BY A PROTESTANT THEOLOGIAN.

CLXXXXIV.

Professor Stockley has sent me a let-ter addressed to the Montreal Star by "a Protestant" of Sheguindah, Ontario, in defence of the Accession Oath, or rathe: Declaration, on which I wish to make some remarks.

The dectrine of the letter is this.

The Catholic did various naughty things in England for a hundred years or so. Therefore it is greatly to the benefit of the Empire and of the Protestant religion, that the King should be required forever to make faces at them and blackguard them as superstitious idolaters, something which there is no reason to suppose that King Edward believes them to be. Otherwise he would not have mumbled over the words of the Oath so that they could

scarcely be heard.
"A Protestant" leaves out one plea
in defence of the Oath, that it is exacted only once in a reign. It reminds us of Sydney Smith, who used jocosely to declare that he should like nothing better than to roast a Quaker. When his horrified hearers protested (this was before the days of his military namesake of Samar) he would laughing. namesake of Samar) he would laughing ly answer: "O! only one: that will be quite enough." So of the Orange-men and the Oath. Perhaps they like it the better for being taken only once. Were it repeated every year, it might be a protection. Now it is merely a be a protection ribald insult.

ribald insult.

He gives us a list of the evil things the Catholics did of old. First, Mary, in five years, burnt nearly three hundred Protestants. True. He judiciously suppresses the fact that, excepting Bonner, most of the English Bishops of digilized this work that, only the so disliked this work that only the Queen's harsh hand forced them into a pitiful execution of the laws against heresy, the rightfulness of which scarcely anybody, of either religion, scarcely anybody, of either religion, disputed, only quarreling over their application, and that the greatest Catholic Bishop, Gilbert Tunstall, positively would not have a heretic burnt in his diocese.

He suppresses the fact that Mary's father before her had partly burnt, partly given over to the slow agonies of disembowelling, numbers of Catholics.

He suppresses the fact that the young Edward's death kept the funeral pyres of England from being fed with Catholic, instead of Protestant victims. Cranmer had just drawn up a bill giv-ing over all Catholics to the fire as heretics, and the young King stood ready to sign it as soon as Parliament should have registered the edict Had the cold-hearted Tudor boy lived we should simply have had a Bloody Ed-

ward for a Bloody Mary.

He suppresses the fact that Mr.
Lecky, who, though an Irishman, opposes Home Rule on the ground that it would give too much power to the priests, nevertheless declares that Elizabeth's cruelties in Munster were mite equal to Alva's atrocities in Belquite equal to Alva's atrocities in Belgium. Why then should not young Alfonso, for the protection of the Spanish religion, take an each ish religion, take an oath denouncing the Protestants as "heretical murder-ers?" It would be just as well war-

He tells us that Paul III. damned Henry VIII. I beg his pardon. Henry VIII. damned himself. Without differes of religion, all men allow that if Nero is an angler in the lake of dark-ness, Henry Tudor keeps him company Pope Paul tried to save him from damnation, but did not succeed.

He tells us that Paul deposed Henry He is careful not to tell us that the English Catholics, under all Henry's persecutions, swerved not an inch from their fidelity, but even when they had risen in the Pilgrimage of Grace, "were ready to tear to pieces" any-body that should question Henry's

suppresses the fact that Rome herself, through the mouth of a Papal legate in France about 1590, while claiming, of course, the right to excommunicate a king, expressly declared that the validity of her Bulls of deposition was "problematical." She issued them, but left Catholic conscience free to act upon them according to conviction. Accordingly, the English Catholics rejected the Bull deposing Henry, and the Bull deposing Elizabeth, and con-strained Gregory XIII. to withdraw the latter. These evidences of the way in which the English Catholics of that age knew how to distinguish between their civil and their spiritual allegiance, and that under the express encouragement of Rome, "a Protestant" astutely manages to keep out of sight.

He tells us that the Armada was

blessed by the Pope. True. Nothing more ratural, considering the way in which Elizabeth was causing the folds of England to stream with the blood of Catholies, not of conspirators merely, or main y, but of unoffending men, and even women (these last being burnt alive) whose only offence was their re-The disingenuous denials this Lord Macaulay has thoroughly pulverized. He does not tell us, what even Coffin, in his infamous books, emphasizes, and Froude himself, that English Catholics fought as resolutely English Catholics lought as resolutely for their national independence and for the throne of their native Queen, as their countrymen, and that the Pro-testants felt no jealousy when the com-mand of the fleet, on which everything hung, was given to a nobleman suspected of being a Catholic.

