Their Dream.

Dear, lovely blooms of summer, Ye sleep beneath the sod; Pillowed on Earth's bosom Ye dream of nature's God.

Ye dream of sunny springtime, Her fairest, brightest child, Of gentle, loving zephyrs And their caresses mild. 'Tis well! bright flow'rs of summer, Ye bloom alone for Him; Sleep on! your dream is hallowed, In mossy chamber dim.

But ah, sweet, flowers, teach me.
E're life's bright spring hath flown,
To bloom, as ye, for Jesus.
And be His flow'r alone.

Woodbine Cottage, Feb. 1879.

## ARE WE CHRISTIANS?

## If We are, Then Neither in Public not in Private life, do We act up to Our Principles.

It is now some years since Dr. Strauss aroused first Germany and then Europe by this inquiry. And perhaps one of the most notable results of it has been to lead thinking men to study more carefully than they had been in the habit of doing than they had been in the natit of doing the actual position which they hold in respect of the religion of Christ. Nothing is ever gained to the cause of truth by a refusal to look facts in the face. And for us who, in a truer and profounder sense than any others of the sons of Adam, are able to return are able to return

AN AFFIRMATIVE ANSWER to the famous query of the German ra-tionalist, it is a special duty to study and comprehend the signs of the times. Now comprehend the signs of the times. Now there can be no sort of doubt that, if we look out into the world at large, there is in its condition, religiously considered, much which is peculiarly calculated to sadden and depress us at the present day. Not to speak of the vast mass of humanity to whom the name of Christ is unknown. to whom the name of Christ is unknown, who professedly follow other religions than His, the state of those sections of the globe which the geographer marks as Christian may well give rise to the most discouraging reflections. Look, for example, at this Europe of ours, once, as we know, knit into a spiritual commonwealth under the paternal guidance of the Vicar of Christ and aptly called

The name has ceased to have any meaning. The nations which once composed what ancient writers denominated the Christian Republic have, almost without exception, cast off the public profession of Christianity. Look through this conof Christianity. Look through this continent, not to speak of the rest of the world, and where will you find a State which avowedly bases its legislation, its institutions, its policy, upon the Divine law? It is observed by St. Thomas that the end which the ruler ought first and before all things (principaliter), to keep in view is the eternal happiness of his people in the beatific vision. And time was when this thought of the final end of main was avowedly the dominant motive of law-givers, the prime object of tive of law-givers, the prime object of every association of men in civil society. We are not asserting that the age of the world of which we speak was exempt from grave errors, from gigantic evils, from terrible vices. We are not instituting a comparison between the actual influence exercised on individuals by religion that are and in the present. We are in that age and in the present. merely stating what is an undeniable fact; that there was a period in the history European society when the law of God was openly and ostensibly honored as

THE BASIS OF THE PUBLIC ORDER; as the greatest of crimes. And merely to state this fact is to show sufficiently what a change has passed over hypers. state this fact is to show sufficiently what a change has passed over human society. It was then professedly Christian; for that age, whatever else it was or was not, most assuredly was an age of faith. It is now assuredly was an age of faith. It is now professedly un-Christian; for this age, whatever else it may or may not be, is certainly an age of doubt. Clearly, s far as the public order of the world concerned, the question Are we Christians must be answered in the negative.

But again. Let us leave the public order, the political framework of society. If the State has ceased to be ostensibly Christian, the great bulk of the inhabi tants of Europe at all events are known by that name. Let us assume, as to our quarter of the globe, what we hope and believe to be true, what is undoubtedly Let us assume, as to our true as regards our own dear country,

