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For The Record Retrospection.

Fondly dedicated to my dear Julia with wealth of grateful affection.

In twilight hour of holy pow'r I sat to think awhile, To chase away the cares of day; To fly from earthly toil.

A strange delight, so wondrous bright, My soul in love possess'd— "Twas not of earth—more sacred birth Gave me this happy rest!

I heard the song of feather'd throng In vesper cadence sweet. I caught the depth that in it slept With rapture glad and meet:

I watch'd a star that shone afar With calm and steady light; Nor tempest's wait, nor chill, nor hail Could its endurance blight!

I ne'er forget, (not even yet, Tho' years have onward sped) The patient trust, the hope so just This lesson on me shed!

A lily fair, with vesture rare Of spotless purity, Within my gaze in starlight rays, Spoke low this thought to me—

"I'm fair while I, with single eye Bloom for my God alone— My sweet sway wield, my perfume yield Beneath His blest white throne."

Ah! spoken well! The truth to tell The message sanctifieth— An humble heart, with one impart; It only satisfieth.

Vain desires and high aspires, How heavily they weigh! Like mists they cling and only bring The gifts that fade away!

Each cruel sigh, each tearful eye Is mark'd of God, I ween; No pang we feel but He can heal To solace soothing e'en!

These are not dreams, they are clear gleams Sent to us from above. Our Master dear is ever near To speak His burning love!

My thoughts of friend, to Thee, Lord, tend, Thou shining Deity! The bliss I find in human kind I offer unto Thee!

And yet, at length, with endless strength My constancy I'll show, In friendships firm in boundless term I'll cherish this pure glow! Hamilton, Feb., 1884. ESPERANCE.

THE STUDY OF HISTORY.

PROVIDENTIAL FOUNDATION, GROWTH AND PRESERVATION OF THE JEWISH NATION.

> II. J. F. C.

The days of mourning for Moses passed, Josue began by command of the Lord to prepare for the crossing of the Jordan, into the land of promise. Hearing of the approach of the children of Israel, the inhabitants of Canaan were filled with dread. Josue commanded the priests to bear the ark in front of the people. One word en passant as to the ark. It was the receptacle of the tablets of the law, and had been prepared by the special direction of the Lord himself.

"Frame an ark of setim-wood, the length whereof shall be of two cubits and a half, the breadth a cubit and a half, the height likewise a cubit and a half. And thou shalt overlay it with the purest gold within and without, and over it thou shalt make a golden crown around about and four golden rings, which thou shalt put at the four corners of the ark; let two rings be on the one side, and two on the other. Thou shalt make bars also of setim-wood, and shalt overlay them with gold; and thou shalt put them in through the rings that are in the sides of the ark, that it may be carried on them. And they shall be always in the rings, neither shall they at any time be drawn out of them. And thou halt put in the ark the testimony which

I will give thee." As soon as the priests with the ark came into the Jordan, "and their feet were dipped in part of the water, (now the Jordan, it being harvest time, had filled the banks of its channel), the waters that came down from above stood in one place, and swelling up like a mountain, were seen afar off from the city that is called Adom, to the place of Sarthan: but those that were beneath. ran down into the sea of the wilderness (which now is called the Dead Sea) until they wholly failed. And the people marched over against Jericho; and the priests that carried the ark of the coven ant of the Lord, stood girded upon dry ground in the midst of the Jore and all the people passed over through the channel that was dried up." Thus did the Lord work another great wonder on behalf of his chosen people. While they passed over, the priests stood in the centre of the river's channel with the ark. Then twelve chosen men, one from each tribe, took twelve stones from the bed of the river and Josue set twelve stones where the ark stood. Then the priests passed over, and the waters of the Jordan flowed on as before. "And the people came up out of the Jordan, the tenth day of the first month, and camped in Galgal, over against the east side of the city of Jericho. And the twelve stones they had taken out of the channel of the city of Jericho. Jordan, Josue pitched in Galgal. And said to the children of Israel: when your children shall ask their fathers to-morrow and shall say to them: What mean those stones? You shall teach them and say: Israel passed over this Jordan through the dry channel. The Lord your God drying up the waters thereof in your sight, till you passed over. As he had done before in the Red Sea, which He dried up till we passed through. That all the people of the earth might learn the most mighty hand of the Lord, that you may also fear the Lord your God for-ever." Thus at length the people of Israel found themselves in the promised land. This was in the year of the world 2553 or B. C. 1451. Great indeed was their joy on entering the land which was to be theirs and their children's for untold generations. How deep their gratitude, how lively their affection at that moment

