

form to the Catholic Church, just as the soul gives shape and form to the body, it is what may be called the form of the body in Catholic Philosophy so the Blessed Eucharist is the soul of the Church, is the form of the Church and crowns the Church with the four marks that are set on her brow like the sun and distinguish it from all false religions, namely, unity, sanctity, Catholicity and Apostolic.

Unity—the Blessed Eucharist is the centre and symbol as well as the cause of Unity. As many grains form the Host, and yet are the one Host, so many members of the human body of Christ make one Church. Hence St. Paul says, we, the various members are one, because we partake of the one Bread, we are the members of Christ's Body, are one—why—because we partake of the one Bread, and one Cup—the Blessed Eucharist. Again, the hands that consecrate the Blessed Eucharist are the hands of a Priest, that Priest is in union with his Bishop, that Bishop is in union with his fellow Bishop throughout the world and all are in union with the Vicar of Christ—they all speak with the same voice, teach the same truths, they all form the same government, and they all stand at altars of God, stand at the countless altars of the Catholic Church, and offer up the one great victim to atone for the sins of the world, so the Blessed Eucharist is the form and shape of the Unity of the Church of Jesus Christ.

Secondly, it is the form and cause of its sanctity. Why—the Blessed Eucharist is the fountain of sanctity, and the Church that possesses it in lawful form must itself be holy—must be sanctified, and hence the Catholic Church has produced the highest types of holiness in all the ages of Christian time. The martyrs received the Blessed Eucharist at the altar of God and though their hearts were as weak as ours and their flesh as sensitive to pain as ours, they feared not the rack, nor the wild beasts and they shed their hearts' blood for Him. Confessors came and stood like pillars before heretics and hostile tribunals—because the lips that confessed the Lord Jesus, were sanctified by the touch of the Body and Blood of Jesus Christ in the Blessed Eucharist, and countless virgins in all ages have preserved their lives unscathed amidst the corrupt world, and their hearts pure and holy because their hearts became the Tabernacles of Jesus Christ in the Blessed Eucharist, and Jesus we are told delights amongst the lilies, that is among the virgins of the Catholic Church.

The Church that possesses the Blessed Eucharist must be Catholic. The Blessed Eucharist was left with the Church to be offered up day after day from the rising to the setting of the sun, and the church that offers up that bloodless victim must therefore be Catholic, for it must of necessity be a Church that covers all the space that lies between the sunrise and sunset.

The Church that possesses the Blessed Eucharist must be apostolic. Why—the priest that puts the Blessed Sacrament on the altar at Mass was ordained by a Bishop, that Bishop was consecrated by other Bishops by the mandate of the Vicar of Christ, and so from Bishop to Bishop, from one link of the chain to the other, we go back through all the ages, linking age to age and century to century, and connecting the priest at the altar to-day with the apostles who sat with Jesus at the Holy Table in Jerusalem, and to whom He said: "Do this in commemoration of Me."

Hence the Church that possesses the Blessed Eucharist in lawful manner must be an Apostolic Church. Here we have in the Blessed Eucharist the very life that gives shape and form to

the Catholic Church, and crowns her with those marks that separate her and distinguish her from all works of man, from all false churches and from all man made religions. Here is the treasure you have in the Blessed Eucharist in the body and blood of Jesus Christ. Value it as you ought—come to our Lord, "Come to me all you that are heavy laden and I will refresh you." He is here to make you whole. He is here to lift the burden of your sins. He is here to lift the burden of your sorrows from off your shoulders. Come to me! Come to Jesus in the Blessed Eucharist from which flows all grace, all mercy and benediction. If you hear His voice harden not your hearts. Our Lord says, "My son give Me your heart." Yes, Dearest Brethren, our hearts may be stained by sin, they may be disfigured by the clouds of passion but yet Jesus wants them, and let us lay those hearts before Him and our hearts' affections go out to Him. He says, "My son give Me your heart." Yes, my Dear Brethren, give Jesus Christ your hearts. He is worthy of them all; He made them for Himself with their best affections and their burning love. Let us come to Him during these days of grace and mercy. Let us love Him with all our hearts and we may rest assured if we do so and continue to do so we shall one day hear on the Resurrection morning that crowning invitation, "Come ye Blessed of my Father receive ye the kingdom prepared for you from the foundation of the world."

The Instinct of Locality.

