#### Gladstone

DR. BLAKE BIGELOW. No man has ever played a grander part, Than thou whose brows bend under weight of sare: The mejesty of mind and power are there, The good of Ireland rests within thy heart.

O brain, far reaching in its noble plan; And powerful arms that bear aloft the load;
Oh feet that turn not from the roughest road
That leads to justice for his fellow-man—

We bend in homage where thy brave voic calls
For truth and liberty; and earnest men,
Upstarting, list, and think they hear agai
Aratus' stirring call on Sicyon walls.

The admiration of the world is thine; Not England only, boasts thy greatne

There flashes from thy coronetted brow The reflex of each nation's loyal sign.

America holds out her hands to thee,
To aid thine own till justice shall be done,
Till that glad day that the eternal sun
Has risen seven hundred years in vain to
see.

-Bufalo Union and Times.

### REASON AND MODERN ERROR.

Port Arthur Sentinel, July 17. Last evening Father Connolly, Montreal, preached at St. Andrew's church. He took the following passage of Scripture as his text:—"The light of thy body is thy eye. If thy eye be simple thy whole body will be lightsome. But if thy eye be evil thy whole body will be darksome. If therefore the light that is in thee be darkness how great will the darkness itself be." As the eye, he said opens to the body the world he said opens to the body the world which light places within our reach and guides its members in the exercise of their functions, so our intelligence, or the faculty of reason, receives the light of truth. The intelligence acts upon the will guiding it in the free acts and choices which make up our moral exist-ence and render us responsible beings It is of the utmost consequence that the eye of the soul be kept in a sound and healthy condition that it may drink in all the rays of truth falling upon it and convey them without fault or defect to the will. The diseases of our bodily eye are involuntary but the diseases of our intelligence are frequently wilful in the highest degree and causes terrible mis chief in the moral life—mischief like that to the body when the eye is altogether out of order—not simple dark ness, but

DARKNESS TAKEN FOR LIGHT. DARKNESS TAKEN FOR LIGHT.
The intelligence of man is illumined by a twofold light, the light of reason and the light of faith. By the light of reason he is enabled to reach and take in the truths of the natural order which pertain to the guidance of his life in this tain to the guidance of his life in this visible world, by the light of faith he can ascend to the knowledge of supernatural truths, reach the invisible world which light for heard the principle of the can be assembled. which lies far beyond the grasp of his natural powers and lay hold of the wis-dom of God hid in mystery which has n revealed for our glory. On ount of the extreme importance at been revealed for our taching in the present day to the latter I will reserve for it a discourse apart to explain its nature, more fully set forth its excellent, and note some of the errors spread abroad concerning it. Every man is born into the world with the light of reason shining in his soul. The whole world is the reflection of the presence and of the perfection of God. The reason of man sufficiently unfolded, can reach his existence, his glory and his Godhead in

THE WORKS OF HIS HANDS The contemplation of the universe light up the spark, not only of knowledge in his mind, but of love, praise and admira-tion in his heart. David gave expression to this cry of the soul going up to its Creator when he exclaimed: "Oh Lord how wonderful is thy name in the whole earth." "He hath set his tabernacle in the sun no one can hide himself from the heat thereof." As the light of day shed in floods of glory from the sun in the fir-mament fills the universe rendering it mament fills the universe rendering it visible to the eye, even so the power, wisdom and majesty of God pervade all things and reflected through reason, encompass the minds and hearts of men. encompass the minds and hearts of men. The same truth which is light to the mind is warmth to the heart and will. While

IT REVEALS GOD in His works it proclaims His law as the guide of our will. The voice of the universe tells us of the supreme law giver to whom we are accountable for each wil-ful thought, word and deed who will reward the good in another life with the possession of perfect happiness and inflict on the wicked condign punishment. It frequently happens that the eye of the soul, reason, beams clouded wholly or in soul, reason, beams clouded wholly or in part and that some of the precepts of the natural law are obscured in the the natural law are been the entire eclipse of reason. But there are degrees of mental disease which fall short of this worst form. In many men the reason is so perverted by the will that on points as to which self-interest concerned, the light may have partially turned into darkness, and a man who is perfectly sensible and judicious on all other points may persuade himself that

