

THE EYE.

Take for instance the eye—the eye of the newly-born child. Two distinct conditions must be realized before the eye is possible. First, all its completed parts must be made, and secondly, all these parts must be perfectly adjusted and connected together. The ball of the eye, the pupil, the iris, the retina, the crystalline lens, the veins running through it and supplying it with blood, the muscles to move it, and a great deal more. The eye itself is a manifestation of divine power, wisdom, and love, and yet it is but a single organ of the still more wondrous body. How then shall we explain its formation but by an appeal to infinite Wisdom and uncreated Goodness, i.e. to God? What a mind was that which conceived it; what a power was that which carries out such a conception! Who can look upon a human form without realizing that he is looking upon a masterpiece of a great Artist? It is so essentially a work divine, that while we admire it we cannot explain it. It is so little the work of man, that even the mother of a child knows not all the secrets of its being. And though the body has been studied since the earliest ages, yet some of the most important functions have lain undiscovered till, comparatively speaking, modern times.

CIRCULATION OF THE BLOOD.

The circulation of the blood is an instance in point. What a strange fact it is that this vivifying and life-giving fluid should be perpetually circulating through every limb and organ of the human body from infancy to old age; that the heart, like some wonderful pneumatic pump, should—by virtue of a power that we cannot control—force the blood through vein and artery day by day and hour by hour for sixty, seventy, and eighty or more years without intermission. This must always have been so, from the time of Adam himself, yet it was only discovered in the 17th century. For over 5,000 years, therefore, this had been going on, and yet no one even so much as suspected it. We have so little to do with it that it continues without our will or intention or even knowledge. Through the unconscious babe resting in its mother's arms, through the laborer stretched in deepest sleep in the shadow of some tree, the blood is circulating and pulsating continually: yet neither babe nor man is even so much as conscious of it.

THE MYSTERY OF NUTRITION.

Or take another miracle in the order of nature. The mystery of nutrition. A man takes food, and by an extraordinary and gradual process that food is transformed into his own substance; into his very body and bones. Were it not that we are so accustomed to it, it would assuredly strike us as very strange that the self-same food should be so disposed of, as to form such wholly different things as bone and muscle, hair and skin, and blood and nails and teeth. Yet such is the simple fact.

TRANSFORMATION OF SIMPLE MILK.

Take as an illustration an infant who lives entirely on milk for two or three years, and wonder at the stupendous miracle of nutrition. "How wonderful that so common and simple a thing as milk should hold in solution all the elements necessary to the composition of an ear, an eye, or a tooth—that this despised substance should be capable of being changed, by combination with the juices of the body and by exposure to common air in the lungs, into blood—and that from this single fluid should be produced all those diversified and heterogeneous matters which make up the entire body—the brittle bones, the soft and pulpy brain, the hard and horny nails, the silky hair, the flesh, the fat, the skin, everything in fact from the corn on my lord's toe to the down on my lady's cheek—from the sweat on the brow of

labour to the dew on the lip of beauty" (p. 164, Ed. Johnson). The power of assimilation is a standing and permanent miracle in the order of nature which must impress every man who has a mind to think and a heart to feel.

TESTIMONY OF THE CREATION.

And I call the attention of my readers to these marvels of nature that they may learn more and more the truth of those words of Holy Writ:—"The Lord Ho is God, Ho made us and not us ourselves." All things speak of Him, all things refer to Him, all things proclaim Him as the Creator of the universe and of everything it contains. They declare His might and His power, they proclaim His wisdom and intelligence, they tell of His mercy and goodness. Now, God not only made us, but being wise, He must have made us, for some definite end and purpose; for it is the mark of wisdom never to act without proposing to itself some distinct motive. He therefore must have had some definite object in view. Further, being good as well as wise, He must have proposed to Himself not only a purpose, but a good, a holy, and a merciful and benignant purpose. To describe more fully what that purpose was will be the subject of the next chapter.—*Liverpool Catholic Times.*

What Exchanges are Saying.

The Globe.