An interesting experiment was tried by a Maine farmer's family not long since, with a mud turtle, which had been brought to the house from a small pond a quarter of a mile away. It was noticed that when set free the reptile travelled off in the direction of the pond ("going back home,") said one of the lads and this led them to put him to the test. He was tried under a great variety of circumstances, which might tend to confuse even a mud turtle of uncommon mental capacity, but put him down in whatever way they would or anywhere, he would instantly turn his snubby nose straight for the pond and walk off with every appearance of one who knows he is right, and intends to go ahead. He evidently had the same instinct or supernatural knowledge so often observed in pigs, dogs, and cats, which will take a bee line for home, when they could not possibly know its direction by any power of observation possessed by human beings. It may not be amiss to note in connection with the turtle incident, the experiment tried by an eminent English naturalist with bees, which possess the same peculiar knowledge of direction. He took bees from their hives and carried them in a close box by a circuitous course, to a point at a considerable distance away, but on liberation they started straight for the hive. After testing this repeatedly, he stopped on the way while carrying the box, and whirled it rapidly round his head a number of times. Then when liberated the bees were confused, and flew about in various directions, not knowing where to go. From this he attributed the faculty of flying straight for home to result from the keen attention paid by the bees to the direction taken while they were being carried away, and which the whirling of the box upset completely.

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St. Alphonsus Club.

One proof of the fact that between the great bodies of Protestants and Catholics which compose the population of Canada, the best of good feeling prevails, is seen in the readiness which Catholic societies evince in asking Protestants to take part in their proceedings, and the equal readiness shown by Protestants to reciprocate the good feeling by accepting such invitations; and so long as the majority of those of different religions can act in such perfect harmony, just so long need no notice be taken of any hole-and-corner organizations to stir up religious bigotry, persecution and misunderstandings. While all Catholic societies have, as a rule, done their best to promote this *entente cordiale*, credit must be given particularly to the St. Alphonsus Club, an association which has taken the initiative in Toronto of introducing into its regular proceedings discourses by prominent members of the Protestant faith, and to say that their efforts have been cordially, in fact warmly, met by these gentlemen, would indeed be making but a feeble use of the English language. It was a case simply of, "Ask and you shall receive," or rather, "Ask and we will come."

Last Tuesday evening, the 27th ult., the 8th open meeting was held in the hall on McCaul street, and 700 people crowded into the seats and aisles, and every available spot was taken advantage of, in order to hold the numbers who poured in from the moment when the doors were thrown open. At 7.30 not a seat was to be had, and those who came after that hour had to stand. The gentler sex, of course, predominated, but only to a very slight extent, and a description of some of their dresses would no doubt be interesting to our readers of the female persuasion. The knowledge of the writer, however, is lamentably weak on this point, and he can only say that they would have to be seen in order to be properly appreciated. President McBrady occupied the chair, and officiated in his usual sprightly manner. The opinion of the large audience of the excellence of the lecture and programme might very aptly be put in the words of one of the fair visitors, "It was simply delightful."

Mr. Alf. Sturrock contributed the first number, and was enthusiastically received. The chairman then announced the subject of the lecture, "Books, and the Art of Reading," and introduced Rev. Prof. Clark, who was received with loud and continuous applause. Want of space (the ban of a printer's life) will not permit us, we regret, to give more than a synopsis of what the Rev. gentleman said. Every word was listened to with rapt attention, and the good points and witty stories told by him were greeted with hearty laughter and applause. He said, in opening, that as the subject upon which he was to speak was so vast, that the pretensions of the lecturer must be of the most modest character, and it would be well if the expectations of his hearers were of the same description. Books ranged far back in human history, and they stretch far and wide. There is hardly anything better to-day than the love of books and the use of books. The uses of books were negative and positive. They are negative, as tending to depress other employments which were not so just, and as serving to depress some of that excessive practicality which, indeed, are characteristic of the age in which we lived and the country to which we belonged. It seemed to him that there was a great deal too much talking, and it was far from being profitable; and if anything can be devised to put an end to it, that certainly would be something which would be very beneficial to the human race. (Laughter.) He referred shortly to the instruction one gets from book and said that no matter what profession we are studying for, or what trade called for our attention, we must go to books for the information which we want. There was another thing almost as necessary, and that was the discipline and education which come through reading. It is far more important that men should have their minds turned to accurate thinking, equal discrimination and correctness of expression, than that they should be stuffed full of all the 'ologies invented since ancient times. Books represent the higher order of human intelligence. Descartes said that "Books contain the best utterings of the best and greatest men." Just as contact with educated and refined men and women must necessarily have a refining effect upon other men and other women, so contact with elevated, pure and noble minds must have an effect in purifying and refining the minds of those who come in contact with them. This is not the attribute of the wealthy or of the great alone; refinement does not belong to those of high station. You have all known people absolutely poor and humble who had minds as refined and sacred and pure as the greatest, the richest and the noblest on earth (applause); and it is this which beautifies human life and makes it worth living. The recreation and amusement which were to be had from books was also another point with which the Rev. gentlemen dealt. He thought that perhaps sometimes more harm was done by discouraging joyousness of feeling than in its encouragement. Petrarch, Lord Macaulay, Lord Herschell and others had said beautiful things about the value of books.