praises are sung by the poet: His throne is built upon eternity, More firm and durable than steel or brass,

in regard of the Lord their God, whose

Or the hard diamond, which them both doth

His sceptre is the rod of Rightonsness,
With which he bruiseth all his less to dust,
And the great Dragon strongly with repress
Under the rigour of his judgmen just;
His seat is Truth, to which the family trust,
From whence proceed her beams, so pure
and bright,
That all about him sheddeth glorious light

Light far exceeding that bright-blazing spark Which darted is from Titan's flaming head. That with his beams enlumineth the dark And dampish air, whereby all things are read.

Whose nature with the service with

Whose nature yet so much is marvelled Of mortal wits that it doth much amaze The greatest wizards which thereon do gaze But that immortal light which there doth Is many thousand times more bright, more

clear More excellent, more glorious, more divine, Through which to God all mortal actions And even the thoughts of men, do plain appear,
For from the Eternal Truth it doth proceed,
Through heavenly virtue which her beams
do breed.

With the great glory of that wondrous light His throne is all encompassed around, And hid in his own brightness from the sight of all that look thereon with eyes unsound; And underneath his feet are to be found Thunder, and lightning, and tempestuous fire. The instruments of his avenging ire.

There in his bosom Sapience doth sit,
The sovereign dearling of the Delty,
Clad like a queen in royal robes, most fit
For so great power and peerless majesty,
And all with gems and jewels gorgeously
Adorned, that brighter than the stars appear. And make her native brightness seem more

And on her head a crown of purest gold Is set, in sign of highest sovereignty; And in her hand a sceptre she doth hold With which she rules the house of God

high, And menageth the ever-moving sky, And in the same these lower creatures all Subjected to her power imperial.

Both heaven and earth obey unto her will, And all the creatures which they both con And at the treatment of the tain.

For of her fulness, which the world doth fill, They all partake, and do in state remain Js their great Maker did at first ordain, Through observation of her high beheast, By which they first were made and still in-

But though they had entered into the promised land, the children of Israel had before them seven long years of combat before they could really call that land their own. The Lord was, howthat land their own. The Lord was, however, with them, and city after city fell before them, principality after principality yielded to their sway, and tribe after tribe vanquished by them, driven from the land. The city of Jericho fell into their hands without their striking a blow and its inhabitants slain. Then followed the overthrow of the King of Hai, the massacre of his soldiers and his own execution on a gibbet. So filled with fear were the other peoples of that country at these victories that the Gabaonites came to make a treaty with Josue, claimcame to make a treaty with Josue, claiming deceitfully to be a people whose ter-ritory was far off. When Josue heard of the deceit practiced on him by this tribe, he resolved that while respecting the treaty he had sworn to, he should punish treaty he had sworn to, he should punish the Gabaonites by making them bewers of wood and carriers of water. Five of the other princes of the land of Canaan hearing of the treaty made between the Gabaonites and Josue, formed a confed-eracy to destroy that nation. The Gabaonites at once despatched an em-bassy to Josue for assistance. Gather-ing his men, the latter proceeding in the ing his men, the latter, proceeding in the night time, fell suddenly on the confeder-ates: "And the Lord troubled them at ates: "And the Lord troubled them at the sight of Israel, and he slew them with a great slaughter in Gabaon, and pursued them by the way of the ascent to Bethoron, and cut them off all the way to Azeca and Maceda. And when they were fleeing from the children of Israel and were in the descent of Bethhoron, the Lord seet down were them great the Lord cast down upon them great stomes from heaven as far as Azeca; and many more were killed with the hailstones than were slain by the swords of the children of Israel. Then Josue spoke to the Lord, in the day that he delivered the Amorrhite in the sight of the chil-dren of Israel, and he said before them: Move not. O sun, toward Gabaon nor thou, O moon, toward the valley of Ajalon. And the sun and the moon stood still till the people revenged them selves of their enemies. Is not this written in the Book of the Just? So the sun stood still in the midst of heaven, and hasted not to go down the space of one day. There was not before nor after so long a day, the Lord obey-ing the voice of a man, and fighting for Israel. And Josue returned with all Israel into the camp of Galgal; for the five kings had fled, and hidden themselves in a cave of the city of Maceda.

