sulpician code of dness of poverty; politeness; fourth, mself on having four virtues curious to verify ying, 'Le moi est I this extraordincience. Much as s that it has made e easily ridiculed, irony is mingled ich is left on the

d'Enfar

erts have been rec fold, from time f the Revolution-lifferent shades of ed by our annals. me of those have life. There were site. There were selfs; Geo. F. Has-osevelt Bayley, in witt, in 1835; C. Forbes, in 1849; in 1844; Thos. S. Ives, in 1852; J. 843; Geo. Hobart

ny others. little work writconverts in 1864 Mr. Huntington, erts, states that in he had a horribl Ie says on this

and a half ago, I on that the views we had been edu-Church of Rome. ; as the embodiits vilest form a boy, I should he most incredu-heard the idea ainly never did) night possibly be re Christian: and was that derived tation of him, as his den, like a nly gnashing his on their way to and Pagan' were y mind, as twin-nies of God and

loubt, gloom and

egationalist, the became an Epis-inself, he "stood l [his] acceptance th without knowtil hearing them owever, "for so owever, "for so authority of even r now to fall back nat of a modern any uninspired The Bible alone his rule of faith practically. In ound out, "that re right to decide the Westminster t very different ght by different hat the Creed of generally that of of the school at nd that all these ent creeds repreppinions of men hatever to any divine truths.

the intention of the ministry ends in finding be nothing but a ld with various [he] could say any mental resern he had com-ourse, and was e finds himself ume the charge he expresses it, the it necessary we as he did, in d only reply, "I

believing in all eralities began to realize e certain infallitation of God's nself threatened nal punishment, It was an easy on to follow up me" in the only this authority, consoling assur-soul afflicted by blems. At the orld of Protesnarily the prey not even spar-ecommend Mr. phlet, entitled which will more once the Rule the rest of the

orm Syrup" for worms, constipa-

ome.-Catholic

of Northrop & very and Dyswere a new perwith Dyspepsia nd tried many until I used thi re." For all Sick Headache, known. Sold ists, Dundas st.

Plantation Philosophy.

JUNE 22, 1888.

# Spec' de good Lawd knows de dif'rence 'twixt de woodchuck and de coon, Spec' de debbil keeps de tally dat'il fill his corn patch soon.

Spec' dar's po' off-cullud darkeys up in heaben w'ite as snow-Spec' dar's lots of likely niggahs buckin cord-wood down below.

Many a niggah sweats in harness, in de debbil's tater-lot. Kase he dun fo'got de lessons dat his good old mudder taught.

Many a niggah'll see de angels after turnin' up his toes, Kase he jogs along de corn-row doin' ob de bes' he knows. Nebber spec' ter git no favor argefyin' wid de

Nor to storm de gates ob heaven on a crip-pled hobby-hoss. Nebber teach yo' knee-high chillun how to swaller gin an' rye, 'Less yo've got a moughty fortin ripe fo' squand rin' by'm by.

Nebber steer a midnight journey by de screamin' ob de loon— Nebber spec' ter 'prove yo' beauty in a tussle wid de coon.

Ef yo' coat is las' yeah's pattern, plod erlong an' nebber min', Dar's a pile ob he'lthy growin' in de humble punkin vine.

Allus sabe de dryes' fiel'-corn for de grindin' at de mill, Allus sabe yo' stronges' breathin' for de journey up de hill.

Nebber dance de cabin breakdown till de morrer's grub is fixed, Or de skein ob life'il tangle an' de fatted calves git mixed.

#### AIDS FOR CATHOLICS AGAINST DOUBT.

It is sad to think that even Catholic are sometimes tempted to doubt. It is not, perhaps, very strange that they should sometimes be so tempted, when we consider how extremely imperfect their knowledge of their faith oftentimes is, and the powerful influences, in the direction of skepticism and infidelity, with which they are surrounded. Add to this the comparative indifference and worldliness which so extensively prevail, and seem, oftentimes, actually to hold sway in the Church (to say nothing of occasional scandals,) and we cannot be surprised, however much we may deplore it, if a great many, even very sincere persons, are thrown into a state of doubt and uncertainty as uncomfortable as it is dangerous. Unfortunately, doubting Catholics are not alway as prompt and energetic in availing themselves of the means of relieving their

doubts as they ought to be.