THE GREAT MAJORITY
of its people would, if called upon for a declaration on the matter, profess and call themselves Christian. What is the pro-fession worth? A writer, no less thoughtful than brilliant, Mr. Laurence Oliphant, in his latest work "Traits and Travesties, Social and Political," sketches in vigorous, but hardly exaggerated, language the actual condition of what is known as Western civilization. Speaking iu the character of an enlightened Turkish Effendi, he declares that, "as there is no religious teacher whose moral stand-ing in regard to the duties of men towards er in this world was so lofty as that of Christ, so there is none the spirit of whose revelation has been so perverted his professed followers.' Anti-Christendom rather than Christendom, the intelligent Islamite is made to telligent Islamite is made to declare, should be the description of modern Europe, for it is dominated by a creed based upon the inversion of the original principles of the Christian religion. And he continues, "the real God of anti-Christen-Jam is Manuary," in Participal Christian Islamica, Manuary, in Participal Christian Islamica, parti continues, the real God of anti-Christen-dom is Mammon, . . . is Protestant anti-Christendom reigning supreme." "The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; and has produced a combination of mechanical inventions, political institu-tions, and an individual form of charac-

ter" which, as he finds,
ARE DEVOTED TO THE ACCUMULATION OF Such accumulation, and the destruction

of those who impede it, constitute, as he judges, what is called "Western civiliz-"Countries," he continues, "in which there are no gigantic swindling corpora-tions, no finencial crisis by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barism. When the civilization of anti-Christendom comes in contact with bar-barism of this sort, instead of lifting it out of its moral error, which would be the customers." When the civilization of anti-

case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country i, not to bring immortal life, but physical and moral death. Either the native races die out before him-as in the case of the Red Indian of America and the Australian and New Zealander—or they save themselves from physical decay by worshipping, with all the ardor of perverts to a new religion, at the shrine of Mammon—as in the case of Japan—and fortify themselves against dissolution by such a rapid development of the mental faculties and the avaricious

fluence of anti-Christendom. Such, according to the Turkish Effendi, are "the disastrous moral tendencies and disintegrating effects of inverted Christianity" upon so called barbarous races.

instincts as may enable them to cope suc-

cessfully with the formidable invading in-

ITS RESULTS

upon European society, as he argues, "the inevitable results of an intellectual progress in which there has been no corres-ponding moral advance"—will be even

ponding moral advance"—will be even more terrible. Thus does he prophesy on this grave matter:

"The persistent violation for eighteen centuries of the great altruistic law propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern eviluation will find that when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better eviit will itself be destroyed. No better evidence of the truth of this can be found than in the fact that anti-Christendom alone is menaced with the danger of a great class revolution; already in every so-called Christian country we hear the mutterings of the coming storm, when labor and capital will find themselves arrayed against each other, when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solved, by means of the most recently invented artillery the economic problems of modern progress. It is surely a remarkable fact, that this struggle between rich and poor is specially reserved for those whose reli-gion inculcates upon them, as the highest law—the love of their neighbor—and most strongly denounces the love of money. No country which does not bear the name of Christian is thus threatened." Surely here are considerations which may well make us pause: for, with whatever deductions they should be accepted, there is quite enough truth in them to

governed, not by the principle of self-in-terest, but by the law of self-sacrifice, who have not bowed the knee to Mammon: the salt of the earth, whose unim-paired savor keeps human society from utter corruption. This is true. And it is a truth which Mr. Oliphant and his is a truth which Mr. Oliphant and his Turkish Effendi overlook. But it is also true that the spirit of the age—the Zeitgeist, as the Germans speak—is diametrically opposed to the most essential doctrines of Christianity and Catholicism. True, moreover, is it that vast multitudes of those who, in all sincerity, profess themselves Christians and Catholies, and who really are so at bottom are dominated.

General Grant has favored the public with his opinion on the Egyptian question. No one will be surprised to learn that he sides with England. He says that the people of Egypt are ten times worse off than the negroes of the South, and he be-lieves that an English protectorate would help to develop the resources of the country and improve the condition of the people. That an English protectorate would assist in developing the resources of Egypt is likely enough, but these resources would be developed not for the benefit of the Egyptians, but for John Bull's insatiable maw. General Grant made a tour of the world a few years since, but he neglected visiting the west of Ire-Had he done so he would have found that there are people not a day's journey from London living in a condition of enforced wretchedness compared to which the state of the Egyptian fellaheen is luxury. And these people not only live under British rnle but have been reduced to this state of degradation and serfdom by to this state of degradation and seridom by British laws enacted for that purpose. "I have," says the French traveler, De Beaumont, "seen the Indian in the forest and the Negro in his chains, and both were the impersonation of happiness as compared with the wretched Irish tenant-atpared with the wretched frish tenans-ac-will." British rule in Ireland, says the American journalist, Nasby, after seeing these people, is "the sum of all villainies," with African slavery thrown in as a flavor, General Grant should remember that India enjoys the beneficent "protection" of England, and that no farther back than England, and that no farther back than 1877 more people died of starvation—the direct result of British rule—in that land than all Egypt contains to day. If General Grant's reading had been more extensive he would know that famine and starvetic following the British decrease. starvation follow the British flag as inexorably as the shadow follows the body that throws it.—Redpath's Illustrated Weekly.