And it was told Josue that the five kings were found hid in a cave of the city of Maceda. And he commanded them that were with him, saying: Roll great stones to the mouth of the cave, and set careful men to keep them shut up; and stay you not, but pursue after the stay you not, but pursue after the enemies, and kill all the hindermost of them as they flee; and do not suffer them whom the Lord God hath delivered into your hands to shelter themselves in their cities. So the enemies being slain with a great slaughter, and almost utterly consumed, they that were able to escape from Israel entered into fenced cities. And all the army returned to Josue in Maceda, where the camp then was, in good health and without the loss of any one; and no man durst move his tongue against the children of Israel. gave orders, saying: Open the mouth of the cave, and bring forth to me the five kings that lie hid therein. And the ministers did as they were commanded: and they brought out to him the five kings out of the cave, the King of Jerusalem, the King of Hebron, the King of Jerimoth, the King of Lachis, the King of Eglon. And when they were brought out to him, he called all the men of Israel, and said to the chiefs of the army that were with him: Go, and set yo feet on the necks of these kings. At when they had gone, and put their feet upon the necks of them lying under them, he said again to them: Fear not, neither be ye dismayed, take courage and be strong; for so will the Lord do to all your enemies against whom you fight. Josue struck and slew them and

hanged them on five gibbets and they

hung until the evening. And when the sun was down he commanded the soldiers

to take them down from the gibbets. And after they were taken down, they cast them into the cave where they had

lain hid and put great stones at the

mouth thereof, which remain till this

The whole southern portion of Canaan soon fell into the hands of the Hebrew commander. Victorious in the south he returned to his camp at Galgal. Jabin, the king of Assor, founded a confederacy of six different tribes against the Israelites. But Josue, coming on them suddenly, completely overthrew them at the waters of Merom. He destroyed their cities and made himself master of their lands and possessions. The triumphs of Josue did not cease till he had conquered all the remaining cities and tribes and kings in the land of Canaan. In the seventh year after his crossing the Jordan he had conquered of kings no fewer than thirty-one, and of nations no

fewer than thirty-one, and of nations no fewer than six.

It was the will of God that the conquest of Canaan should be completed during the lifetime of Josue, and He accordingly ordered him, seeing that he was old, to divide the land among the children of Israel. The warriors of the tribes of Ruben, Gad, and that part of the tribe of Manasses who had been given lands beyond the Jordan, were sent thither. Caleb, the only other survivor besides Josue of all the Israelites over twenty at Sinai, came to him and said: twenty at Sinai, came to him and said:
"Thou knowest what the Lord spoke to Moses, the man of God, concerning me and thee in Cadesbarne. I was forty years old when Moses, the servant of the Lord, sent me from Cadesbarne to view the land, and I brought him word again as to me seemed true. But my brethren that me seemed true. But my brethren that had gone up with me discouraged the heart of the people; and I nevertheless followed the Lord my God. And Moses swore in that day, saying: The land which thy foot hath trodden upon shall be thy possession and thy children's for-ever, because thou hast followed the Lord my God. The Lord therefore hath Lord my God. The Lord therefore hath granted me life as he promised until this present day. It is forty and five years since the Lord spoke this word to Moses, when Israel journeyed through the wilderness; this day I am eighty-five years old. As strong as I was at that time when I was sent to view the land, the strength of that time continueth in me until this day, as well to fight as to march. Give me therefore this mountain which the Lord promised in thy hearing also, wherein are the Enacim, and cities great and strong; if so be, the Lord will be with me, and I shall so be the Lord will be with me, and I shall be able to destroy them, as He promised me. And Josue blessed him, and gave him Hebron in possession; and from that time Hebron belonged to Caleb, the son of Jephone the Cenezite, until this pre-sent day, because he followed the Lord the God of Israel."