These means are abundant in the Church; they have but to stretch forth their hands to the stores, not only of grace, but also of intellectual riches, which abound on all sides, to be thoroughly fur-nished and fortified against all attacks of the enemy, from whatever quarter. But, with a strange and unaccountable infatuation, they continue to neglect these aids. tion, they continue to neglect these aids, and, at the same time, persevere in the very courses which, apparently, are so surely, and perhaps unconsciously undermining their faith. Their reading, especially, is confined almost exclusively to the secular, daily and weekly papers, monthly magazines, and the novels and popular literature of the day, all which teem, not only with the spirit of the world but also only with the spirit of the world, but also with the most insidious and dangerous at-tacks on faith and good morals.

But we do not propose, now, to write a dissertation on the dangers of popular lit-erature. We have alluded to the causes erature. We have alluded to the causes which tend to skepticism and doubt in the Church, to introduce some remarks which we propose to make on the advantages which Catholics have over others in

tages which Catholics have over others in the way of protection against skepticism and doubt on the subject of religion.

There are three principal considerations which, as it were, lie on the surface, and which are calculated to strengthen the faith of Catholics, in times of temptation, and to anchor them firmly and safely on the rock of assurance. In the first place, there is great weight in the reflection that men must have one kind of religion, and men must have some kind of religion, and that that religion is the best which most fully and completely ministers to all the wants of human nature. Among these wants is a deep-seated sentiment—a crav ing for the supernatural; and hence, no religion can completely satisfy the wants rengion can completely satisfy the wants of the soul that does not embody the idea of the supernatural. This sentiment, like that of conscience, is the voice of God speaking in the human soul, giving intimations of semathing beauty and the second services of the semathing beauty and the second services of the semathing beauty and the second services of the second second services of the second second services of the second services of the second second services of the second second services of the second spiritual, something beyond; of something spiritual, something higher, purer and better than this material world can afford. Now that which pre-eminently distinguishes the Catholic Church from all others, is that it embodies most perfectly the idea of the supernatural. The Catholie Church is instinct with the supernatural. Its life is a supernatural life. It is a body with a soul; and that soul is the Spirit of the living God, that Spirit which spirit of the living God, that Spirit which was promised to it by its great Founder. That spirit is always alive, always active in the Church, imparting life to its ministry and its sacraments, performing miracles of conversion and producing prodigies

But the greatest miracle of all is the continued existence and progress of the Church, in spite of the coldness and in-difference of its children; in spite of scandals within and opposition from with-out. It is really wonderful with what majestic tread that grand\_old Church moves on, bearing down all opposition, subduing hearts, captivating the loftiest intellects and causing even the wrath of man and the machinations of Satan to minister to her success. This argument is a perfectly tangible one, and it is certainly a strong ground of confidence to the wavering Catholic.

A second consideration, inspiring confi-A second consideration, inspiring confidence in the doubting, is the evidence of the supernatural life of the Church as practically illustrated in the lives of her great saints. The Catholic Church is the only Church that has produced or can produce real saints. She alone under-stands the science of the saints. There is nothing, in all the world, like her system of spiritual direction; and without spiritual direction, as we have often had occasion to remark, there can be no steady

perseverance in grace and no high degree of sanctity. Now, making all due allowance for what is called the "legendary lore" of the Church, there is enough that is perfectly authentic in the lives of the great saints of the Church to convince any can-did man of the truth and supernatural character of the Body which inspired their lofty enthusiasm, gave them strength