... \*\*\*"A coward can be a hero at a distance; presence of danger tests presence of mind." Presence of disease tests the value of a curative. Kidney-Wort challenges this test always and everywhere, so far as all complaints of the bowels, liver and kidneys are concerned. It cures all, nor asks any odds.

M. C. Polson & Co., Druggists, &c., Kingston, express themselves as surprised at the sale of Burdock Blood Bitters in that locality, where patent medicines are hard to introduce, but, say they, "the gross last ordered a few days since, will convince you that the demand is good, and that it is giving satisfaction to our

From the San Francisco Monitor The sectarian press has the persistent perseverance of the devil in reiterating stale calumnies against the Catholic Church for the sole purpose of propagating prejudice in the minds of the present generation, and thus engendering hate against the Church of Christ. This fact was foreight heavily the the tweet for in the

Advocate's criticism upon the massacre of St. Bartholomew, is the contemplated St. Bartholomew, is the contemplated erection of a monument in France to Admiral Coligni, whereupon the Advocate pours forth its fulsome praise upon stance with the popular of a complex and many-sided subject before the mind at once. In the first instance we think only of the crime which has

leader of the Huguenots, and the first martyr of the great massacre of Sunday, August 24, 1572, in which 100,000 Protestants were destroyed by order of the weak and corrupt King Charles IX., at the instigation of his infamous mother, Catherine de Medici. At the joyful news of this massacre of Protestants, Rome was greatly excited. The Pope gave public greatly excited. The Pope gave public having attempted to corrupt and ruin one of his female pupils, the feeling of indiggreetly excited. The Pope gave public thanks, the *Te Deum* was sung, the guns of St. Angelo were fired, and the whole papal court was thrown into transports of

a thorough understanding of the truth regarding the Massacre of St. Bartholomew, we intend going over the whole ground so as to show up the calumnies which this very un-Christian Advocate has publicly isseminated.

The massacre took place three hundred and ten years ago, when Charles IX. reigned in France, and it has been made reigned in France, and it has been made a hobby of hate by all the ignorant and vicious writers against "Romanism" from that day to this. Such an eminent historian as Grotius, however, is never consulted by these hackney scribes, who do not desire that historical truth should expose their venal falsehood, because they desire to keep alive the fire of prejudice by branding the minds of their readers with the vicious errors of unscrupulous writers antagonistic to the Church.

The plain truth revealed by history is this: The Calvinists in France, just like

their co-religionists in Scotland, were a bloodthirsty, persecuting sect; they de sired to make Calvinism the national re ligion, and for this purpose they plotted the murder of the French King and his mother, during the festivities which were to accompany the marriage of the King of Navarre with Margaret, the sister of Charles IX. The King and his mother heard of this plot, and as to encompass the death of the monarch was high treason, punishable with death, they determined to make Admiral Coligni and his fellowconspirators the victims. Accordingly, or-ders were given by Charlet IX. that they should be massacred. Here are his words on that unfortunate occasion: "Since you think it good to kill the Admiral, be it so; but also let all the Hnguenots in France perish with him, that there may not be one left in France to reproach me

with his death; give the order at once!"