The remaining tribes also received their possessions and at length the whole Hebrew nation found itself in possession of the land so long promised them, and

which they were so eager to enjoy, but from which their sins prevented their entrance till the days of Josue. Before the close of his life Josue twice assembled the people of Israel and addressed them in words of wisdom. On the first occasion he said: "I am old and far advanced in years, and you see all that the Lord your God hath done to all the nations round about, how He Himself hath fought for you: and now since He hath divided to you by lot all the land from the east of the Jordan unto the great sea, and many nations yet remain, the Lord your God will destroy them, and take them away from before your face, and you shall possess the land, as he hath promised you; only take courage, and be careful to observe all things that are written in the book of the law of Moses; aud turn not aside from them, neither to the right hand nor to the left, lest after that you are come in among the Gentiles, who will remain among you, you should swear by the name of their gods, and serve them, and adore them; but cleave ye unto the Lord your God, as you have done until this day. And then the Lord God will take away before your strong, and no man shall be able to resist you. One of you shall chase a thou-sand men of the enemies, because the Lord your God Himself will fight for you, as He hath promised. This only take care of with all diligence, that you love the Lord your God, but if you will embrace the errors of these nations that dwell among you, and make marriages with them, and join friendships, know ye for a certainty that the Lord your God for a certainty that the Lord your God, will not destroy them before your face, but they shall be a pit and a snare in your way, and a stumbling-block at your side, and stakes in your eyes, till He take you away and destroy you from off this excellent land which He hath given you. Behold this day I am going into the way of all the earth, and you shall know with all your mind that, of all the words which the Lord promised to perform for you not one hath failed. Therefore, as He hath fulfilled in deed what He promised, and all things prosperous have come, so will He bring upon you all the evils He hath threatened, till He take you away and destroy you from off this excellent land which He hath given you. When you shall have transgressed the covenant of the Lord your God which he hath made with you, and shall have served strange gods, and adored them, then shall the indignation of the Lord rise up quickly and speedily against you, and you shall be taken away from this excellent land which He hath delivered to you." second oration of the Jewish conqueror is historic, and, while it recites the mer-cies of God to the Hebrews, asks their assent to the Law of God, and re-estab lishes the covenant. The meeting was

the Lord, and He put darkness between you and the Egyptians, and brought the you and the Egyptians, and brought the sea upon them, and covered them. Your eyes saw all that I did in Egypt, and you dwelt in the wilderness a long time; and I brought you into the land of the Amorrhite, who dwelt beyond the Jordan. And when they fought against you, I delivered them into your hands, and you possessed their land, and slew them. And Balac, son of Sephor, King of Moab, arose and fought against Israel. And he sent and called for Balaam, son of Boer, to curse you; and I would not hear him. to curse you; and I would not hear him, but, on the contrary, I blessed you by him, and I delivered you out of his hand And you passed over the Jc dan, and you came to Jericho. And the men of that city fought against you, the Amor-rhite, and the Pherezite, and the Cansanite, and the Hethite, and the Gergesite, and the Hevite, and the Jebusite, and I delivered them into your hands. And I sent before you hornets; and I drove them out from their places, the two kings of the Amorhites, not with thy sword nor with thy bow. And I gave you a land in which you had not labored, and cities to dwell in which you built not, vineyards and olive-yards which you planted not. Now, therefore, fear the Lord, and serve Him with a perfect and most sinces heart, and put way. the Lord, and serve Him with a perfect and most sincere heart; and put away the gods which your fathers served in Mesopotamia and in Egypt, and serve the Lord. But if it seem evil to you to serve the Lord, you have your choice: choose this day that which pleaseth you, choose this day that which pleaseth you, whom you would rather serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorri-hites, in whose land you dwell; but as for me and my house, we will serve the Lord. And the people answered, and said: God forbid we should leave the Lord, and serve strange gods. The Lord our God He brought us and our lord our God He brought us and our fathers out of the land of Egypt, out of the house of bondage, and did very great signs in our sight, and preserved us in all the way by which we journeyed, and among all the people through whom we passed. And He hath cast out all the nations, the Amorrhite, the inhabitant of the land into which we are come.

Therefore, we will serve the Lord, for He is our God." Having written these things in the volume of the law he placed it in the ark and set a stone for a testimony in the sanctuary of the Lord under the oak therein. Then he died at the age of one hundred and ten years and was buried in Thamnathsare, his own possession. Of Josue does the wise man in Ecclesiasticus say:-"Valiant in war was Jesus the son of

of the land, into which we are come

"Valiant in war was Jesus the son of Nave, who was successor of Moses among the prophets, who was great according to his name—very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel. How great glory did he gain when he lifted up his hards and stretched out swords up his hands, and stretched out swords against the cities? Who before him so stood to it? for the Lord Himself brought His enemies to him. Was not the sun stopped in His anger, and one day made as two? He called upon the most High Sovereign when the enemies assulted him on every side, and the great and holy God heard him by hailstones of exceeding great force. He made a violent assault against the nation of his enemies and in the descent of Bethhoron he destroyed his adversaries that the nations might know his power, that it is not easy to fight against God. And he followed the Mighty One.