to fight their spiritual battles, sustained them under their trials, and enabled them to accomplish such superhuman works, and attain to such exalted degrees of sanctity. The only reason why the force of the argument derived from the lives of the saints is not more generally and more fully appreciated, even by Catholics, is that those lives are so little read. It is marvelous as it is melancholy to witness the apparent apathy and indifference and sometimes even repugnance, with which the suggestion of the reading of the "Lives of the Saints," is met, even by intelligent Catholics. They have no taste for it. Probably they have no to the present year of grace without a divorce law. Such, however, is the case. But the fault of its being behind hand in adopting the prevailing fashion of its extremely civilized sister nations is not to be laid to the charge of those who have long held the leading strings of this youther all and capricious nation. So far back as advorce bill. Victor Emanuel, who was divorce bill. Victor Emanuel, who was divorce bill. Victor Emanuel, who was then a faithful son of the Church, acting upon the fatherly counsels of Pius IX, opposed the dangerous innovation, which cannot be a coordingly failed of introduction. Renarriage so patient under trial and suffering ; so gublime in their aspirations. to accomplish such superhuman works, and attain to such exalted degrees of sanc-

firm basis of faith. Allacknowledge that her system of teaching is wonderful for her system of teaching is wonderful for its consistency, its harmony and its dovetailed unity and compactness. There is no clashing among its teachers. There is no elashing among its teachers. There is no High Church or Low Church; no old school or new school; no hard-shell or soft-shell. The faith is one, and its teachers are at unity with each other. True, there are differences and discussions of what may be called the metaphysics of philosophy and theology, but they are outside the and theology, but they are outside the ruled and settled doctrines of the Church and do not affect the faith. That, of itself, is a very strong ground of confidence; but when you add to that the fact that the Church possesses the only organ through which such a consolidated faith is possible, the Catholic feels that he has a fortier. That organ, we need hardly say, is the tribunal of final appeal, the supreme judge in the spiritual order, endowed with the supernatural prerogative of deciding disputes the supernatural present t putes about faith and morals, and declar-

aurch to end disputes and declare the law, and the utter impossibility of unity lar it. It is a question of life and death with him in the spiritual order. It is faith in the Catholic Church or no faith. It is "Romanism" or atheism; and, even if Rome were not infallible he would cling to her on account of the integrity and consistency of her faith and the simple fact that she has a final court of appeal to decide disputes and put an end to the cers" and half-fledged. We would cling the certainty discussions of conceited "1.2" and refuse to take any part in sending the great results which its framers had a right to expect from it. The vast major ity of the voters, holding fast to the Italian Catholic principle of ne eletti ne elettori, abstain from the use of their privilege, and refuse to take any part in sending the great results which it is framers had a right to expect from it. The vast major ity of the voters, holding fast to the Italian Catholic principle of ne eletti ne elettori, abstain from the use of their privilege, and refuse to take any part in sending the great results which its framers had a right to expect from it. The vast major ity of the voters, holding fast to the Italian Catholic principle of ne eletti ne elettori, abstain from the use of their privilege, and refuse to take any part in sending the privilege, and refuse to take any part in sending the catholic principle of ne eletti ne elettori, abstain from the use of their privilege, and refuse to take any part in sending the catholic principle of ne eletti ne elettori, abstain from the use of their privilege, and refuse to take any part in sending the catholic principle of ne eletti ne elettori, abstain from the use of their privilege, and refuse to take any part in sending the catholic principle of ne eletti ne elettori, abstain from the use of their of the voters, holding fast to the Italian Catholic principle of ne eletti ne elettori, abstain from the use of their privilege, and the law, and refuse to take any part in sending the cathol to decide disputes and put an end to the everlasting discussions of conceited "think-ers" and half-fledged, would-be philoso-phers. But, of course, the confidence of the Catholic is rendered absolute by the the Catholic is rendered absolute by the conviction that the formal official decisions of the Superior Judge in the Church are guided by the unerring Spirit of Infinite Wisdom, and he relies upon them with implicit confidence. He cannot have any doubt about them. Again and again and oubt about them. Again and again and the conferring the franchise be abanany doubt about them. Again and again he recurs to this conviction in time of temptation, and it is as a draught of cool water in a parched and burning desert. It is as the shadow of a great rock in the wayland. It is his chief protection from the hot winds of the Sirocco of worldlings his own secure range from the wayland.

