hardly like to mention it. However, some have said that Antichrist was to be the Pope. I am glad to see you smile, because it is absurd, yet they are to be found, I suppose, before they come back to the earth, and believe it. Fancy St. Gregory the Great, Pius IX., and the present glorious Vicar of Christ, Leo XIII., as Antichrist! I pass that over as something too absurd to consider. Antichrist means one man, and not several representatives of the same principle, and therefore it cannot be the Pope. Has this, and let us try to see what Antichrist is, where he is first heard of, and where we will find him in the present. I am going to take you to a strange place. Will you come with me to the city of London, to the Guildhall? There are two images there of two great giants. They are the very oldest things about London. The statues are about 150 years old, but the idea they represent dates back 3,000 years. Most of you will be surprised when I tell you that London is 3,000 years old. It was discovered by somebody from Troy, and when he came over to Anglia he found, or founded the beginning of London. One thousand years before Christ we have mention of Gog and Magog, and where do the ideas they represent come from? The Bible. In the genealogy of the sons of Japheth in the Fifth Book of Genesis we find mention of Gog and Magog. Why do I mix them with Antichrist? Ezekiel in the 38th chapter, brings up the name of Gog and Magog, and in the 39th chapter he tells us Gog is Antichrist, not in so many words, but he gives us some wonderful details, and the Fathers of the Church, and Protestant commentators, too—

WE ARE ALL ONE IN THIS MATTER.

tell us that Gog is Antichrist. The meaning of Gog is lost in antiquity. Daniel takes up the history in a wonderful way, and towards the end of the Apocalypse St. John comes forth with these two names as representing Antichrist, the great enemy of Christ. Therefore, the names of these two giants are taken from Antichrist, and in them we have an indication of the Father of the Church, and commentators in general declare that, in the book

of Genesis, and in the Apocalypse, there is plainly indicated the existence of the arch-enemy of God and of the Church of Christ. Let us proceed to look a little more closely into his person and character. One of the best interpreters of Holy Scripture tells us that we must take the literal meaning when we can get it, and do not my words indicate that he is the son of perdition, the man of sin? Catholic theology says he is a man like you or I, with a human father and mother. He will have the grace of God, as we have, sufficient for his salvation, but as implied in his name, he will reject it. He will have the same advantages as you and I, the same offer of salvation, the same leave to acquire it—in fact, he will be a man. He is to be a Jew, for Daniel speaks of his rejecting the God of his fathers. He is to be of obscure origin, and to rise entirely by his own marvellous powers. He is to be of the most fascinating appearance and magnificent strength and splendid physique. He is to be enormously rich, but infamously immoral, and to teach the old story about morality and mortal sin in an exploded fable. He is to rise from obscurity and obtain at once a world-wide reputation.

IN THESE DAYS WE ARE ALL READY TO BELIEVE ANYTHING.

We are curious, and the world is ignorant and superstitious—and a world-wide reputation is soon given to anybody. He is to be a great king, and solve the great enigma of Government which has never been solved yet. He is to introduce a kingdom such as the world has never seen. He is to begin with Babylon and make Jerusalem his metropolis. His kingdom is to be world-wide and he is to found a religion. This he will do by deceit and chicanery. Is it not wonderful that the Jews are scattered all over the world and still keep themselves distinct from the rest of the world? They preserve their families and intermarry, and have that peculiar type of countenance which we all know. How is it that this nation has been preserved in this state, has met with severe opposition everywhere, and yet can be so stamped out? Antichrist is to rule over them and be the Messiah for whom they all look even now. He will be allowed by God to work miracles. In some passage of Scripture it seems he is to be worshipped himself, and in others he is to call down fire from heaven as an atonement for the Church of God. Daniel in his eleventh chapter speaks in set terms, and says that one thing he will do is to take away the Daily Sacrifice.

BUT THE CATHOLIC CHURCH SAYS THERE MUST BE THE WORSHIP OF SACRIFICE.