THAT IS REASONABLE whereas it is the height of folly. The same may be said of nations and particular periods of history. In times preceding Christianity the worship of idols and of a plurality of Gods was almost universally received. Among the more cultured nations in which pride of intellect was combined with corruption of the heart, skepticism and atheism prevailed especially among the learned. Then, as to the moral law that precept of it which enjoins purity in heart as well as in word and deed, and consequently the sanctity and unity of marriage seemed to have fallen into neglect.

Many nations did not consider the law to be violated by offences short of adultative. St. Paul in his enjett to the ery. St. Paul in his epistle to the Romans, chap. l, describes this perversion of reason on important points of the natural law and assigns the cause of it. Knowing God they did not glorify Him as He deserved and they changed the glory of the incor-ruptible God into the likeness of a cornot glorify Him as He deserved and they changed the glory of the incorruptible God into the likeness of a corruptible man and of serpents and quadrupeds. Therefore, God delivered them up to the desires of their hearts and to uncleanness. This partial eclipse of the

light of reason especially on points of the natural law, influenced by the passions probably prevails to day in great por-tions of the globe which are not Chris-tian. Nay, in nations which have hither-to glorified in the name of Christian and boast of their civilization and enlighten-ment, but in which the truths of Christianity have been diminished, explained away and rejected, we find the same errors spreading rapidly under modified forms and darkness obtruding itself to be the guide in THE PLACE OF LIGHT.

THE PLACE OF LIGHT,
We do not admit in our day a plurality
of Gods, but many willingly admit a
plurality of sects and consecrate it as a
principle of private and public life. And yet if we consider the matter closely there cannot be much difference between the admission of many false Gods, and many false views concerning one God. Our God to us is what our view of Him makes Him; and wherever there are sects clashing with one another as to the truths while they admit, or the duties of worship which they enjoin there must be false views concerning God. Reason is clouded as to one of the most important truths and duties. God is equally the Creator and Father of us all, He has endowed us all with the same light of reason, we all stand in the same relation to Him; how can there be clash or variance in the knowledge we have of Him or in the duties we owe Him? One ray of light cannot come in conflict with another ray and obscure its beauty, but all will unite in one glorious sunbeam.

One Lord, one Faith, one Baptism—one trueReligion. Logically there must be one true religion or none. A God who reveals Himself through the same light of rea-

called scientific schools have preferred THE LATTER ALTERNATIVE.

They misuse the gift God has given them for the knowledge of Himself to deny His existence. They say we can have no positive knowledge of anything beyond this sensible world. That alone is true and real which we can feel and touch and taste and reach with the touch and taste and reach with the senses. We have chemists, who, because senses. We have chemists, who, because they cannot go with their acids beyond the world of metals and matter and vapor, deny the existence of a spiritual and invisible world. We have physicians who, because with their dissecting knives they cannot reach beyond flesh and bone deny the existence of a soul in man, a spiritual and immortal substance. These are men who as a substance. stance. These are men, who, as a rule, unite judge of intellect with erruption of heart. They deny the existence of God because they have an interest in the denial of Him. The passions which sway their hearts are impatient of the restraints imposed by the law of nature and reason which has its sanction in the supreme law giver. Another sign betokens a relapse into primitive pagan-

son the same to all or none. Many of the leading minds of our day. The so-called scientific schools have preferred

OUR CIVILIZED NATIONS our CIVILIZED NATIONS in which the truths of christianity are gradually fading away. It is the growing disregard for the precept of purity as enjoined by the law of reason. We cannot know what lies hid in the hearts of men and of peoples; but from time to time certain facts come to the surface of social and national life and assert a place for and national first and assert a place for themselves which bespeak currents that run strong and deep beneath. Such is divorce sanctioned by law in nations that have hitherto gloried in the name of Christian. One of the most alarming symptoms in the life of a nation, that bespeaks a terrible darkening of the light of reason in the national mind, is the levity and growing disrespect with which the marriage tie is regarded and the ease with which it is dissolved, with which such lissolution of the most sacred of contracts is recognized and sanctioned by law. It follows that we ought to use our best endeavors to keep the eye of our soul, our reason, in a sound and healthy condition.