The soldiers were accordingly let loose, and the massacre followed. The Advocate states the number killed as 100,000, the states the number killed as 100,000, and the massacre followed. but, as usual with all evangelical errorists, it tells about ninety per cent of falsehood to ten per cent of truth. La Popeliniere, a French writer unquestionably beyond all suspicion of dishonesty, speaks of one thousand as having been massaged in thousand as having been massacred in Paris, and says that the number killed in other cities was quite small. In the Mar-tyrology of the Huguenots (published in 1581, nine years after the occurrence, and received with entire satisfaction by the Calvinists themselves,) the number is 16,168, after explicitly rejecting the common report that 30,000 had perished. When, however, the names of the victims are counted up, it is found that they number but seven hundred and eighty-six. It must be borne in mind, also, in mitigation of this massacre, that the Protestants had previously massacred a vast num-ber of Catholics in France. Marshal Montgomery, for instance, caused 3,000 Catholics to be massacred at Orthez. It is also a well-established fact that nearly three hundred monks were either mur-dered, thrown down into deep wells, or buried alive by these same brutal and od-thirsty Calvinists, who, not content with slaughtering the people and killing

the priests, also destroyed nearly fifty magnificent cathedrals, and five hun-dred Catholic churches were destroyed by these demons in their diabolical efforts to root out the Cross of Christ from the oil of France.

When the news of the massacre of the Calvinists reached Rome, it was reported at the Vatican to Pope Gregory XIII.
that the King of France had just
escaped a fearful conspiracy against his
life. A French Cardinal, then in Rome,
asked permission of the pontiff to offer asked permission of the pontiff to offer up thanksgiving to God for the preserva-tion of the life of his sovereign, which permission the Pope cheerfully granted, and Te Deum was sung at the conclusion of the ceremonies; but when, in the course of time, the whole truth was learned by the Pope has a to come sund. by the Pope, he at once issued a Bull, condemning in the severest terms

the horrible massacre.

These facts, therefore, completely demolish the fanatical fiction published by the Advocate, and prove that the Cathella Ca c Church had no more connection with e massacre of St. Bartholomew than it had with the massacre of Glencoe, or the massacre of Wexford, when Cromwell's cruel soldiers disemboweled the hundreds of Catholic women the of Catholic women who were praying to d for succor as they knelt around the

public cross in the market place.

Nor did the Pope give public thanks, as the Advocate viciously says; nor were the guns of St. Angelo fired; nor was the whole papal court (with a little to show its Protestant, praiming) "theory." its Protestant prejudice) "thrown into transports of joy." All this rubbish is the result of that fanatical bigotry which the Advocate is endeavoring to keep alive, but which the Monitor is determined to squelch every time the sectarian scribes known.

case if it were true Christendom, it almost invariably shivers it to pieces. The con-

## SYMPATHY WITH CRIMINALS.

The Mail. It is perhaps creditable to human nature that even the greatest criminal is not ap to be without sympathisers just so soon generation, and thus engendering hate against the Church of Christ. This fact was forcibly brought out last week in the columns of the California Christian Advocate, wherein we find the usual fabulous account of the Massacre of St. Bartholomew, a historical question which has been perverted into a calumny against the Papacy by designing and disreputable Protestant writers, upon the principle that a falsehood persistently adhered to will pass for truth in course of time.

The occasion which gives rise to the Advocate's criticism upon the massacre of largely, no doubt, from the difficulty as he gets fairly within the meshes of the largely, no doubt, from the difficulty which we find in keeping all the aspects Admiral Coligni, whereupon the AdvoAdmiral Coligni, whereupon the Advocate pours forth its fulsome praise upon
the Admiral, and then pitches into Popery
after this fashion:

"France commemorates the pure life
and heroic deeds of Admiral Coligni,
and heroic deeds of Admiral Coligni,
bander of the Huguenots, and the first
leader of the Huguenots of the Huguenots

of his female pupils, the feeling of indig-nation which it aroused was such that the common judgment was that scarcely any punishment would be too severe for the offender. For the time, no one spoke the case, taking all the circumstances into account, sentenced him to imprisonment and flogging, some people appear
to have thought no more of his crime,
but only of the severity of his punishment. And, strangely enough, the very
circumstances which had previously heightened the public estimate of the enormity
of the arterium to mark goodburk were of the unfortunate man's conduct were urged against the severity of the sentence which had been passed upon him. Because he was an educated man-and, therefore might be supposed to have a clearer in-sight into the nature and consequences of his wrong-doing, and a member of an educated profession—the community having on this account the better right to expect him to conduct himself with propriety, and to scrupulously guard the sacred interests intrusted to his care—it was strangely argued that he ought not to have been punished with the same degree of severity as some fellow of a coarser nature,