In the libel case of Oles v. Preston at the Brantford Assizes Hon. A. S. Hardy, counsel for the defendant, said:—"A lawyer I once heard of, a very good man, but an awful man to charge costs, on one occasion made a prayer in church, and at the conclusion said:—"And now, Lord, grant us these our petitions—with costs."

The Mail.

In many quarters the suggestion of THE CATHOLIC REGISTER that a monument be erected in Toronto to the memory of D'Arcy McGee has been favourably received. At present Sir John Macdonald has George Brown for a companion in Queen park, but it is thought that the addition of D'Arcy McGee would make matters more agreeable all round. Beyond doubt he could give both the other gentlemen lessons in eloquence.

The Pilot.

What good did any "Irish Nationalists" expect to achieve by trying to break up Hon. Edward Blake's meeting in New York last week? The attempt only advertised the unwillingness of some unwise people to give a fair hearing to one with whom they choose to differ as to the best method of helping Ireland. It did not advertise their liberality, or love of fair play, or fitness to serve their country better than this upright, self-sacrificing Irish-Canadian who is devoting his time and talents and money, most generously, to a sacred patriotic purpose. How can your Irishman ask a hearing for his own opinions before the world if he be unwilling to grant the same to another?

Catholic Standard.

Of the visit of the Hon. Edward Blake, M. P., to this city and of the public reception to be given to him at the Academy of Music on Thursday evening of this week we again take occasion to remind our readers. This will afford sympathizers with the Irish cause opportunity to show once more that Philadelphia is always in the lead. There is so much the more reason for them making a special effort now as, not only is the cause now in need of the strongest public display of sympathy in America but the member for South Longford is a man of whom by reason of his exalted character any people might well feel proud.

Mr. Jacob R. Brown, of Grahamville, S. C., was troubled with chills and fever, and unable to procure relief, until he began to take Ayer's Pills. He is now enjoying excellent health and is a warm and sincere advocate of Ayer's Pills, for all complaints of stomach, liver, or bowels.

The Propaganda.

In the course of a recent conversation the Holy father lamented the effects of the Italian legislation regarding the world-wide and international institution for the spread of the Gospel.

New taxes have been imposed upon it, so as to cripple its usefulness. The Propaganda was established in the sixteenth century by Pope Gregory XII., at a time when the discoveries of navigators and men of commerce made known many new lands. The Popes of the time labored to provide, on a vast scale, for the sending forth of missionaries for the conversion of the heathen in countries then discovered.

It was clearly international in its scope, and much of its revenues were derived from other nations than Italy. The new government that was established in Rome sold at a bad time, and consequently at a very reduced rate, the landed property owned throughout Italy by the Propaganda, and placed the monies received in the Italian funds, paying an interest on the same to the Propaganda. This interest was reduced by a taxation of 13 per cent., and this enormous income tax reduces the income of the Propaganda by an additional 40,000 francs a year. And these losses coincide with the ever increasing necessities of the institution.

Each year enlarges the field of action of the Propaganda. The recent earthquake at Constantinople has seriously damaged the residence of the Apostolic Delegate and other properties belonging to the Propaganda. The war in Corea, between China and Japan, will necessitate new expenses for the safeguarding of the missions and the missionaries. With the varying fortunes of the Italian government, which seems driving to hopeless bankruptcy, this eminently civilizing institution suffers and will also become bankrupt when Italian funds fail. Nearly all the bishops of the world protested in the name of their flocks against the action of the Italian government in 1883 when it declared the Propaganda an Italian institution, and so subject to Italian guardianship. No heed was paid to such protests, because they were not backed by material force—the only appeal that Italy listens to. These were the considerations that occupied the mind of Leo XIII., in speaking of that institution. He is quite conscious of the aid the Propaganda has furnished toward civilization.—*Catholic Universe.*

Patrons of the Month.

First among the Patrons of the month comes St. Winifred (3d). She lived in the eleventh century and was the daughter of a Welsh nobleman of Flintshire. One day when she was alone in her father's castle, a certain King Caradoc, made his appearance and, captivated with her youthful beauty, wooed her. She straightway fled away to the church where her parents were praying. The King pursued and cut off her head on the very threshold of the church. On the spot where the martyr's head fell a spring bubbled up whose waters flow to our own days. It was held in veneration for its miraculous powers and gave the name to the town of Holy Well. Over the spring, which runs into a large pool, a Gothic porch was built. Many are the cures effected through this miraculous well. After centuries of oblivion, owing to the loss of the true faith, St. Winifred, the martyr of holy modesty, is once more becoming popular and her well is resorted to by many pilgrims.