is to be set up in Washington. By whom this is done we are not informed. There can be no doubt that it is the right of any private parties, or companies, to set up an statue they please, in places or on property over which they have control; but, as a public enterprise, there is not the least propriety in setting up a statue of the great schismatic in the capital of the nation. No act of his had the least favorable bearing on American destiny: he was never a republican or democrat in politics. On the contrary, he was the favored instru-ment of absolute princes, and was their prime support and encourager in the rigprime support and encourager in the rig-orous suppression of every insurrection against their authority. If it were pro-posed to erect at Washington a statue to Ignatius Loyola, it might be answered in justification that his disciples visited, discovered, and left their names, on almost every river, mountain, and plain from Main to Oregon, and from Louisiana to California, before any other white foot had more than touched the western Atlantic strand. These men were they whos names and works deserve the perpetuity of monumental bronze, rather than Luther, whose followers have no early share in the history of the country other than being sold to the king of Great Britain, at a set price per head, to aid in the subjugation of the colonies. Men may push their fav-orites forward and intrude them into the domains of immortality, but history cannot be deceived, and sooner or later marks the intruder with the fatal, "weighed and found wanting." The ancient sage was right who said, "I prefer that posterity should ask why my statue is not here, than why it is."—Ypsilanti Sentinel.

## Proof Everywhere.

If any invalid or sick person has the least doubt of the power and efficacy of Hop Bitters to cure them, they can find cases exactly like their own, in their own neighborhood, with proof positive that they can be easily and permanently cured at a trilling cost—or ask your druggist or physician.

LEROY BREWER.

#### NOTES FROM ROME.

It seems very strange that Italy, with what grand beautiful lives they were! So unworldly; so unselfish; so heroic in self-sacrifice; so patient under trial and suffering; so sublime in their aspirations; so spiritual in their devotions, and so favored by Almighty God with extraordinary gifts and communications. It is impossible for the candid mind to thoughtfully study their characters without being convinced that the spirit that animated them was more than human; that the power that fostered them and raised them to such exalted degrees of sanctity must have been Divine. But, finally, our strongest ground of confidence, perhaps, is derived from the fact that the Catholic Church alone has a firm basis of faith.

All calculated the confidence of the confidence o least thinks Zig. Zanardelli, Keeper of the Seals, who is about to present a new divorce bill to the Chambers, with san-guine (and perhaps not unfounded) hopes of its coming conparatively unscathed out is inpending, every supernatural influence is rigidly excluded from the matrimonial contract which, "according to law," may in future be made and severed at the will or caprice of the interested parties.

"Women's Rights" (another sign of the contract which we have a severed at the will or caprice of the interested parties.

"morgers") are looking up in Italy. As the fairsex in this country has never formed committees or made speeches for the furtherance of their political interests, furtherance of their political interests, their cause has been generously and gratituously taken up by Depretis, the President of the Chamber, who by the way, has frequently distinguished himself by his unchivalric robbery and expulsion of defenceless nuns. Within a short time he will present to the Chambers a bill to extend the control of the chambers and little experience. putes about faith and morals, and declaring truth inerably. We are not going to argue, now, for the infallibility of the Pope. We are simply stating the grounds of confidence which the Catholic has, and which he, naturally, falls back upon, in times of temptation to doubt. He believes with all his heart, in the infallibility of the excathedra decisions of the successor of St. Peter. He is thoroughly convinced of the absolute necessity of such a prerogative in the Church to end disputes and declare the law, and the utter impossibility of unity of faith and harmony of teaching without tend the franchise to the women of Italy.

A clause in the new bill is to enable them the country. But to save the new measure from being illogical and contradictory, he must either establish new married-life relations in Italy, or deny the well-known the hot winds of the Sirocco of worldiness, his own secure refuge from the storms and floods of skepticism and doubt which threaten to engulf him.—Catholic Review.