s all very well in its place, but it evident y transcends the sphere of its legitimate offuence when it is allowed to disarm law of its terrors for the dangerous classes The infliction of punishment in any form especially in those forms which involve both suffering and humiliation, is no doubt e forms which involve a terrible necessity. But neither the law nor its administrators and executioners are responsible for it. The criminal classes have it in their own power to cause pun-ishment in every form known to the law cease. If the murderous class will but lay their bloodthirsty propensities under effectual restraint judicial strangulation will, ipso facto become a thing of the past. And if sensualists will but hold past. heir bestial natures under proper control there will be no further use for the lash. But until this is done the punishment will most likely continue to be inflicted and though we shall not withold our sym pathy from the unfortunate criminals our profounder sympathy for their vic-tims, and for endangered society, leads us to hope that it may be administered with

When Ireland was ruled or rather mis ruled, by King William III., that "man of immortal memory" became possessed of a district in Westphalia known as the of a district in Westphana known as the county of Lingen. The district was almost exclusively inhabited by Catholics. Notwithstanding, an order was issued by the new ruler that within three hours all presbyteries, schools and churches uld be taken away from the Catholics and handed over to such Calvinist minis-ters and others as he would designate. This absolute proscription of Catholicity allowed, on payment of a swingeing sum to recall their priests. Yet the churches remained in the hands of the Protestants; remained in the hands of the Protestants; and even at this day twelve bushels of corn have to be sent every year to the Protestant parson of Freren from Messingen, a village in which none but Catholics reside. Very shortly, however, a Catholic church is to be opened at Freren, and then the above twelve bushels will go to the viest instead of the parson. o the priest instead of the parson.

Explicit directions for every u are given with the Diamond Dyes. For dyeing Mosses, Grasses, Eggs, Ivory, Hair,

The best evidence of the superior merit and virtues of Dr. Fowler's Extract of Wild Strawberry for the cure of Summer Complaints, is that its popularity and de-mand is greatest where it has been longest

The Sunday within the octave of the Feast of SS. Peter and Paul was kept with much solemnity at St. Peter's Church, Hatton Garden, London. At the evening service His Eminence the Cardinal Archservice His Eminence the Cardinal Arch-bishop of Westminster preached on "The Primacy of St. Peter," from the text, "I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth shall be bound also in bind upon earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven." Year by year, said his eminence, on this great festival of the martyrdom of the apostles SS. Peter and Paul, we openly and publicly renew our faith in theprimacy of St. Peter and our fidelity to his successor upon earth, and I cannot better express what our faith and our obedience are then in the words of that creed to which the Catholic Church requires every pastor, every priest, and every teacher solemnly to subscribe: "I believe the Catholic Church Leave Church to be the content of the olic and Roman Church to be the mother and mistress of all churches; and I promand mistress of all churches; and I promise due obedience to the Bishop of Rome, ise due obedience to the bisnop of Rome, successor to St. Peter, and Vicar of Jesus Christ. Such is the faith of the Catholic world, and a little while ago on a great festival and in the Geomenical Council there were to be seen seven hundred bishops gathered from all parts of the world under the four winds of heaven, and speaking some thirty different languages, kneeling at the feet of the Vicar of Jesus

THOU ART CHRIST, THE SON OF THE LIV-ING GOD. In answer to that confession Jesus made, as it were, another confession, a confession case a power that should be supreme on earth and that should, at the same time be concurrent, or rather identical, with the power of his divine Master in heaven.

