The Dream of Life,

BY GEORGE D. PRENTICE. Twas but a bubble, yet it was bright, And gladly danced along the stream of life's wild torrents in the light of sanbeams sparking like a dream of heaven's own bliss for loveliness, For fleetness like passing thought; And ever of such dreams of thee The tissue of my life is wrought, For I have dreamed of pleasures when the sun of young existence smiled Upon my wayward path, and then Her promised sweets my heart beguiled; But when I came those sweets to slp, They turned to gall upon my lip.

And I have dreamed of friendship, too; For friendship thought was made For friendship thought was made
To be man's solace in the shade
And clad him in the light, and so
I fondly thought to find a friend
Whose mind with mine would sweetly blend
And as two placid streams unite,
And roll their waters in one bright
And tranquil current to the sea,
So might our happy spirits be
Borne onward to eternity;
But he betrayed me and with pair So might out the Borne onward to eternity; Borne onward to eternity; But he betrayed me, and with pain, I awoke—to sleep and dream again.

And then I dreamed of love, and all The clustered visions of the past Seemed airy nothing to that last Bright dream. It threw a magica Enchantment o'er existence—cast A glory on my path so bright, I seemed to breathe and feel its light; But now that blissful dream is o'er, And I have waked to dream no more.

Beyond the farthest glimmering star That twinkles in the arch above, There is a world of truth and love Which earth's vile passions never mar, Oh! could I snatch the eagle's piumes And soar to that bright world away Which Gad's awa boy light things. On; conto I snatch the eagle's paimes And soar to that bright world away, Which God's own holy light illumes With glorles of eternal day, How gladly every lingering tie That binds me down to earth I'd sever, And leave for that blessed home on high This hollow-hearted world forever!

FATHER BURKE IN CARDIFF.

LECTURE ON EDUCATION.

On Thursday evening the annual meeting of the Catholic School Board of Cardiff was held in the Drill Hall, Cardiff, and special importance was given to the occa-sion by the visit of the distinguished orator, Rev. Father Burke. The reputation of the great Dominican priest was, it is almost needless to say, sufficient to attract a very large audience; and the fact that there were persons present of almost every shade of religious opinion showed that the interest taken in the proceedings was wide-spread and general. It may not be out of place to state here that Father Tom Burke was born in the town of Galway, Ireland, in 1830. At the age of 17 he went to Rome, and from thence to Perugia, where he entered the order of St. Dominic, commencing his novitiate and study of philosophy. From Perugia he was again philosophy. From Perugia he was again sent to Rome, where he studied theology at the College of the Minerva and Santa Sabina. After having thus spent five years in Italy he was sent by the superior of his Order to England, where he was ordained priest. He spent four years on the English mission in Gloucestershire, and was then sent to Ireland to found a novitiate and house of studies for his Order at Tallaght, near Dublin. This he successfully accomplished, and for the next seven years he was busily employed in the care of the new establishment, and in giving missions in different parts of Ireland. He was next sent to Rome as superior of the monastery of Irish Dominicans at San Cle mente. After the death of Cardinal Wiseman, Father Burke succeeded Dr. Manning as preacher of the Lenten sermons in English in the Church of Santa Maria del Papolo. He continued to preach these sermons for five years. After his return to Ireland he was attached to St. Savior's Dominican Church in Dublin. In 1872 be visited the United States bear. he visited the United States, having been appointed visitor to the houses of the Dominican community on the American Continent. He delivered sermons and lectures in all parts of the Union, and acquired extraordinary popularity orator. His celebrated series of lectures, in answer to Mr. Froude, the historian, on the relations between England and Ireland the relations between England and Ireland, caused much excitement, and produced an animated controversy. The first of these lectures was delivered November 12, 1872, in the Academy of Music, New York. Father Burke afterwards returned to his native land. To see and hear this famous member of the order of preaching Friars, from four to five thousand persons assembled in the drill hall, and every seat was occupied. The platform was erected at the end of the room, and the gallery be-hind was hung with banners and flags, chief among which were the two elegant banners of the Hibernian Society. In the gallery the Hibernian band was placed, and, prior to the commencement of the meeting, played selections of music which relieved the tedium of waiting. Punc-tually at eight o'clock his worship the Mayor of Cardiff—Mr. J. M'Connochie took the chair, and Father Tom Burke appeared on the platform attired in the habit of his Order. This was the signal for prolonged cheering, and there was no misprolonged energy, taking the enthusiasm and the reception which the rev. gentleman received. Accompying him were the Rev. Fathers Richardson, M'Guire (Rugby), Canon Wilson (Swansea), J. Butcher, E. Butcher, G. W. Cormick, O'Hallanan, Harrison, Gallini, Norris, Moore (Treforest), L. J. Davies, (Rhymney), J. B. Sanders, (Merthyr), W. Williams, (Tradegar), and B. S. Wade Williams, (Tradegar), and B. S. Wade (Swansea); Mr. J. L. Wheatley, town