tells us that Innocent XI. applauded the revocation of the Edict of Nantes. True. The Catholic Romans and the Protestant English of that time agreed in deprecating the exercise of agreed in deprecating the transfer of the two opposing religions in one country. He tells us also that the consequent slaughter of tens of thousands of Huguenots was applauded by the Pope. Huguenots was applauded by the Pope.
This is an infamous lie. Indeed, it is a
double lie, and deeply dyed at that.
First, the Dragonnades did not cause
the slaughter of tens of thousands of

Huguenots, or of one thousand, or of It is not even certain that they caused the death of one. The

ortures practiced by the King's brutal troops remind us of the atrocities now being committed by our soldiers in the Philippines, but Louis the Fourteenth, Philippines, but Louis the Fourteenth, though a bad man, was neither a General Smith, to order the slaughter of boys of ten, nor a Republican Senator to mutter insinuations of disloyalty if any one objected. His commands strictly forbade murder and outrage, and even the cruel Louvois watched against massacre. If we say that fifty lost their lives at the hands of the torturing dragoons, it is a supposition, turing dragoons, it is a supposition, not a proven fact. This man, in his thick-headed malice, seems to have a cloudy imagination that he is talking about Catherine de Medici, not about

Louis the Fourteenth.

His next lie is more infamous still being directed against one of the mildest and best of men. Innocent XI., instead of applauding the Dragonnades, was horrified by them. He wrote energetically to the King of France, remongetically to the King of France, remongerised. strating against the cruelties practised on the Protestants; and when Rosen, on the Protestants; and when toolen, the leader of the Dragonnades, went to Rome, expecting to be praised for his pious zeal, the Pope would not see him, the Cardinals would not speak to him, and the Catholic convert Queen Christina of Sweden turned her back upon

He tells us that in 1641 the Catholics of Ireland rose against the Protestants and slew thousands of them. He seems to suppose that we forget that Ireland had then been four hundred and seventy years under the yoke of England; that she had never yielded a moral allegiance; that after twelve generations of a war of races, England superinduced a war of religions; that the tribal system has always been a provocative of passion, and Froude shows, England, even when she meant the best, managed ingeniously to do the worst between the two plans of Government; that the atrocities of the Tudor reigns would have kindled the revenge of the unimaginative Hungarians, and therefore kindled unappeasable animosities in the minds of the highly ideal, and in consequence comparatively unforgiving, Celts, and that even the English attempts to Protest even the English attempts to Protest-antize the Irish were so managed as to betray a brutal contempt of anythought of educating the people intellectually, morally or religiously. No schools were set up; no Irish Bibles were cir-culated; the Liturgy might not be read in the tongue of the nation. If there was no native in a parish who knew Facilish the sewige must be read in English, the service must be read in

Then the settlement of Ulster, however much it may have advantaged the settlers, yet, Mr. Lecky declares, has always been a wedge keeping apart landlords and tenantry, and creating two hostile nations in one island. In 1641 the memory of huge and reckless confiscations was still fresh. The heart of a noble but inflammable and untrained race was turned into a brooding volcano, and when the opportunity came, and the oppressors themselves were at variance, the horrible explosion

was a necessity of nature.

The horrors were rightly avenged on those who perpetrated them. But the far guiltier English ought to have lain in sackcloth and ashes for a hundred years, and to have sent over deputa tions of kneeling suppliants, that should have covered the ways from Dublin to Galway, and from Derry to Waterford. This pernicious letter still offers

matter for comment. CHARLES C. STARBUCK.

Andover, Mass.

FIVE-MINUTES SERMON.

The Seventh Sunday After Pentecost. FRUITS THE TEST OF THE TREE.

"By their fruits ye shall know them." (St. Matt. vii. 19.)

From the general tenor of our Lord's words given in the Gospel to-day, His intention was, as we see, to give us a standard, a rule to judge others, and also a rule to judge ourselves. foresaw that the state of thing existed in His day would with some modifications occur over and over again: namely, that certain men clothed with some share of authority, men gifted with learning—as were the Scribes and Pharisees—men able in some way to attract attention and give themselves prominence, would step forward as moral guides, as dogmatic teachers, as expounders of laws and principles; he warns us that they are not t heeded, much less to be followed. Their root is pride or disobedience, it is denial or profane novelty; and their fruits, that is, their works and words, are evil. How often, alas! in the pas history of the Church, with what marked clearness even in our times, have these words been fulfilled, "By their fruits ye shall know them."