TO BE CONTINUED.

DEVOTION TO THE SACRED HEART. Practical for March and Preparatory tor June.

sins of my life. SPECIAL EXAMINATION OF CONSCIENCE.

MORNING—What is my predominent passion? Why do I so often fall into the same sin? How do certain persons, places, and things affect my spiritual life? If I cannot remove them, can I not shun them? them?

AFTERNOON—Do I pray often, attentively, devoutly, in proper time and place? Do I use ejaculatory prayers frequently and with affection; especially when tempted? Were death to come, would it find prayer one of the habits of my life? "Watch and pray for yek now not the day not

and pray, for ye know not the day nor

GENERAL EXAMINATION OF CONSCIENCE. Is my conscience scrupulous, correct, or

Do I allow light reading to poison my mind, or unbecoming words to taint my speech? Do I keep my heart clean? "Blessed are the clean of heart, for they shall see God?" H. L. MAGEVNEY. -Catholic Columbian.

The Record of the Fairs.

The superiority of Wells, Richardson Co's Improved Butter Color over all held at Sichem, it is supposed eight years after the distribution, and was attended by the ancients, the princes, the others made, is again demonstrated by its record at the Autumnal Fairs. The test of practical use is what tells the judges, and the masters. Josue spoke in the name of the Lord: Your fathers story, and the great value of the prethe Agricultural Fairs, miums given by the Agricultural Fairs, lies in the fact, that the judges in these dwelt of old on the other side of the river, Thare the father of Abraham, and river, Thare the father of Abraham, and Nachor; and they served strange gods. And I took your father Abraham from the borders of Mesopotamia, and brought him into the land of Canaan; and I multiplied his seed, and gave him Isaac: and to him again I gave Jacob and Esau. cases are regular farmers, who know what their needs are and what will supply them. Wells, Richardson & Co's Improved Butter Color, which has taken first premium at all fairs where exhibited. is put up in a vegetable oil so prepared that it cannot become rancid, a most And I gave to Esau Mount Seir for his possession; but Jacob and his children important property, the lack of which is fatal to so many of the Butter-Colors offered for sale. It does not color the went down into Egypt. And I sent Moses and Aaron, and I struck Egypt with many signs and wonders. And I butter-milk; it imparts a bright natural color, which is unattained by many brought you and your fathers out of Egypt, and you came to the sea; and the others; and being the strongest is the Egyptians pursued your fathers with cheapest Color in the market.

chariots and horsemen as far as the Red Sea. And the children of Israel cried to TINH CHURCH. TISH CHURCH.

Antigonish Aurora About the year 381, Ninian, a young Celt from Britain, came to Rome. He was born in a district afterwards called Galloway, which became the headquarters of his epi-copate. As the son of a Christian chief, he was baptized in his infancy and spent his youth in the practice of virtue and the study of latters. Leavised tue and the study of letters. Inspired with a holy desire to study truth at the fountain head, he came to Rome about to untain head, he came to Rome about the period named. Even then Rome, the city of the Popes, had attained to a state of some splendor. Persecution had ceased; art inspired by the genius of faith had be guu to decorate the rising Basilicas of the city. The great Damasus was the Vicar of Christ, who happily ruled the Church in that day. St. Jerome was teaching in the schools of Rome. The heroic saints and doctors who stood up for Christ against His enemies were either living, or the echoes of their voices still lingered in the cars of men who heard from their lips the words of life. It was a period of interest earl and activity.

the words of life. It was a period of in-tense zeal and activity.