We ought to subject all the passions that We ought to subject all the passions that have their seat in the heart and the flesh to their sway, that she may reign en-throned as queen over the will and heart, Secondly, we ought to entertain a great love for truth as the joy of our soul and heart just as the light of day is the joy of our outward life and keep our under-standing unclouded lest prejudice should shut out truth's rays.

## Scott's Emulsion of Pure

COD LIVER OIL, WITH HYP. PHOSPHITES Possesses the remedial power of these two valuable specifies in their fullest degree. Is prepared in a palatable form, easily tolerated by the stomach, and for delicate, sickly children, Emaciation, Consumption and all impoverished conditions of the blood is unequalled by any other remedy.

Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

LOW'S SULPHUR SOAP should be found

with every toilet. It is cleansing and

healing. DR LOW'S PLEASANT WORM SYRUP IS safe and reliable worm remedy for all worms afflicting children or adults.

Dr. J. D. Kellogg's Dysentery Cordial is prepared from drugs known to the pro-fession as thoroughly reliable for the cure fession as thoroughly reliable for the curs of cholera, dysentery, diarrhæs, griping pains and summer complaints. It has been used successfully by medical practitioners for a number of years with gratifying results. If suffering from any summer complaint it is just the medicine that will cure you. Try a bottle. It iells for 25 cents. for 25 cents.

If attacked with cholers or summe complaint of any kind send at once for a bottle of Dr. J. D. Kellogg's Dysentery Cordial and use it according to directions. It acts with wonderful rapidity in subduing that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thorough cure.

A Wise Precaution. During the Summer and Fall people are liable to sudden attacks of bowelcom-

### ONE FATHER'S COURSE.

"If more fathers would take a course with their sons similar to the one my father took with me," observed one of the leating business men of B ston, "the boys might think it hard at the time, but they'd thank them in after life."

"What course was it?" asked a by-

two, just out of college, and I felt myself of considerable importance. I knew my father was well off, and my head was full of foolish notions of having a good time. Later on I expected father to start me in business—after I'd 'swelled' round a while. Like a wise man, father saw through my folly, and resolved, if possible, to prevent

my self-destruction.
"'If the boy's got the right stuff in him,
let him show it,' I heard father say to

let him show it,' I heard father say to' mother one day. 'I worked hard for my money, and I don't intend to let Ned squander it, and ruin himself besides.'
"That very day father handed me fifty dollars, remarking, 'Ned, take this; spend it as you choose, but understand this much: It's the last dollar of my money you can have till you prove yourself capable of earning money, and taking care of it.' have till you prove yourself carable of earning money, and taking care of it.'
"I took the money in a sort of dazed manner, and stammered out: 'I—why—I—I want to go into business.'
"Business!' exclaimed father, contemptionally 'system to be a better the state of th

temptuously; 'what do you know about business? Get a clerkship, and learn the A, B, and C, before you talk to me of