These words of our divine Lord avalage. power of his divine Master in heaven.
These words of our divine Lord explain a great many beautiful things that we read in the writings of the fathers of the Church. St. Cyprian, writing so call. a great many beautiful things that we read in the writings of the fathers of the Church. St. Cyprian, writing so early as the third century, says that the Church on earth is like the vestment of our divine Lord, which was woven from the top, and Lord, which was woven from the top, and had not a seam in it. Such, he points out,

confirm thy brethren." And issuy, as St. Augustine and other fathers point out, to Peter alone were said these words: "Feed my lambs—feed my sheep"—repeated three times as it were in rebuke, and forgiveness of the three denials he had made of his divine Master. Furthermore, these of his divine Master. Turnermore, these five special privileges contain two great powers—the one the power of supreme authority, the other the promise of per-petual divine assistance; and these two reat promises or powers constitute what called the primacy of Peter, and his accessor in the Papal chair is also heir to his two great prerogatives. No pastor, no bishop, possesses any faculty but through the Vicar of Jesus Christ; only when the Pope has given him a diocese and a flock are they his own. I should have no power give any priest any faculty-to your confessions or absolve you—I should not have the power to do so myselfaif the Vicar of Jesus Christ had not conferred on me the charge and custody of this diocese.

—and therefore every Bishop of the Catholic Church is bound TO THAT CENTRE OF UNITY FROM WHICH HE DERIVES HIS JURISDICTION. Whatever they do they do in obedience to him from whom they derive the pastoral

authority by which they exercise jurisdiction over their flocks. St. Ambrose said Where Peter is the Church is;" and where ever there is a bishop in communion with the Holy See there is Peter present. And hence the indissoluble unity of the holy Catholic Church. And therefore if any bishop—even the highest and the most re-nowned for learning—were to commit any act of infidelity, or to deviate by so much a hair's breadth from the rule of faith f the Church, he might be deposed and none moment separated from the unity f the Church of God. And as Peter is he principle of union to the pastors, so he to the whole flock, including the people The pastors teach one thing; the pelieve the one faith. If the pastor to contradict one another that unity could not be maintained, but would be shattered and broken. Need we look beyond our own land for proof of this? Look over the face of the country. Into how many contradictory sects and beliefs are the English people divided! It was not always There was a time when all the pastors so. There was a time when all the pastors of England taught one faith and when all the English people believed it. But the pastors divided and contradicted one another; their division led to confusion, and the flock were likewise divided. As began so it continues; and at this moearthly power—power of legislation, power of execution, power of control—with all waverly Magazine. ment the greatest empire, with the greatest

its strength and power and compactness is unable to make its sons think alike on any matter of conscience or religion. On the other hand, can there be anything weaker or more feeble, from a human standpoint

standpoint
THAN THE CATHOLIC AND ROMAN CHURCH?
And yet from north to south and from
east to west, under the four winds of
heaven, the same faith is taught by the
pastors and believed in by the people.
Why is it? Because we are united under one head, to whom was promised divine assistance, so that neither he nor his suc-cessors should falter or waver in the cus-tody and delivery of the faith. One in. telligence, one illumination, beginning in the guest-chamber and continuing through a succession of the pastors in uninterrup-ted continuity from generation to genera-tion, pervades the whole mystical Body of Christ. And as there is one illumination there is one voice speaking the same truths in the same articulate syllables in every place. This is orged against us by the world, which reproaches us with never reforming, and accuses us of always teaching the same errors and exploded figments res; but these "errors and exploded agments."
Yes; but these "errors," these "figments."
are imperishable dogmas, which since the
days of Peter have been in the intelligence
of the Church, full of the illumination
which came down on the day of Pentecost and has never wavered to this hour. How and has never wavered to this hour. How could there have been unity if our Div-ine Master had spoken one thing and the apostles another? How could there be unity now if we believe other than He Christ, and making this solemn profession unity now if we believe other than He of faith. What is the plain meaning of taught, if there were no identity between these words of our divine Lord Jesus
Christ, which I quoted in the beginning of the body is the voice of the bedd and the your remember when they were spoken.

It was after he had asked Peter whom men said that he was, and Peter answered.