It is said that a statue of Martin Luther is to be set up in Washington. By whom and brothers in upholding the principles that guide the true Catholics of this coun-

Apropos of the so-called moral "progress" made by Italy within the past few years, a lively little incident occurred the other day at Milan. Mgr. Massaia, who has just temporarily returned from his missionary labors among the Gallas (an Abyssinian tribe), was during his stay at Milan interviewed by two writers connected with the Pungolo, an advanced liberal

paper of that city. The two journalists inquired about the morality of the Gallas. "My goodsirs," replied the old missionary, "your civilization is mere barbarism in comparison with that of the Gallas. There you never hear of bombshells, poliassassinations, church robbery, or divorce laws.

"If that be so," said one of the interviewers, "instead of Italy sending mission aries to civilize the Abyssinians, the latter should send missionaries to-"To civilize the civilized Italians. Deci-

dedly so. And now to business: allow

me to commence with you."

The "interview" abruptly terminated, and exuent the interviewers I cannot refrain from telling you of very extraordinary occurrence which, if

operly authenticated, is destined to ed a new lustre on the sainted memory of Pius IX. I relate it on the faith of Mgr. Verga, Secretary to the Congrega-tion of the Council in this city. This esteemed prelate has a niece in Tunis, whose daughter some time ago was struck down by a mortal illness. The malady down by a mortal illness. The malady made rapid progress, and at length one evening the attendant physicians announced to the family that before the following morning the sick girl would have passed into eternity. The disconsolate mother in the midst of her tears and prayers bethought of a relic of Pius IX—a piece of linen—which she had long treasured up. She took it, and after having moistened it applied it hopefully to the breast of the dying girl. The sufferer seemed to be immediately relieved from the pains that racked her, and lap-GREENWICH, Feb. 11, 1880.

Hop Bitters Co.—Sirs—I was given up by the doctors to die of scrofula consumption. Two bottles of your Bitters cured to the breast of the dying girl. In sufferer seemed to be immediately relieved from the pains that racked her, and lapsed into a sound and tranquil sleep. Early the next morning on awaking she declared herself perfectly recovered, rose from her lage for any color.

health has been all that her overjoyed and grateful family could desire—Ave Maria.

#### OPENING OF THE GREAT CARTHU-SIAN MONASTERY.

Thursday was the day for celebrating the solemn rite of consecration of the fine church which forms part of the Carthusian Monastery at Parkminster, Cowfold, Sussex, England, in many respects one of the most remarkable buildings in the county. Not only was the church consecrated with rites peculiar to the Carthaging itself an appet purpose short but the county of the county. thusians, itself an almost unique sight, but thusians, itself an almost unique sight, but Thursday was what by a paradox might be described as at once the opening and the closing day of the monastery, since immediately after the celebration of Vespers the Bishop of the diocese went to the gate—all strangers having been requested to withdraw—and formally pronounced the canonical enclosure of the monastery.

After remarking upon the course adopted by Henry VIII., who, to reward unworthy favourites, seized upon the Abbey lands and endowments which, his Lordship said, had enabled the monks for many handreds of years to be a source of blessing to the land; he passed on to speak of the way in which the holy Car-thusians of the London Charterhouse lifted up a protest, and said to the king, "It is not lawful. Thou hast, O King, the power to despoil these men, but not the ight." When this freedom of speech reached the ears of the king, and when the royal apparitors came, what did the Carthusians do and say? The prior, it is said, descended from his stall and came and knelt before each of the brethren one by one, and begged them in the bowels of Jesus Christ to forgive him if in ought he had offended. Each descended in his turn, and in like words besought for forgiveness, and then they awaited imprison-THE PRIOR AND TEN OF THE MONKS WERE