"And father left me to ponder on his words. And that fifty dollars was the last money he ever gave me, till at his death I received my part of the property. I felt hard and bitter them—felt that my fett hard and bitter them—left that my father was a stiegy old fogey, and mentally resolved to prove to him that I could live without his money. He had roused my energy—just what he intended, I suppose. I looked about for a situation, and finally accepted a clerkship in a large stail store at four hundred dollars a year. retail store, at four hundred dollars a year.
"Another bit of my father's 'stinginess at this time was demanding two dollars a week for my board through that first year. At the end of my first year I had laid aside two hundrel do'lurs, and the next year, my salary being raised a hun-dre!, I had five hundred laid by. At the end of four years' clerking I went to my father with fifteen hundred dollars of my own, and asked him if he was willing to help me enter business. Even then he would only let me hire the money—\$2,000, at 6 per cent. interest. To day I am called a successful bu-iness man. Those lessons in self denial and industry which he gaze many which he gaze many who will be the meaning the second successful bu-iness man.

he gave me put manhood into me.
"Years after words, father told me it was the severest struggle of his life to be so hard with his boy; but he felt it was the only course to make a man of me. Many a time we laughed over that two dollar beard bill."—Ave Maria.

# A TRIP AMONG THE LAURENTIDES.

The rare luxury which till quite re-cently could only be indulged in by the most daring huntsman, or his companion-at arms, the well known angler, it was my great fortune to enjoy on Friday, the 9th

The event, an excursion to the Batiscan Bridge, 87 miles from our city, on the Quebec and Lake St. John Railway, was largely profited of by a goodly number of our most noteworthy citizens, intent on spending an agreeable day amid beautiful

ecenery, or in troat fishing.
We started at 7.30 a.m., from the C.P.
R. Depot, and rested in cars whose
qualifications for comfortlesve nothing to desire, with a cool and invigorating breeze from the surrounding country, and at an average speed of about twenty miles per hour, we happily reached our destination at a few minutes past noon, with an ap petite which an epicurean would have given much to possess.

Nearly the entire route presented sights and the most unexpected. On both sides could be seen many beautiful streams, meandering through the mountains and forming in many places the most enchant-ing little lakes, within a few feet of which

our train passed.

Trout of different kinds rose frequently in the balmy air, to the great discomfiture of the men of the line and rod, who gazed with wistful eyes on the varied appearance of their favorites, as they rose n mid-air, unconscious of their many ad

mirers.

The mountains presented an appearance

The mountains presented an appearance at once majestic and singularly picturesque in a high degree.

Nothing can probably surpass the scenery along the Batiscan River, the pleasing grandeur of which is greatly augmented by the frequent slight curves in the road, which bring the spectator unexpectedly face to face with new and pleasing scenes, and this for several miles along the river hed

Now, taking into consideration that few hours' ride will bring one to the home of the cariboo, the moose, the bear, the fox and the beaver, the wild duck and the plover, the attractions of the place far surpass those of the Saguenay. This is the well received opinion of many com-

petent judges.
Indeed, there can be little doubt, that this region is now destined to become the favorite haunt of our American and Canadian tourist in search of comfort, pleas

Besides these incalculable benefits

Besides these incalculable benefits derived from a country which up to the present has been of no practical utility to the people, others of probably far greater importance arise.

Already several parishes are in the course of establishment; these already established have become more populous and more enterprising, while several largesaw mills giving employment to hundreds of hands, are economically run by its numerous rivers. Besides our market is furnished with excellent timber from its furnished with excellent timber from its forests, while firewood a most important item for the poor during our long Can-adian winter, has already diminished one-

But, the primary object of this railway is to forward the colonization and cultivation of the fertile valley of Lake St. John, distanced 150 miles from Quebec.

This is a new field and an attractive and hearther for the primary of the primary of

and lucrative one thrown open to colonists by this enterprise, which will be far more profitable to our people than emi-

gration to the overcrowded cities of the United S ates.

This laudible undertaking, the con struction of the Q. and L. St. J. Ry. run-ning between Quebec and Lake St. John, is entirely due to the patriotism, energy and self-sacrifice of a few of our citizens, whose names merit to be handed down to posterity, who on their own resources have undertaken at an immense risk to run a railway through a mountainous and for the most part barren country, thereby to add one more means to our people to make an honest and lucrative livelihood at home.