The Rev. Father RICHARDSON, who read the third annual report, in which it was stated that the Catholic School Board started into existence towards the end of the year 1877, and since then it has accomplished, with God's blessing, all and even more than was at that time anticipated. They had issued over 6000 weekly free passes for schooling to the children of par-ents who for a time, owing to sickness or non-employment, were unable to pay school fees, and thus secured those children from wandering about the streets.

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The Rev. Father THOMAS BURKE then rose to deliver his lecture, and was greeted with long-continued applause. He is a tall, well-built man, possessing all the physical characteristics of his race, and physical characteristics of his race, and bearing on his open, benevolent counte-nance the marks of superior moral and intellectual power. His enunciation is clear and his delivery effective, and it is evident that he is a thorough master of elocution and eloquence. The discourse which he gave on this occasion was one which more then sustained his reputation which more than sustained his reputation as an orator, and the marked attention of the audience, as well as their frequent outbursts of applause, bore testimony to their appreciation of the illustrious friar's rhe-

torical effort. At the outset he remarked that he was glad to see so many Protestants present. In this age there was so much divergence of opinion that it was a grand and pleasing thing to him, who was somewhat familiar with bigotry and persecution, to find there that evening an evidence of that true liberality and he becomes dence of that true liberality and that large civic virtue which the presence of the mayor and his Protestant fellow citizens attested to exist (applause). He then gave a graphic description of the condition

THE MAN WHO HAD TO FACE THE WORLD without the advantages of an education, and, continuing, said that amongst those who stood forward and said that they had a right to educate, and they must be allowed to educate, came the Catholic Church—the old Catholic Church, to which most of them there that night belonged—the old Catholic Church that was the Church of England, and of Wales, and of Scotland, and of Ireland, for hundreds. of Scotland, and of Ireland, for hundreds of years, when there was no other form of Christianity known in these lands-the Christianity known in these lands—the old Catholic Church that built up all the grand cathedrals that others now held in their hands for the purposes of their worship, so that the poor Papists had been obliged to set to and build churches again for themselves—the old Catholic Church through whom their forefathers first received the sacred tidings which were still called the good news of the Gospel—the old Catholic Church which, to his mind at least, afforded the only ample and suffi-cient platform and standpoint from which all men could vindicate every single truth of Christianity, and which alone gave them sufficient argument to embrace (applause). She came out and said, "Yo

LET ME HAVE MY CHILDREN LET ME HAVE MY CHILDREN

—I will not allow any other person to
have a hand in educating them." And
there were two classes of persons who
found fault with her, and who propounded found fault with her, and who propounded their own schemes of education. First were those who went in for an entirely godless education, who said: "Give us the children; we'll teach them everything, the children; we'll teach them every transform cookery to conic sections, we'll teach them astronomy, electricity; we'll open up the laws that govern the natural forces the laws that govern the natural forces of this world for them; we'll fill them with knowledge, we'll develop their intellects to the very highest point of human en-lightenment and we'll give them everything that is known concerning this world; but concerning God, and concerning conscience, not one word will we say to them." With such a system of education as that the Catholies had nothing to do—they could not teach it, and, he would add, he was sure there was no respectable citizen of Cardiff who would think of subscribing his name to so infamous, so impious and so atheistical a scheme of education as that (applause). The second was a large and influential class, who said:

"DO NOT IMAGINE WE ARE GODLESS men; we revere Almighty God, and we value our religion in

value our religion just as much as you Catholics. Send your children to our schools, and we'll not teach them anything about religion—we'll let your priests teach them; we'll give you a whole thirty minutes in the twenty-four hours to instruct the boys and girls in the blessed religion that you are always 'prating' about." But they could not do that—they must keep their children altogether, for they considered their religion to be the very groundwork of education; it was the all and all of education; it was the portion which they must teach most, because it was that portion which decided the whole was that portion which decladed the whole future of their lives with regard to good-ness, morality, virtue, God and Heaven (applause). At the most the class to whom he alluded taught their children the theory of religion, and were quite satisfied when they learnt the catechism and admitted its truth. But with the Catholic child the theory, the catechism, was only half, and by no means the most important half, of his education. Where their half, of his education. Where their friends left off they really began—namely, in infusing into the hearts of the young the elements of sacramental grace, that would not only