at Tyburn, ten others were starved in Newgate Jail, and the few remaining ones were imprisoned for the rest of their days. And now, asked his Lordship, what are we seeing to-day? Why, the resurrection, after three and a half centuries, of the Order of St. Bruno in this stately fane, and these solemn cloisters stately fane, and these solemn cloisters which once more resound with the praises of God, where prayer ascends to Him who once seemed to have cast them off. What was the spirit that animated these holy The great and holy St. Bruno to whom, always religious, while in the world the Holy Spirit inspired to forsake the world even in that modified form in which he indulged in its engagements. God called him out into the desert of the Great Chartreuse, there in silence to listen for the inspiration of the Holy Ghost, to pray for himself and for others, to labour in tilling the ground. Eight hundred years, within a year, have passed since St. Bruno embraced this high resolve. St. Bruno emoraced this high resolve. His Lordship then gave most effectively the story of the conversion of St. Bruno, who is said to have entered a church in Florence where the dead body of a monk Florence where the dead body of a monk lay. On the first day, as in the Divine Office, the words "Enter not into judgment with thy servant," &c., were said, the dead man sat up, and, with glazed lips, repeated "By the just judgment of God I am accused;" on the second day. "By the just judgment of God I am judged," and on the third day, "By the just judgment of God I am condemned." Whether this story be true or not, said Whether this story be true or not, said his Lordship, St. Bruno received, by the Holy Spirit, the gift of wisdom, the con-

St. Bruno is dedicated under the inspira-tion of St. Hugh. The white habits of the monks are seen once more. We know these stalls day by day, and night by night, will echo with solemn and proby night, will echo with solemn and pro-tracted prayer from men dedicated to God and to silence. In these cloisters will the whispers of the Holy Spirit be heard by these holy men. Our poor land so much needs prayer, and once more the praises of God shall reach the dwelling-place of the Most High. It is said by Josephus, that on the night preceding the taking of Jerusalem the watchers keeping viril for Jerusalem the watchers, keeping vigil for the last time, heard in the gloom the voices and movements of the angel guardians saying "Let us depart hence.

## What's Saved is Gained.

Workingmen will economize by employing Dr. Pierce's Medicines. His "Pleasant Purgative Pellets" and "Golden Medical Discovery" cleanse the blood and sys tem, thus preventing fevers and other seri ous diseases, and curing all scrofulous and other humors. Sold by druggists. BUCHU-PAIBA." Quick, complete, cures, all annoying Kidney-Diseases. \$1.

THE TRUE PHILOSOPHY OF MEDICATION is not to dose for symptoms, but to root out disease. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, the Great Blood Purifier, has proved itself equal to this task. It is a most searching without being a violent remedy for Con-stipation, Biliousness and Indigestion. It is as well adapted to the needs and physical temperaments of delicate females as to the more robust sex, and is a fine pre-ventive of disease as well as remedy for it. sold by Harkness & Co., Druggists, Dun-

das st. THE Stomach, Liver, Bowels, Kidneys and Blood perform vital functions in the animal economy. The best purifying medicine for these functions is Burdock

Blood Bitters. O. Bortle, of Manchester, Ontario Co., N. P., writes; "I obtained immediate re-lief from the use of Dr. Thomas' Eclectric I have had asthma for eleven years Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do pre-viously to using the Oil."

The Diamond Dyes for family us have no equals. All popular colors easily dyed, fast and beautiful. 10 cents a pack-

#### bed, and since that memorable night her ITEMS OF INTEREST FOR OUR PRO-TESTANT READERS.

[Selected by the N. Y. Sun.1

The Quakers are talking about revis ing their book of "Doctrine, Practice, and Discipline," which contains the prin-cipal enactments of Yearly Meetings concerning the matters mentioned in its title. These quiet people find that their rules are so strict that the young people are driven off into other denominations or into irreligion. The intense feeling of conservatism which prevails among the Friends will probably prevent any very radical change at present. The question, however, is between relaxing the rigidity of the discipline and letting the brotherhood of Quakerism dwindle into nothing A Methodist church which some years ago began to build without sufficiently

followers of John Wesley is used for the storage of ice.