Indeed, it is a consoling thought that among the number of benefactors the

among the number of benefactors the world has had till now some have their names and their deeds handed down to posterity for veneration and imitation, Nor do we see any reason why along side of a Columbus, a Jacques Cartier, washington, a Champlain, a Newton and a Franklin, we should not find these great benefactors, the promoters of the railroad. For are not our railroads the mest potent agents in the development of a country's resources, as a'so of its protec'ion in case of war?

Who has done more for the progress of

the United States than the great railroad king, Vanderbilt? Thanks to the energy of such men if the hardy pioneer was en-abled to cultivate the virgin soil and to ex

tract from her bosom wealth and riches.

It would almost appear that the railroad horse is the great civilizer, for at his appearance Dame Nature and her infinite recources are utilized, precious metals and ninerals are extracted from her bowels, her mountains furnish timber and fire-wood, in her valleys grains and cereals are cultivated, while along her rivers industries send forth manufactured articles for our markets. Cities, towns and villages spring up there where a sign of human industry could not be seen before. In fact, to re-visit a place after an absence of ten or twelve years, the change frequently appear marvelious. The key to the marvel is the passage of a railway. As to the protection of our country, the late rebelion in the North West is undoubtedly a palpable proof of what I have advanced, for were it not for the Canadian Pacific, which served to transport our men and implements of war, to the field of action, no doubt another tale of expense and death could be

It is also true that General Middleton and all those who took an active part in its suppression, have been awarded high honors (even those who never saw an enemy). I do not say that this is not right, nor that such should not have taken place; still, I do say, an army several times greater than our heroes of the North-West, fought the elements during many vinters with the thermometer often 40 pelow zero, to construct this immense and unique undertaking. It suffices to consider that upwards of three bundred miles sider that upwards of three nundred mires have been cut through the solid rock, and that mountains of granite have been penetrated by fifty tunnels, to be convinced of the merit of the doers. Such has been the great industry in railroads for the past thirty years, that line after line has been laid across the continent, thanks to which, places formerly sayar-ated by a perilous journey of months can now be reached in a few days.

Too much credit cannot be given these men or Governments who bestow these great benefits on mankind. Their names should pass to history, that the child of the present and of future generations may be sensible of the names of its great rail-

road benefactors.

Honor to whom honor is due, to the present gentlemen who are generous'y devoting themselves to so laudable an undertaking as the building of the Quebec and Lake St. John Railway, to A. E. Beaudet, Esq., the most active man in the Company, and I understand the leading financier of our city ; to T. LeDroit, Esq. a gentleman whose talents and money are always ready to promote home industries; to Hon. P. Garneau, so universally known as an honest politician and a successful business man; to J. G. Ross, Eq., one of the heaviest stockholders, and to the active, intelligent and courteous Secretary, Mr. Scott, whose familiarity with both languages and habitual courtesy, render

him popular and estimable.

To return to my trip, we passed two hours at Batiscan River, during which many of our excursionists filled their baskets with excellent speckled trout, while other pasts the milk pasts. while others partook with a gusto of

hearty repart.

In returning, we re enjoyed the delightful scenery and arrived safe in town at 8.

t seems useless to add that every body vas delighted and congratulated and his companions on having passed a most agreeable day and resolved to profit by the first opportunity of renewing his acquaintance with the beautiful scenery of the Laurentides along the Quebec and Like St. John Rulway.—Quebec Chronicle, Tuly 28.

### THE FIRST AMERICAN NEGRO PRIEST.

For a long time the colored Catholics of New York City have been waiting to hear Mass celebrated by a priest of their race, and on a recent Sunday their wishes were ratified at the church of St. Benedict the loor, at the corner of Bleecker and Moor, at the corner of Bleecker and Downing street. It was announced that the service would begin at 11 o'clock a. m., but long before that time every seat in the church was filled. Colored people, old and young, came from all parts of the city, and some from out of town. Rev. Father Augustus Talton, the first and only colored Catholic priest in this country, celebrated Mass, assisted by Rev. Father Burks, pastor of the church, and Rev. Burke, pastor of the church, and Rev. Father Burtsall of the church of the

Epiphany.