Look at the acts of worship, praise, and thanksgiving, the offering of the head in worship and bending the knee; but do you not see? YOU CAN DO ALL THIS TO THE QUEEN. If there were no other acts of worship, God would be without a worship peculiar to Himself, and therefore, we have a sacrifice. Unless you worship God by sacrifice you do not do so in the proper manner. Protestants do not worship God in a way peculiar to Himself, I wish to say nothing unkind, but tell me, what is there in your religion that cannot be offered to an exalted person on earth if you have not Communion? Antichrist is to stop the Daily Sacrifice. One of his marks is to suspend that. Look at that! What do we have every day? We have the Sacrifice of the Mass. Look at Westminster Abbey. There you see it suspended, and it has been for 300 years. Now, suppose I turn the tables, and say, Oh, you English Church; you look very much like Antichrist, because you stopped the Daily Sacrifice. All authors agree he is to start a persecution, compared to which every other shall be but a foolish harmless thing. He is to draw away from the truth the greater part of the world. The Church is all but to come to an end, but that can never occur. Saints shall be sent from God to oppose him, two of whom we know. Two men have been taken from the earth without death. Where are they? We know not, but they are somewhere. Men just as natural as I am, so far as their organization goes; they are resting in God's keeping—Enoch and Elias, one representing patriarchal and the other the prophetic times. They will save many souls, but in the end they are to be killed for Antichrist is to kill them. He is to wander over the world in triumph, and make a mark on every human being, and that mark is the condition of their living, like a flock of sheep. Then oh, how awful! In a moment, in the twinkling of an eye, and the Lord Jesus will come back to the earth, and before the brightness of His glory, Antichrist shall pale.

AND GO DOWN LIVING TO HELL.

Forty days more and the general judgment will come, and reward be given to the good, and condemnation to the reprobate. Much, you see, is conjecture, but you must agree with me, that nothing hitherto said on this subject seems unlikely. It is not in violation of common sense. What, then, shall I leave you as the lesson to be derived from what I have been saying? Well, look at this great conglomeration given us by our Lord. You will say, 'Conspicuous in this Antichrist!' I say, Yes, I have not mistaken my word. Can you tell me anything more magnificent than the attitude of Jesus Christ when He has told the world and His Church, and ordained it to be recorded in the infallible pages every single item of this tremendous mystery. The great God of truth has placed before us every scene and every incident connected with Antichrist. When evil prevails, as it will, there will come a temptation to the children of the faith to think that the arm of God has become feeble. But what a consolation to us to know that there is no room for that temptation. God has provided for us a record of all that is to occur. How shall I apply this consolation to you? The man of the world will say to me! 'The man of foolish things, but he may say what he likes, because I am fore-warned, and therefore, fore-armed, because I know it all before.' He says, 'Do you see daily the immense power of evil? Is it not a fact that evil triumphs over good? Yes, it is. What can he say more? I have been told that by my Lord. There is no news in that.' The Catholic Church of which you speak so much, is persecuted in every land. Yes, I know it is—I am quite prepared to hear that—Glory be to God! In a consolation. The man of science, with his empty cry, may speak of Catholic miracles, and say he can find greater than those of which I boast.

I DON'T WANT TO BOAST AT ALL. 'You should see what spiritualism is. I went to a seance the other day, and saw miracles performed right before my own eyes.' I have had all that said to me. Suppose he did see these miracles. I quite admit there is something in modern spiritualism. But it is devilish. You see what consolation is this doctrine of Antichrist. No matter what the world says to me, I know it is to come. 'Behold I have told you before,' says our Lord, 'that when it comes to pass you may believe.' He has prepared the world for it. Let that be your consolation when you are tempted to think that God's grace is growing cold, or that the Catholic Church is to disappear. God has known it all, and he has told it all. Is not evil continually being done against God, and does it not ever desire more power? If Satan could have his way, would he not do more? Does he not continually make fresh demands upon God? Is it not wonderful then, God takes him at his word, and let him do his worst. It is only according to common sense that there should be a great antagonism between evil and God, and that evil should do its very worst in biting the hand that is to crush it. You will say to me, 'This permission of evil of which you speak, seems a strange thing on the part of God. Is it not immoral to permit evil that could be prevented? If God permits evil, can one say that it is the same as doing evil.'