But as our most necessary, most frequent, and safest judgement ought to be upon themselves, let us so apply it. The very nature and activity of our minds, the work of our lives, the range of our duties, the dealings of God with us make the comparison to nature, to the earth, a happy and suitable one The farmer or husbandman who goes forth day by day on his land to plant to cultivate, to prepare for, etc., expects results. Now he has the spade and plough, again the axe and the prun-Having chosen the fitting place and prepared the ground and planted, he turns and grafts, he cuts away and uproots. So in our lives, day by day, year by year, fruit of some kind, good or evil, is growing; and the Master expects, nay, demands good fruit, and plenty of it.

Are our lives, our words and deeds such: solid in root, true and orderly in the branches, goodly and wholesome fair and abundant in the fruit?

Are our lives rooted in faith and love? does the sunlight of God's approval shine on them? do we frequent prayer for the needful showers to descend?

Do we ever use the axe of God's divine commandments, the pruning-knife of denial and-restraint in the garden, amid the products of our souls? Remember, brethren, our Lord does not want merely ornamental trees, nor those which simply bear lives, nor yet trees

with poor fruit, sour, scanty, worm-eaten—for every tree that bringeth not forth good fruit shall be cut down and east into the fire. What is, then, our cast into the fire. What is, then, our present crop—malice, weakness, unfaithfulness? or is it pure and upright actions, kindly thoughts and words, lasting and pleasant fruit worthy to be gathered in? "For blessed is the man whose will is in the law of the Lord. He shall be like a tree that is planted near running waters, which shall bring forth its fruit in due season. And his leaf shall not fall off, and everything he shall do shall prosper.'

#### SACRED HEART DEVOTIONS.

A special cause for hopefulness as to the speedy coming of great spiritual graces among us is furnished, this present month, by the fervent celebration ent month, by the fervent celebration of the feast of the Sacred Heart, which coincided with the first Friday in June. Even the secular press mentioned the preparatory novenas in various churches, the many worshippers, the churches, the many worshippers, the beautiful decorations and the sacred ceremonies on the feast itself. Our Blessed Lord attached certain definite promises to the observance of this de-votion, as mercy for sinners, fervor for tepid souls, great perfection for those already perfect, peace in families, special power for priests to soften hardened hearts and the crowning of their labors with marvellous success; also, that " all Christians shall find in this divine Heart a secure refuge during life, and especially at the hour of death." We may surely look for the death." We may surely look for the fulfilment of these promises, if we are sincerely trying to honor our dear Lord's Heart; but we must always remember that the best honor we can give It is to imitate its virtues, Its peace, humility, zeal, patience, purity, Its holy and ardent love for God and man. The remembrance of these promises calms us as we think of the many devout men and women who were engulfed in the late volcanic fires. It is not, after all, so terrible a thing to go home to the Heart of Jesus in a chariot of fire! But we must learn the lesson conveyed by this event, namely, to live readiness for the Master's always in call; and to this important end the Sacred Heart devotion is an immense help. What we need is to become daily more and more familiar with it, finding what the devotion actually means, for it is something far deeper badges or pictures or ceremonies, though it includes all these holy things. It means the real forming in the individual soul, by God's aiding grace, of the likeness of Jesus Christ, which is the answer to the prayer, "Jesus, meek and humble of heart, make my heart like unto Thine!" and it means the real absorption of self in God's glory, giving all to Him, and winning all souls to Him, as implied in the ejaculatory petition: "May the Sacred Heart of Jesus be loved everywhere!" -Sacred Heart Review.

#### THOUGHTS ON THE SACRED HEART.

What riches do we lose by want of not knowing how to use them! Jesus Christ Himself promised that all who asked favors through His Heart should receive them abundantly.

When the soul loves Me, I transform it and then it enters into My Heart and gives itself up to My will. In entering My Heart it finds there an abyss of sweetness and charity.-Our Lord to St. Francis of Rome.

If you will join the League of the Sacred Heart and faithfully say the prayer of the League for grace to con-quer your vices and all that you need to live a good life, your prayer will be granted and you will then be able to walk upright in the fear of God.