When the colored priest appeared all eyes were turned on him and his every action was watched. He was perfectly at ease, and made a few remarks in an at ease, and made a few remarks in an oloquent manner. He sang the Mass in a powerful voice that filled the whole church. He is a fine looking man, nearly six feet in height, and has the typical head and face of his race. He was born in Rus county, Mo., in 1854. His father and mother were slaves and he was born in serfdom. His early life during those dark dajs was one of hardship and suffering.

such stray books as came into his possessuch stray books as came into his possession. In 1860 he, with his mother and father, escaped and went to Quincy, Ill., where, in 1861, they obtained their free dom. Augustus obtained work in a tobacco factory, and, after working all day, would spend a great part of the night in studying at the St. Francis college of Quincy. He worked and studied under these conditions for 12 years, when in 1873 these conditions for 12 years, when in 1873 he left the tobacco factory, and by doing odd jobs managed to devote a good part of his time to his studies. In 1879 he announced his intention to Father Michael, the principal of St. Francis college, of studying for the priesthood.
Father Michael was pleased, and wrote to
the Roman Vicar General, at Rome, Italy
The Vicar replied, and in an interesting
letter said: "Augustus Talton is accepted

in the Propaganda college."
This was happy news to Talton, and February 15, 1880, he left Quincy, where, in addition to his studies, he had become a teacher of the catechism in a Catholic Sureday and the categories and the categori Sunday school, and went to Rome, enter-ing the Propaganda college March 12, 1880. His studies there were character-1880. His studies there were characterized by earnestness and exceptional industry. Two years were spent in the study of philosophy and four years in the study of theology. On the 24th of last April he was ordained by Cardinal Parocchi, who advised him to meet his first congregation. in New York. Father Talton arrived in New York a few weeks ago, and at once went to see his old friend Father Corrigan, of the Catholic church of St. Mary's on Willow avenue, Hoboken. He appeared in Father Corrigan's church at Mass sev-eral times last week.

"It is, of course, gratifying to me to know that I am the first of my race to be an ordained Catholic priest of this country," he said to a reporter. 'I have no doubt, however, that in a few years there will be many of us. I sincerely hope so. will be many of us. I sincerely hope so. There is a young man, James Purcell, now studying in the Propaganda with the intention of becoming a priest in this country. He is a native of Jamaica, West Indies. I shall probably say Mass in Father Corrigan's pretty church—the church of St. Mary's, in Hoboken—tomorrow morning and shall most likely leave on Tuesday for Oning, my add leave on Tuesday for Quincy, my old home, where I shall preach next Sunday and shall have a parish. This afternoon attend the church of the Eoiphany, at second avenue and Twenty first street, with Fathers Burke and Burtsall. The kindness with which I was received thi morning is very encouraging." Father Burke of St. Benedict's was seen

by a reporter. "In regard to Father Tal-ton I would say that I consider him an ton I would say that I consider him an able and serious man, well fitted for his duties. I am happy to see him in the priesthood and only hope that more of his race will soon follow in his footsteps." At the services in St. Benedict the Moor, Farther Burksall preached the ser-mon and Father Burke acted as senior deacon, while Father Talton said the

Mass. Rev. Augustus Talton has been the guest of Father Burke while in New York and Father Corrigan while in Hoboken

## TRAINING OF THE PRIESTHOOD,

CARDINAL MANNING ON THE INTELLECTUAL NEEDS OF THE DAY.