The Baptists and the Presbyterians

having departed from Saratoga, the Conto be settled at this convocation, the proceedings will be full of interest, as new lines of missionary effort are to be marked out, especially for the South. In that region the drawing of the color line in the churches has given rise to much discussion. This becomes more important in proportion as the society's work is enlarged. The work among the foreignor population of this country is of increasing magnitude, and is beset with correspondingly increasing difficulties. The giants of Congregationalism will be heard from in full force during the three days which will be devoted to this meeting, and a variety of spiritual debates may be looked for. In its importance both to the Congregational denomination and to the Christian world at large, this meeting, is to Patagonia, and on his route, so to speak, he founded colleges, industrial the Argentine Republic. Similar colleges were also founded in Monte Video and in some cities of the Republic of Uruguay. And lately, at the request of the Emperor of Brazil, he has established several of his missionaries at Rio Janeiro.

"Besides these works he has founded a Sisterhood, under the invocation of Our day of Help, who are closely bound to his Congregation of Salesians, in the same way as the Sisters of St. Vincent de Paul Congregational denomination and to the Christian world at large, this meeting is quite equal to those of the Presbyterians

quite equal to those of the Presbyterians and the Baptists.

A village in Connecticut, with a population of 800, has six churches of different denominations, each in competitive rivalry with the others. This is by no means an isolated case. In many places in the New England States it is almost as bad, and there are scores of places in the newly settled parts of the West where similar folly prevails. Of course it is impossible for these churches to pay their pastors for these churches to pay their pastors living salaries. Many of them are without pastors, and will probably remain so until they find men willing to preach for nothing. The names of such churches are entered on the official rolls of their denominations as being without pastors. On this account the customary cry is periodically made that there are ever so many hundred churches which are starving for the bread of life because there are no ministers to break it unto them. Then comes an urgent appeal on the part of three-

The "broom drill" is increasing in popularity as a means of raising money for churches and Sunday schools. The sight of a company of pretty girls handing brooms after the manner in which the militia handle muskets is one calculated to bring forth rapturous applause from spectators. Yet on a recent evening in a fashionable Methodist church in this city the trustees were filled with holy indignation when the delighted spectators of a broom drill raised a cloud of dust from the pew carpets by thumping their boot heels thereon. One trustee told the applauders to desist, and reminded them that they were not in a circus, but in a house of God. The incident calls to mind the case of the four year-old youngster who, on being taken to church for the first time, on being taken to church for the first time, began to clap his hands and stamp his feet in approval of the organ voluntary. His mother told him not to do that, for that was the way he had seen boys do at the circus, and that this was not the circus, but the church. The youngster replied, "Well, ma, I don't care; it's circus music, anyhow." If those who provide church entertainments are satisfied to introduce into their careful satisfies and worldly about 15 to the constant of the con into their sanctuaries such worldly shows as "broom drills," they should not be dis-satisfied if the people who have paid to see the fun are pleased to applaud in a worldly manner.
At the Presbyterian Assembly an

attempt was made to prohibit theological students who receive aid from the Education Board from using tobacco. It is considered by some of the brethren an unjust thing that these young men should receiving the beneficence of the Church n order to help them through their course of study, and then wasting in expenditure for smoking or chewing the money which is bestowed upon them. Most of the students do not receive more than one or two dents as not receive more than one of two hundred dollars a year each from the Board. The youth who smokes and chews the weed to the extent of a quarter of a dollar a day makes a serious inroad on this fund. The trouble of dealing with this extravagant habit on the part of the students was that most of the brethren omposing the committee in charge of the natter are habitual smokers, and, according to one of the religious correspondents, had to lay their cigars on the window sills as they sat down to discuss the question. The resolution they passed carefully avoids the mention of tobacco, and says that the students must not squander the money given them, or "pervert it to infection.

any empty indulgence." Thus ice cream da water, and similar luxuries are placed in the same category with tobacco, none of these or other special indulgences being these or other specindicated by name.