Several pithy stories, illustrative of Irish and Scotch humor, were given by the lecturer. An Irishman, he said, had the great advantage, that he always enjoys a joke against himself. A Scotchman commonly enjoys a joke against others, and the Englishman can never understand that anybody can make a joke about him. (Laughter.) After pointing out the importance of making a wise selection of books in the foundation of a library, he went on to say that every one should cultivate a love of books. Some people would think it quite a purgatory to sit down to a book. The love of books can be cultivated. Certain kinds of books ought not to be read—for example, an unclean book. He said that every man and woman should know at least one other language besides their own. Was it not Charles the Fifth who said that "he who learned another language became another man?" The poets, dramatists and prose writers all had their place in literature. The Reverend gentleman concluded his very interesting lecture in these words: "I will conclude with one reflection. If the young people whom it is my privilege and honor to address here to-night shall live to be my own age, or beyond it, and shall have got half the pleasure which I have done out of literature, perhaps they will remember that I helped them a little bit in this direction, and it will be to me a joy and a delight to think that perhaps some word which I have spoken this night may encourage some young man or some young woman to incur some additional discipline upon himself or herself, that they may enter into the sacredness and beauties and glories of our mighty literature for all ages and for all times." (Loud applause.)

When the applause which greeted the lecturer's eloquent peroration died away, Mr. James Gilmour moved a vote of thanks to the speaker, in a few glowing words, and Mr. Leo seconded it, after which it was unanimously carried.

The following contributed to the programme which was well rendered: Misses Sullivan, Clarke, Burns, and Messrs. Ziller, Walke and Anglin.

The Amusement Committee are to be congratulated on the successful programme which they had prepared. Doneg.

Peterborough Items.

The Campbellford Board of Education, at a special meeting held on Saturday last, passed a resolution of sincere regret, expressing in feeling terms the loss which the Board has sustained in the resignation of Rev. Father Casey, owing to his removal to Peterborough, where he has been raised to the Rectorship of the Cathedral and made Archdeacon of the diocese.

The resolution stated that the Reverend Father had won the highest esteem of every member of the Board, as well as the school supporters, by his active and intelligent interest in the schools, by his broad and liberal views in regard to education. He was also extolled for the other many excellent qualities which he possessed in a marked degree, for the uniformly kind and genial bearing he has always shown towards every member of the Board. They acknowledged, in conclusion, that whatever excellence their schools had attained was due in a great part to the hearty co-operation and assistance of the retiring trustee.

Father Casey should feel highly flattered by receiving such a token of good will expressed by the trustees of the school of which he was for so many years a worthy representative. It shows, likewise, that this good priest's work was greatly appreciated, and this speaks volumes. It is to be hoped that Father Casey will devote the same attention to educational matters in Peterborough; and if he does, the present excellent standing of the schools will be excelled.

It is announced that Rev. Father Conway, the zealous and much respected pastor of St. Paul's Church, Norwood, intends taking a much needed rest, and will leave on a trip to Ireland in the near future. It is some years since Father Conway has visited Ireland, "the land of his birth," and the earnest prayer of his parishioners is that he may have a *bon voyage* and return hale and hearty to his beloved flock.

Reception at the Good Shepherd.

The solemn ceremony of receiving a novice into the Community of the Good Shepherd took place on Thursday afternoon last, when Miss Haines took the habit and received the name in religion of Sister Eudes of the Heart of Mary. His Grace the Archbishop presided, assisted by Very Rev. Father Marjion, Rev. Fathers Walsh, Cherrier, La Marche, Murray and Lynch were present in the sanctuary. Rev. Father Teefy preached a short sermon suitable to the occasion.

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parmentier's Pills the best medicine for these diseases. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant agreeable taste."