Favored by Damasus, Ninian pursued his studies in Rome for 18 years. When Pope Damasus died his successor Siricius became his friend and patron. About the year 394, Siricius Pope, consecrated him Bishop, and gave him an apostolic mis-sion to the rude and wild inhabitants of his native Pictland, as it was then called. his native Pictland, as it was then called. On the return journey he visited St. Martin of Tours, and tarried with him for some time in the study of the monastic life. On his return home, he began to build a Church after the Roman model. For this purpose St. Martin gave him some masons. His mission was to the whole of Pictland, now called the Lowlands of Scotland; but he fixed his head quarters in his native district of Galloway, the scotland; but he fixed his head quarters in his native district of Galloway, the South West of Scotland, opposite to Ireland. Here he built his 'Candida Casa,' his White House, the first stone Church in Britain, and his 'Great Monastery,' as the home of his clergy and a seminary of secular and religious instruction for the secular and religious instruction for the youth of the country. The great missionary undertakings of that period remind us of the tactics of military leaders. In some central spot they found their home, their monastery, a place of rest, of prayer, of study for their clergy, and the centre of their missionary labors. Thus Ninian fixed his monastic centre in Galloway, as did his monastic centre in Galloway, as did his monastic centre in Galloway, as did afterwards Columba in Iona, Augustine in Canterbury, and St. Boniface at Fulda in Germany. In the Celtic Church, monasticism was not a feature, nor an institution, but its only organization.

Through St. Ninian's preaching all the Picts south of the Grampians embraced the true faith. Presser (Chron. p. 594)

the true faith. Prosper (Chron. p. 594) tells that he ordained bishops and priests, and divided the country into districts, ap-pointing missionaries to each. He died in his Monastery at Whithern in the year in his Monastery at whither in the year 432, the same year in which Patrick landed in Ireland. The ruins of his "White Church" can still be traced at Whithern. His name has ever been held in benediction by Catholics of Scotland. Many churches have been dedicated to him by the descendants of the Celts whom he evangelyed. Taigh, the the Candida Casa. by the descendants of the Celts whom he evangelized. Taigh, Dhe, the Candida Casa of Antigonish, the Cathedral of a noble Celtic Bishop, who inherits the faith and speaks the language of Ninian, is very appropriately dedicated to this great apostle of the Celts. Galloway again, after a convulsion which made a wreck and ruin of its Catholic institutions, rejoices in a true episcopal successor of Ninian, its first Bishop.

Protestant writers, who seem to care more for a brief popular triumph than for historical truth, boldly assert that there is no evidence of the Roman mission of St. Ninian to Scotland. Of that mission our earliest authentic record is Bede. In des-

FRUIT TO BE REAPED.

1. Firm resolution to go back to God from whom I came.

2. Hatred of sin. Full persuasion of its enormity and deformity.

3. A knowledge of its insinuating power; it flatters and charms only to destroy. Conviction that little faults lead to great sins. Shame and sorrow for the sins of my life. the truth, whose episcopal see, famous for its dedication to St. Martin, and for its

a life of our saint. The lessons for St. Ninian's day in the "Aberdeen Breviary" are taken from this life. St. Aelred expressly says that he has drawn his materials from an earlier work barbario Scripto. St. Aelred states that Ninian scripto. St. Actred states that Minian communed with himself in the following strain,— "I have in my own country sought Him whom my soul loveth, and have not found Him. I will arise. I will compass sea and land to seek the truth ompass sea and and to seek the truth which my soul longs for. But is there med of so much toil? Was it not said to Peter: Thou art Peter, and upon this rock will I build my Charch, and the gates of hell shall not prevail against it.' In the faith of Peter, then, there is nothing defective, absure imperfect. nothing defective, obscure, imperfect, nothing against which evil doctrines or perverted sentiments—the gates, as it were of hell—could prevail. And where is the faith of Peter but in the See of Rome? Thither, certainly, I must go, that leaving my country, my relations and my father's house, I may be thought worthy to be-hold withinward eye, the fair beauty of the Lord, and to be guarded by His

In this life, then, Aelred shows that Ninian went to Rome, was instructed and consecrated Bishop there, and sent by Pope Sinicius to Scotland. So full and strong is the evidence on this point that the Presbyterian Mackenzie in his Gaelic History of Scotland is forced to acknowl edge that Ninian was sent to Scotland by the Bishop of Rome.