S. Charles Borromeo (4th) is so well known a saint, that he needs but little mention here. Eminent by noble birth, character, talents, wealth and position he became still more eminent by his zeal in sanctifying himself and others. As Cardinal Archbishop of Milan he devoted himself, especially to the spiritual welfare of his flock. This he accom-

plished by instituting a reform in the lives and studies of the clergy. He distributed his riches among the poor and was a model of poverty, penance and piety. He died in 1584. He was the founder of the Oblates of St. Charles.

Our third patron, Bl. Martin de Porres (5th), is probably a stranger to many of our readers. He was born in Lima, Peru, in 1569. Out of compassion for the sick poor he studied medicine in order to attend to them for the love of God. Later on he entered the Third Order of St. Dominic as a lay-brother, and became remarkable for his humility and charity. He interested himself particularly in the religious education of foundlings and young orphans. He is commonly known in the Spanish Provinces of South America as the *Saint of the rats*; for they say that his picture will promptly clear all places infested by rats and mice. He made this name for himself by pleading with the sacristan of his convent for the lives of some rats that had gnawed the church hangings. They were consequently to be poisoned. Brother Martin called all the rats to him and gathered them into a basket which he carried to the garden. He promised to feed them every day if they would desist from injuring the convent.—*Little Messenger of the Sacred Heart.*

Mr. Michael J. Dwyer, late of the Boston Herald, whom the Pilot pronounces to be, perhaps, the best of the younger men in Catholic journalism, has succeeded Mr. Thomas C. Quinn in the editorship of Donahoe's Magazine. Mr. Quinn has been editor since Mr. Donahoe disposed of the property.

The city authorities of St. Louis have adopted a plan of conveying patients from the dispensary to the city hospital by means of an electric railway ambulance. An electric car has been fitted up as an ambulance. It is intended to run the car to all parts of the city in response to ambulance calls. The car will be permitted to make an average speed of twelve miles an hour.

Ireland and England seem to be full of centenarians, judging from the record of one week. A lady has just died at Highgate, age 101; and another who died at Skibbercen was said to be 107. Even a man who was abstemious, but fond of smoking, died at Middleton, aged 112, and yet retaining all his faculties to the last. But the last is probably the most striking case of all—that of a man who died at 102, who eighty years ago was given up as a hopeless consumptive.

A WONDERFUL CURE.—Mr. David Smith, Coe Hill, Ont., writes: "For the benefit of others I wish to say a few words about Northrop & Lyman's VEGETABLE DISCOVERY. About a year ago I took a very severe cough, had a virulent sore on my lips, was bad with dyspepsia, constipation and general debility. I tried almost every conceivable remedy, outwardly and inwardly, to cure the sore but all to no purpose. I had often thought of trying Northrop & Lyman's VEGETABLE DISCOVERY, so I got a bottle and when I had used about one half the sore showed evident signs of healing. By the time that bottle was done it had about disappeared and my general health was improving fast. I was always of a very bilious habit and had used quinine and lemon juice with very little effect. But since using 3 bottles of the VEGETABLE DISCOVERY the biliousness is entirely gone and my general health is excellent. I am 60 years old. Parties using it should continue it for some time after they think they are cured. It is by far the best health restorer I know."

Agents Wanted

To canvass for THE CATHOLIC REGISTER. A liberal commission allowed. Write for particulars.

For the last seventeen years J. Clancy has supplied the East End with coal and wood of the best that could be got. He is now in a position not only to supply the East End, but all parts of the city with the very best of coal and wood, at the lowest prices. Also the best Flour that McLaughlin and Co. make at 10 to 15 per cent less than any place in Toronto. Call up 2063, take a car, or drop a card to 421 Queen street East, and you will be attended to.