A FATHER HAS A BAD SON.

He does his best all through his early days and youth to make him do right, but when he is a man he says, 'I can no longer restrain him. He must go through his own evil course.' Is that father doing the evil? In the gift of free will is implied the permission to evil. If the evil is chosen, it is permitted. If you say that permission is evil, the free will must be evil. How shall we gain a reward if there is no free will? Suppose you and I are taken to heaven and forced to love God, heaven would be very uncomfortable. Heaven is the election of our free-will, aided by the grace of God, when we might have elected evil. If I say you must love me, I am taking an evil to a Christian, would any husband or wife forced to love, would they be happy? I think we would soon find trouble and strife in that house. No one in heaven will be there except it is their merit or reward. The angels themselves were on trial. Well, then, God permits evil. Why? He will do it in punishment. Look over the world. Look at Italy and at the Vicar of Christ. Do you think God will never avenge what I look at Russia. Look at Poland under the heel of the savage tyrant of the North. The blood of many a son of Poland cries to heaven for justice; shall it forever cry in vain? Have we not seen it already? The Emperor of Russia, the mighty Czar of all the Russias, cannot go from one end of his dominions to the other without 35,000 men. Poor man. Germany is wise before it is too late.

CAN FRANCE CONTINUE DOING WHAT SHE IS DOING, WITHOUT PUNISHMENT?

Look at this land of ours—England. Are there not sins by day and night crying out to heaven for vengeance? Foreigners will tell you that the great city of London at night is a scandal to a Christian or even a civilized country. Do you think that all this wickedness will not be punished by God? There is a time to come, and the day may be near at hand—when He shall rise as a giant, and punish the earth. Depend on it, the evening of all this wickedness may not be far off, and children born to-day and to-morrow shall see some fearful things if they only live the natural course of life. What shall we do? If we have not the faith, let us accept it at whatever cost. If we have, let us be faithful children of the Church, and correspond with the graces God showers down all day long. Let us resolve to-night to be good Catholics. Let us be faithful practitioners of Catholicism, let us daily and hourly loudly to the Church of Christ, we shall attain that very difficult but all important thing, with God's grace, perseverance; and when the Son of Man cometh, we, and we only, will be found worthy to abide in the day of His wrath.

Blessing the Marriage of Two Converts.

A notable conversion recently took place in this city. Colonel R. H. Savage, of the United States Army, and his wife, were baptized by Archbishop Riordan, in the private chapel of St. Mary's Cathedral. The Colonel is a highly educated man and a vigorous thinker. He made a gallant soldier, but resigned early from the army on account of failing health. He is now a young man in the full maturity of his powers, and his conversion, as well as that of his accomplished wife, has made quite a stir in church circles. The Colonel's sponsor was the Rev. Father Nugent, and Mrs. General Bingham, wife of General Bingham, U. S. A., now at the Prosidio, was sponsor for Mrs. Savage. The Tobins and a few other prominent Catholics were present. Next day Colonel and Mrs. Savage gave a sumptuous dinner in honor of Archbishop Riordan, and before dinner the Archbishop blessed their marriage, according to the customs of the Catholic Church. The dinner was a sort of bridal feast—the *banquet* printed on large squares of the finest and heaviest white satin, the wines and appointments of the rarest. Archbishop Riordan is socially the most agreeable man that it is possible to imagine. In a few days the Colonel and his bride, will take a wedding trip, so to speak, to Europe. Who next?—San Francisco.

Mr. T. C. Berchard, public school teacher, Norland, writes: 'During the fall of 1881 I was troubled with Biliousness and Dyspepsia, and part of the time was unable to attend to the duties of my profession. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was recommended to me, and I have much pleasure in stating that I was entirely cured by using one bottle. I have not had an attack of my old complaint since, and my health is good. Yes, it is weight.' Sold by Harkness & Co., Druggists, Dundas St.

Joseph Kusany, Percy, writes: 'I was induced to try Dr. Thomas' Electric Oil for a lameness which troubled me for three or four years, and found it the best article I ever tried. It has been a great blessing to me.' Beware of similarly named articles; they are imitations of Dr. Thomas' Electric Oil.