The Picts among whom Ninian labored were Gaels. At that early period the various races and tribes of Scotland were called in their own language Gael, whatever name the foreign historians gave them. When the Romans first came to Scotland they found the whole country inhabited by Celtic tribes speaking the remedy for external anguage, and from the sound of a all painful affections.

phrase in that language, the Roman historians called them Caledonians. At a later period they called them Picts. Pictus in Latin means painted, and they thus named them because, like the pagan South Britons, they were in the habit of painting their countenances in order to render them more terrible in battle to their enemies. Later still we find them under a new name, the Scoti or the Scots. Bede says that the original home of the Scots was Ireland; but bands of the Scoti came over Ireland; but bands of the Scoti came over from Erin to Alban in the 4th century in order to help their brother Gaels in the war against the Romans. Many of them settled permanently on the west side of the Highlands of Scotland, while others returned home to Erin. In 573, Aedan, a scion of the Scottish colony from Ireland, was crowned as the first independent monarch of the Scots of Arvice. After was crowned as the first independent monarch of the Scots of Argyle. After this, the old names—Caledonians, Picts, Pictland, began to disappear and the people to be called Scots, and the country Scotland. The old names gradually dis-appeared, but the Gaelic races and lan-guage remained as over. guage remained as ever.

LOST TO THE CHURCH.

It is an undeniable fact that many

members are lost to the Church, and for this loss some one is accountable in a more or less degree. Formerly, when priests and schools were few and far between, there might be some palliating excuses for those on whom principally rest the chief responsibility of this loss. But now in the present flourishing con-dition of Catholicity, when, thanks to God, and the faithful laborers in His God, and the faithful laborers in His vineyard, priests and schools are numerous and with easy distance of all Catholic communities, so that there can be little excuse for the laity in not practicing their religion, and in not bring up their children under the fostering care of the Church and religious training. Yet with all these facilities, which the Church and her ministers hold forth, there are yet her ministers hold forth, there are yet many who stray to foreign pastures, many who stray to foreign pastures, through want of proper training and of early Christian practices. Our sincere belief is that if parents did their duty towards their children, and sowed the early seeds of religion in their youthful minds, they would not have to lament their falling away in after life. It is therefore to our mind a want of religious training in the family circle that causes training in the family circle that causes the loss, and that parents who neglect home Christian influence is primarily accountable for the apostacy from the Church. We acknowledge that sectarian influence, in the midst of which our youth is to be spent, works its tangled fangs into the minds of many, but on the minds of children well instructed in their faith, well strengthened by the pious example of parents, who lead a true Catholic life, its effects produce no lasting remembrance. In our scattered condition, it is sometimes difficult for Catholics to avail themselves of all neces sary means of religious training for their children, but where they are so located that the child cannot attend a Catholic school, a double duty devolves upon the parents to supply as much as they can the work otherwise accomplished in the the work otherwise accomplished in the school, to teach them the practice in person by their example. There is no duty so important, no labor more meritorious than the preservation of the faith in your family; you are bound thereto by all laws, divine and human, and this will not, cannot, be accomplished without great efforts and sacrifice by parents. Ah! but parents will tell us they cannot bring up their children in this heathen country. We tell them they can, unless it be their own fault. We have seen and known Catholic families throughout the country, Catholic families throughout the country, who had no chance of seeing a priest or cribing the arrival of St. Columba in Scotland, Bede says that his mission was to the northern portion of the country—a people separated by lofty mountains from their neighbors of the Pictish race. He goes on to say: they grew up; they loved their parents too much to separate from them; they would not be happy away from them; and why this: because their parents had taught them obedience, taught them love and respect while young, and love and respect grew with their manhood, and was a source of joy and consolation to their aged parents in the evening of their lives. Contrast those parents with others who allow their children full liberty to swear and blaspheme in their presence, who allow them the privilege of associating with bad company without reprimand, and then look at the grief reprimand, and then look at the grief and pain, the rightful retribution of those parents in their old age by their absence and loss of their family to themselves, their faith and their God. No wonder, indeed, that this is so, to many parents who, lest their family may not be suffici ently known, will open their houses for nightly carousals and dances, and allow the scrub of society full sway in the com-pany of their children, where whisky, crime, and abominations known only to God prevail. This commingling of youth of both sexes, allowed by parents unde the starry heavens, causes many a blush of shame, many a sad future fo themselves, and many a spicy article to the daily press. Yes, those nightly interviews and acquaintances frequently lead you children away from you and God and are the prolific source of mixed marriages, the commencement and end of your children's loss of faith .- Church Progress.

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Names, Facts and Figures

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