His Eminence the Cardinal Archbishop of Westminster, in a pastoral letter read in the churches of the arch diocese on Sunday, May 16th, the Festival of the Patronage of St. Joseph, dwells upon the vital importance of the training of the priesthood, and points out that to bear such an office of life of prepara-tion would not be too long. Therefore, says his Eminence, the Church has, by a decree, guided us to begin the training of youth for the priesthood at the sacred age of twelve years, at which Our Lord sat and questioned the doctors in the Temple. A boyhood fresh from the innocence of home, a youth devoted to piety, a manhood trained in the science of faith, and chastened by the discipline of obedience, twelve years spent in serving and ascending the altar—such is the preparation by which the Church desires that its priests should be formed for the

pastoral care.
This, then, is our first and chief responsibility. We are bound to see that no man blemished in soul, by want of spiritual science or of the love of souls, should be a pastor of the flock. But, next to us, and in the most intimate union with us, the obligation to help us in this most anxious work rests upon

First, parents are bound, when God calls their sons to His service, to let no ambition, no avarice, or worldly pride, set a bar or a stumbling block in the way of their vocation. God is not narrow heart in bestowing vocations to the priesthood. They are abundant. But many are lost, because parents, too often, either obstruct them or neglect to cherish them. It is an unwise and a blind love that robs a son of God's great-

est grace.

And next to us, you are most interested And next to us, you are most interessed that your pastors and the teachers of your children shall be as like their Divine Master as our infirmity permits. We often hear that this priest has no z-al, that another is too much in the world, that another is wanting in charity, or in patients of the root and the like ence, or in care for the poor, and the like. But they who make these censures, what have they ever done to train our priests to a higher and more perfect life? Censors are mostly large-handed in complaints, but narrow hearted in giving what we need to form our clergy. And yet the welfare of the flock depends upon the lite and mind of the pastor. As the priest is, so the people will be. When we ask you to help us in train-

ing the future priesthood of the docese, we appeal to you for your own sakes and for your truest welfare. If our responsibility is greater than yours, your per sonal interest is more intimate than ours. aonal interest is more intimate than ours. A good paster is the happiness and safety of his people. If he be wanting, you are the first to suffer. In times of persecution our forefathers clearly saw this need and generously provided, not for their own day only, but for the future. If it had not been for their providence we should now be more heavily burdened even than we are. But since their day the Church in dark dajs was one of hardship and suffering.

At nights when others were at rest be picked up what learning he could from the suffering he could be suffered by the could from the suffering he could

sprung up, and more will be contin-ually wanted; new works of educa-tion and of charity are daily multiply-ing; all these things demand a prompt and equal multiplication of our clergy. Under God the future of England depends upon the future of the Catholic Church; and the future spread, and health, and vigor, and fertility of the Church depends vigor, and fertility of the Church depends first and above all upon the multiplica-tion and sanctification of its priesthood.

Another demand is made upon us of which our forefathers knew little. They had to maintain the Catholic faith against men who believed in God and His revelation. We at this day have not only to defend the faith against Christian error, We at this day have not only to but against the usurpations and preten-sions of men of so called science, who, because they cannot find God by their because they cannot find God by their arbitrary tests, say that He does not exist, or that He cannot be known. We say men of so-called science, because there is not to be found a demonstration in the exact sciences which is in conflict with the faith; the theories and hypothesis of experiment and of conjecture are not science till they have been demonstrated by proof. No such assertion in co. flict with faith has as yet been demonstrated.

There is a sense in which it is enough for an Apostle to "know nothing but Jesus Christ and Him crucified." But there is a sense in which, at this day, it is not enough. No knowledge of truth or of science can be useless to a priest. In the manifold intellectual diseases of our modern life a priest may at any moment have to deal with the morbid anatomy of scientific unbelief. It is good, therefore, to be prepared. The intellectual needs of eteenth century are special, and a special study. The foundations demand a special study. The foundations of all truth, both supernatural and natural, in faith and morals, are being undermined by unbelievers, and curiously searched out even by those who believe. The clergy must, therefore, walk abreast with them in all culture, and even take the lead in

This, again, requires a prolonged and a inute preparation for our priests; and for their training, men set apart for study must first be trained.