It was of the bedd in the remaining of the bedd our faith? The voice of the bedd is the voice of the bedd and the bedd is the voice of the bedd and body makes up one person. And if this be so Peter is the centre of salvation and the way of salvation upon earth. If there is only one faith, how can there be a way of salvation out of it? If there be only one voice, how can there be a way of salvation for those who do not follow it? Know that there is only one name under as it were, another contession, a contession of what Peter was. "Thou art Peter, and upon this rock I will build my church, and I will give to thee the keys of the kingdom of heaven." Peter was to exercise a power that should be supreme on the contession of the contession of the contession of what there is only one name under heaven given to men whereby they must be saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved: we know that there is only one name under heaven given to men whereby they must one saved in the saved is the saved in the

"FAITH COMETH BY HEARING, AND HEARING had not a seam in it. Such, he points out, is the unity of the Church—it has never been divided, it is woven from the top by heavenly sacraments—by the graces that come from heaven. Our divine Lord first made Peter to be the head and centre of the Church, and of the unity of the apostles themselves. On the night he rose from the dead he breathed on the apostles from the dead he breathed on the apostles and said "Receive yet the Holy Ghost." There are millions who have heard but imperfectly the truths of the Catholic Church. In this land of ours I believe the rear are millions, I will say, who are in was strangely argued that he ought not to have been punished with the same degree of severity as some fellow of a coarser nature, having had inferior educational advantages, and from whom the public had not a right to expect so much! But when the crivinial of coarser grain and inferior culture was actually found, in the person of the unfortunate man who was sujected to the discipline of the lash a few days ago for a criminal assault upon the person of a little girl, the same expression of disapproval has been called forth from a certain class of sentimental philanthropists.

The fact is, the very idea of punishment, per se, is repugnant to the human mind, and it is only when viewed in its relation to the violation of law that it can be justified. Law is, after all, the most sacred thing in flexibility with which the Divine Lawgiver executes His enactments ought to teach those in authority to be ware how they trille with that upon which so much depends. But what value or importance can law have unless it be armed with penalties and executed with an impartiality and inflexibility which is many partiality and inflexibility which will make it "a terror to evildoers and a praise to them that do well?" Sympathy is all very well in its place, but it evidently transcends the sphere of its legitimate influence when it is allowed to disarm law ity is a divine revelation, they love the name of Christian, they believe the Bible to be the word of God. They will not suffer the Bible to be taken from them. They believe, and rightly believe, that no man should have authority over another man should have authority over another man's conscience. They say, and rightly say, that no human teacher has the right of prescribing a man's belief. No man should submit his conscience or intellect to a human teacher. There is a divine teacher on earth, the Church of God, and the Hely Ghost abides in the They divided in the Hely Ghost abides in the Hely Chest abide in the Hely Chest abides in the Hely Chest abide in the Hely the Holy Ghost abides in it. That divine teacher is infallible; it is God himself to

whom, and to whom alone, let any man submit his faith.

In conclusion his eminence expressed a hope that his words, feeble though they might be, would lead some who heard him to think; and that the Holy Spirit of Truth, the searcher and inspirer of hearts, might inspire them to pray for a knowledge of the true way of salvation.

The average girl who now marries upon one thousand dollars a year looks forward to a life spent in second-rate boarding houses, from which she will squeese out a certain cheap domesticity and some expensive pleasures. The children which Heaven may send are not thought of nor provided for. It is a question whether the young wife can make herself a dress or prepare a wholesome meal of victuals. She marries for freedom, to have a good time, spends money which she neither earns nor helps to earn—for heaven knows what but certainly not to make a comfortable if humble home for her husband. In this respect we consider the British girl has an respect we consider the British girl has an immense advantage over the American. From the highest to the lowest circles of society in Britain, girls are trained to be good and useful over the department of their households, and see that everything is kept clean and the food is well cooked, their daughters to do the same for them. their daughters to do the same for them-selves, without suffering any loss of dig-nity in the doing of it. Many of our American girls will be surprised to learn that Princess Louise frequently makes her own pastry—and makes it well, too. On one occasion, some apricot tarts of her making being praised by a guest, the royal lady wrote out a recipe, with the words underlined: "If you desire to have an apricot tart properly cooked, always make it with an upper crust!" Thestory has point, and the point is that one can

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