You have to become in reality a soldier of Christ and daily fight against your passions and evil inclinated you will give you new strength; and if you should fall do not become discouraged, should fall do not become discouraged, should fall do not become discouraged, us. On the way to work we can, without rise at once and renew the combat but rise at once and renew the combat. Go to the Sacred Weather the way to work we can, without much trouble, say a short ejaculation just to let Jesus, our Friend, know we do not forget Him. Our hard day's work we can ask Him to bless and sanctify, and so enables us to keep farther than the passion of the passion of the way to work we can, without much trouble, say a short ejaculation just to let Jesus, our Friend, know work we can say Lord have an action of the way to work we can, without much trouble, say a short ejaculation just to let Jesus, our Friend, know work we can say Lord have an action of the way to work we can, without much trouble, say a short ejaculation just to let Jesus, our Friend, know work we can say Lord have an action just to let Jesus, our Friend, know work we can say Lord have an action just to let Jesus, our Friend, know work we can say Lord have an action just to let Jesus, our Friend, know work we can say Lord have an action of the way to work we can, with human to be a supplied to the way to work we can say Lord have an action of the way to work we can, with human to be a supplied to the way to work we can say Lord have an action of the way to work we can say Lord have an action of the way to work we can say Lord have an action of the way to work we can say Lord have an action of the way to work we can say Lord have an action of the way to work we can say Lord have an action of the way to work we can, with human to be action of the way to work we can, with human to be action of the way to work we can, with human to be action of the way to work we can say Lord have an action of the way to work we can, with human to be act terribly, but they did not rely on their own strength, but asked God to help them, and they conquered.

## THE SACRED HEART OF JESUS.

"Behold the Heart which has loved man so much!" These are the words which should be ever in our minds in order to help us to love Jesus more and more. Every day in the year we should think of the goodness of our Saviour. No one has such a claim on us as He has; and no other will or can repay us as our Blessed Lord has promised to do. There is no other whose glory is so intimately linked with our own welfare. By our trying to advance His glory we increase the chances for our own future happiness; and by doing anything to lessen the glory due to Him we only pre-pare a greater misery for our future life. ng the month of June we are especially than usual to show our respect for

Sacred Heart. Surely we all know that we are deficient, in our service to Jesus, and we all know, too, that it is proper for us to take notice of the pious de-votions of the Church during the month of June and to make a little effort to do something to honor the great Heart of

To give a little special devotion to Justine a fittle special devotion to quire much labor or a great deal of time. Every one, it is true, cannot manage to get to Mass in the week mornings, but if all who can would only attend the Holy Sacrifice every June norning, how much honor and glory

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to pour down on such people and their families His choicest blessings! He is a true Friend and never forgets a good act done for His sake. And what we do for Him, no matter what it may cost us, He will repay a hundred fold. Our Blessed Lord is the kind of friend Biessed Lord is the kind of friend that never is outdone by kind-ness. Do a small act of kindness for Jesus, and in turn Henrill Jesus, and in turn He will do a greater one for you. The reason for this is that He is infinitely good and loves us all with an infinite love. There is no man, woman or child on all this earth whos welfare and happiness are not dear to the Sacred Heart. And why is this? One reason is that no other ever suffered in this world as Jesus did, and no other has tasted of the eternal and everlast-ing happiness of Heaven as Jesus now feels in His heavenly home. Our blessed Lord felt sorrows deep and keen while He was on this earth of ours, and He can best sympathize with all who suffer misery now. The one from whom we misery now. can expect the truest sympathy is from the one who has suffered most. Jesus knows this world and all its sorrows. It was the self-same sorrows which broke His great Heart. And if we only go to Him we will find a consolation most wholesom in the strength and hope He will pour into our hearts. He will tell us how to bear the burden of our trials and crosses, and He will kindly extend His strong arm to help us on our way through life. His sympathy will be a balm to our wounded hearts because we will recognize that our life's lot would be much harder if it were not that He had already suffered for us.

To pay a daily visit to the Blessed ent in our neighboring church would be a happy way of honoring the Sacred Heart during the month of June. To break the loneliness of His lonely tabernacle by a little daily visit will get blessings for our souls, the benefits of which we will best appreciate when we will have passed to His great throne. Behold, He is always with us on the altar, with His wounded hands outstretched to receive us, and His speared Heart ready to welcome us. He is ever there on the altar, waiting for all to come to Him and tell Him the troubles and sorrows of this hard life of

ours. He longs for us to come to Him, because He knows that he alone can properly strengthen us on our way through life. No trial can overcome us if Jesus be near our hearts. No tempta-tion can overcome us if Jesus is at our side. No cross will press us to the ground if He be near us to help us bear