It is, then, for this, our most urgent need, that we ask your help. Weigh well these reasons and motives. Weigh well these reasons and mouves, also your means to help us. Count up money that goes in things of the world, or in expenditure that bears no fruit, and or in expenditure that bears no fruit, and saves no soul, not even your own. Have you ever denied yourself to educate a youth for the priesthood, or to help a poor mother who is denying herself even of food and raiment that she may keep her son at college till he is ordained? The sacrifice of a pleasure, or of the indulgence of some needless taste, or of a personal wish, or of a fleeting amuse of a personal wish, or of a fleeting amuse-ment, would be enough. If the money spent upon the decoration of a room were given for the education of a priest, you would be happier and the service of the Lord would be supplied. We ask you for His sake to help us to educate, in whole or in part, a boy or a youth who desires to give himself to our Master's service. And we ask that when you are making And we ask that when you are making and we ask that when you stewardship, up the last account of your stewardship, you will do as our forefathers in the faith wisely and generously did; that is, leave enough to educate at least one priest forever, who, when you are gone, will offer up the Holy Mass and remember you day by day when you are gone to your

## MISCELLANEOUS RECIPES.

PRESERVED GRAPES .- The fruit should be mature, but not soft or broken. Catawha makes a good preserve. Wash and allow to drip; pick carefully, reject-ing the bad ones. To every pound of ing the bad ones. To every pound of grapes take one half pound of white sugar; use no water; put grapes first in pan, then layer of suger, then layer of grapes; cook slowly on moderate fire; stir continually and strain through a seive when hot; then put it up in air tight vessels.

large tablespoonfuls of rice to one quart of milk, one small cup of white sugar, one of milk, one small cup of white sugar, one cup of cut-up raisins. Let it stand in a warm place three hours, and bake one hour. The addition of one or two eggs spoils the pudding, rendering it firm and dry. Four eggs and half the rice, previously boiled, will make a delicious custard, with a few grains of rice at the bottom.

ZEPYHR CAKES - Excellent tea cakes, ZEPYHR CAKES — Excellent tea cakes, Wash the salt out of nearly a quarter of a pound of butter; a'd to it a quarter of a pound of powdered sugar and three well-beaten eggs, a teaspoonfal of roge water and flour enough to make a thin batter; stir till the batter is perfectly smooth and so light that it will break when it falls against the sides of the mixing how, fill wall buttered up fill mental. ing bowl; fill well buttered muffi moulds (small) nearly half full with the mixture and take in a quick oven ; serve hot with newly made butter.

BUTTERMILK BREAD -Two quarts of butternilk, come to a boil, poured over two quarts of flour, stirring it rapidly, or it will be lumpy; then and cold water until it is thin enough (it should be as thin as it could be stirred); if it is not cool enough for the yeast by this time, set the pail which it is in in the water pail, stirring it all the while, which soon cools it. ring it all the while, which soon cools it. Then stir in the yeast which is air-ady soaked, and empty it in the bread pan, where the flur is already warm-d, with a hole in the middle. Then cover it tight, and set it where it will keep warm all night.

RUST FROM STEEL -Rust can be re RUST FROM STEEL—Rust can be removed from steel as follows: Rub the article with k-rosene oil and leave it to seak for a day. Then procure fine flur of emery and mix with kerosene oil and scour the surface, finishing with rotten stone. To preserve from rust, heat the steel and rub paraffine on it, and when cold rolls with a dark directly resident. cold polish with a cloth dipped in paraffine.
No steel prices should be kept in a cellar or damp place but in a dry attic or closet. If they must be kept in a cellar they should be well coated with paraffine and rapped in coates or paper; oiled paper would be preferable.

The most deadly foe to all malarial diseases is A er's Ague Care, a combination of vegetable ingredients, of which the most valuable is used in no other prepar-