### DOM BOSCO.

HOW THE VINCENT DE PAUL OF MODERN ITALY ACCOMPLISHED HIS GREAT WORK.

From the London Tablet.

The Defense publishes the following sketch of the labors of Dom Bosco—who has been called the St. Vincent de Paul of Italy.
"Without money and without resources,

he began by getting together in the street, children who were more or less neglected by their parents, and teaching them their catechism and the observance and celebraago began to build without sufficiently counting the cost, succeeded in doing the work only as far as digging a cellar, laying the foundations, and building the walls up to a level with the ground. Debts, mismanagement, and other hindrances brought about total failure, and the sale of the property under the hammer of the Sheriff's auctioneer. The worst of all was that the property was purchased by an ice company that found the excavation and its surrounding walls of heavy masonry exactly what they wanted for an ice house. Thus the place which was to have been filled with the fervent hallelujahs and amens of the enthusiastic followers of John Wesley is used for the greater solidity to his oratory—which hall every works had to the part of the might schools, however; he established day schools and an orphanage. This gave schools and an orphanage. This greater solidity to his oratory—which hitherto been somewhat unsteady-with. out injuring its expansion. He afterwards added a school where arts and trades having departed from Saratoga, the Congregationalists will now take possession. On Tuesday next their Home Missionary Convention will begin its session, and the dollar-and-a-half boarding houses will again be full to overflowing. It is expected that at least 2,000 Congregationalists will be in attendance. Although there are no great controversies on hand to be settled at this convocation, the proceedings will be full of interest, as new lines of missionary effort are to be marked out, especially for the South. In that

are to the Lazarist Fathers. During the twelve years of its existence this community of nuns has achieved unexpected growth, and it will closely follow the progress of the Congregation from which it is an off-shoot.

"Shortly afterwards Dom Bosco saw that his work was destined to lear fault."

that his work was destined to bear fruit that he had not foreseen or that he had foreseen but dimly. The houses in which he had gathered together so many children became a nursery for the training of a chosen clergy, destined not only to supply vacancies in the ranks of his missionaries, but also to come to the help of the ordin-ary clergy, who are often in need of help. This is the case in America at the present This is the case in America at the present moment, where the Salesians now minister to large parishes that were without priests. But the swarms of missionaries who had left the mother hive in Piedmont were not enough for Patagonia or for Brazil either, where—to use Dom Bosco's own expression—two or three priests are like two or three fish in the sea, and then profile across the occan as it is welling. Whether this story be true or not, said his Lordship, St. Bruno received, by the Holy Spirit, the gift of wisdom, the convenience of St. Hugh. The white habits of the St. Bruno is dedicated under the inspiration of St. Hugh. The white habits of the Spirit of St. Bruno is dedicated under the inspiration of St. Hugh. The white habits of the Spirit of St. Bruno is dedicated under the inspiration of St. Hugh. The white habits of the Spirit of St. Bruno is dedicated under the inspiration of St. Hugh. The white habits of the Spirit of St. Bruno is dedicated under the inspiration of St. Hugh. The white habits of the Spirit of which at the outset was not thought of, will perhaps prove the principal and the most useful of the many tasks which Dom Bosco thinks it his duty to undertake in the future. Plus IX, heaped extraordinary favors upon the newly-born institute, and Leo XIII, has still further added to them. Both have recognized as a useful affiliation the institution of 'co-operateurs Salesiens, who may be compared to the tertiaries of the Dominican and Franciscan Orders. We may, perhaps, surprise our readers by telling them that the Oratory of St. Francis de Sales obtained the encouragement not only of Charles Albert, but of Cavour and Ratazzi. Even at the present day many Italian statesmen are not unfavorable to it. And General Rocca, the President of the Argentine Rocca, the President of the Argentine Republic at the present date, not content with giving his moral support to the missionaries in Patagonia, has further procured for them a large grant from the Chambers at Buenos Ayres.

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