To encourage little children to go to Mass during the mornings of June, and after their school hour to make little visits to the Blessed Sacrament is still another way for parents and working people to honor the Sacred Heart during this month. What greater kindness could a father or mother get from a child could a father or mother get from a child than for the latter to hear Mass for their intention! And what a consolation will it not be for the child to be able to tell its father and mother that after school it went to the tabernacle and school it went to the tabernacie and prayed for them! We ought always to remember that the way to make a child's heart happy and gay is to teach the child the way to do good. Encourage them often during this month to visit the Blessed Sacrament and they will carry home many a grace and blessing. Jesus will hear the prayer of the innocent child for the hard-worked father and will take away the sting in the heart of the sorrowing mother. The innocent heart morning offering, and each night ask the of the child will give glory to our Lord and the child's simplicity will draw many blessings out of His great Heart. He will lead the little child to love

virtue, and He will prepare it for what-ever life it may lead in this world. Our best friends like us to keep them in mind from day to day. It is not a pleasant thing to know we are forgotten. tify, and so enables us to keep farther from sin and get nearer to Him. Our blessed Lord is not a hard master. It blessed Lord is not a nard master. It is easy to serve Him and to please Him, and this may be one reason why hell will be so hot for those who have taken so much trouble to insult Him.

This June comes, perhaps, as our last June, and it offers its days to us wherein we can make reparation for a poorly ill-used life. Every hour of our life grace is given us, but surely some grace will be the last one for us, and death will forever stop our chances of doing better. If we die trying to honor Jesus how happy will we not be ! But if we die on a day on which we neglected: good opportunity, how sad will our end not be!—Rev. Francis J. Tobin, in The Josephite, Houston, Texas.

### Many Versions of the Bible. Rev. John F. Mullany in Donahoe's for June.

There were twenty-two versions, or different translations of the Bible in the various languages of Europe before Luther was born. Over over hundred editions of the entire Bible were printed in the vernacular tongues during the time intervening from 1460 to 1530. These were independent of the many editions printed with the Latin text. In Germany it was printed twenty-five times before Luther's translation, which appeared in 1530. Two copies of a German Bible printed in 1466 are preserved in the University Library at Leipsic. The Mazarin Bible is considered the earliest complete book published. It bears the date 1455 and was printed in Latin. A German edition of the Bible published 1460 is the earliest book printed with metal type and on both sides of the leaf. The Rev. Dr. Maitland estimates "that at least fifty Latin editions of the Bible were published before Luther was born. To say nothing of Luther was born. To say nothing of parts of the Bible or of books whose place is uncertain, we know of at least twenty editions of the whole Latin Bible printed in Germany alone, before Luther was born."

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## IMITATION OF CHRIST.

That Grace is to be Hidden Under the Guardianship of Humility.

My son, it is more profitable for thee and more safe to hide the grace of de-votion, and not to be elevated with it, nor to speak much of it, nor to consider it much; but rather to despise thyself the more, and to be afraid of it as being given to one unworthy.

Thou must not depend too much on

this affection, which may be quickly changed into the contrary.

When thou hast grace, think with

thyself how miserable and poor thou wont to be when thou art without it. Nor doth the progress of a spiritual

life consist so much in having the grace of consolation, as in bearing the want of it with humility, resignation and pati-ence; so as not to grow remiss in the exercise of prayer at that time, nor to suffer thyself to omit any of thy accustomed good works.

But that thou willingly do what lies in thee according to the best of thy

ability and understanding; and take care not to neglect thyself wholly through the dryness or anxiety of mind which thou perceivest. For there are many who, when things succeed not well with them, presently

grow impatient or slothful.

Now, the way of man is not always in

his own power; but it belongs to God to give and to comfort when He willeth, and as much as He willeth, and whom He willeth, and as it shall please Him and no more.

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Cucumbers and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery griping, etc. "hese persons are not aware that they can indulge to their hearts of the threat if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure cure or all summer complaints.

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OUR BOYS AN

BY V101 Just now, and the varied

clear.
The lilac bloomed and t
And the fragrant tho
All day came the corner
The swallow's song
made tune.
While the summer hour
Their prelude low for The last night of M the last highe of a the people of a pict lage at the foot of the anxionsly awaiting sweet Month of Roses For years it had be

the first morning of acred Heart, previous the occasion, and to heart formed of the of the roses of June. Moreover, nestling
was a letter to th
Jesus, written by th
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The priest, sane
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of snowy lace, bea dew, one would whi " May the Sacred them in His sweet a The two, Raymon great little friends together. Time of friendship, and if w procession five year of this story we once the two hand the heart of rose They were the h

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the beginning of Jo for both had gone as the procession temptations of a g Dear anxious of mond and Louis the Sacred Hear may surge around ecurely in that At last, Raymond tion of studying f accordingly enter

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> certain last little Raymond the Sacred He n hurrying al They found picking it up t "I am so "mamma and it again, I am Coming towa they approach of the priests, where with here with the matter, be

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have let it fal such a bright By a few de appeared as a "Thank y both boys tip 'Perfect 1

asked before ter. merry laugh

But the fo