PRESERVE THEM IN THEIR YOUTHFUL PRESERVE THESE IS THESE TO THE PURITY AND INNOCENCE,
but that would also strengthen them against temptation, teach them the practices of their religion, and enable them to fulfil all those high and intellectual duties which the Catholic Church alone demanded of her children (applause). The woman who was the true mother of the child said, "No, I never will consent to that judgment of thine, O King, to have my killed, a half given to me and a half to the spurious mother; no, I cannot do it," wise king discovered the true mother in that strong, uncompromising anxiety of maternal love (applause). And it that strong, uncompromising anxiety of loyalty to their God, loyalty to their children, and to their eternal prospects, that made the Catholic Church so uncompromising, so stiff-necked if they would, so Ising, so still-necked if they would, so hard to be satisfied, so hard to be managed, and such a puzzle both to Whig and Tory, and to every one outside her pale who had anything to say (applause). The rev. gentleman then referred to the tenacity with which the Irish people had clung to their religion, and said that there was not on the face of the earth a race whose past history revealed such zeal in the cause of education, and such terrible sufferings in

defence of it (cheers).

On the motion of Mr. J. A. LE BOULAN-GER, seconded by the Rev. Father Mac-GUIRE, a vote of thanks was accorded to the Rev. Father Burke. Mr. BURNS moved a vote of thanks to the mayor, which was seconded by Mr. CAREY, and adopted. The proceedings then terminated.

LADY BEAUTIFIERS.

Ladies, you cannot make fair skin, rosy cheeks and sparkling eyes with all the cosmetics of France, or beautifiers of the world, while in poor health, and nothing will give you such good health, strength and beauty as Hop Bitters. A trial is certain proof. See other column.

By the timely use of the Extract Wild Strawberry, you may avert all disagreeable summer complaints, diarrhea, dysentery, cholera morbus, etc., nothing is so pleasant in its cure, so rapid, reliable, and effectual, as Dr. Fowler's Extract of wild Strawberry. And the value of this medicine as an antidote in sour stomach, olic, cramps, sea-sickness, vomiting, and other irritations of the stomach and bowels is incalculable It is safe and sure, and should be carried in the haversack of every

CHRISTIAN UNITY

LECTURE BY ARCHBISHOP LYNCH.

From the Toronto Globe, October 23.

The following lecture was delivered yesterday evening by His Grace Arch-bishop Lynch in St. Michael's Catnedral:— Every earnest follower of Christ grieves as much over the division among Christ-nans as the infidels rejoice at it. This dis-union subjects Christianity to great deri-sion from the infidel world. Good and sincere Christians have grieved over the evil, and have put forth fervent prayers for its cessation. Sects and subjects are being multiplied every day, and the doctrine of Christ is being so mutilated and diluted by them that scarcely any of it re-

mains in their creeds, reminding us of the words of Christ: "When the Son of Man cometh shall He find, think you, faith on earth !"—Luke xviii., 8.

No wonder, then, that infidelity steps in and slight, then, that and claims the victory over this divided Christianity. This certainly should open the eyes of all who believe in Christ, and should induce them to put forward greater efforts for union where it can be found on

CAN IT BE ATTAINED ? Many pretend that the union of the various sects and denominations in the world, at the present day, is impossible, inasmuch as all desire to enjoy the right of private judgment in matters of doctrine. Others take a more favorable view of the case, and think that all those denominations can be fused into one denomination of true Christians, first, by the grace of God obtained by prayer; and ondly, by collecting the principal men of the various denominations, who, with

Bible in hand, should come to an agree-ment on the essential points of doctrine to e believed in order to be true followers of Christ. There can be no other founda-tion than that of Christ and His doctrine, nor is there salvation in any other name. "For there is no other name under heaven given to men whereby we must be saved. (Acts iv., 12.) And Christ Himself, speaking to His Eternal Father, says, "This is eternal life, that they may know Thee, the only true God and Jesus Christ, whom Thou hast sent" (John xvii., 3.) This belief in Christ always includes belief also in His doctrine, which must accepted in its integrity, and especially in the meaning which Christ attached to His the meaning which Christ attached to His own words. All, I presume, will agree up to this point, but here the disagreement will come in as to the meaning which Christ intended to convey by His words. citizen
How are the doctrines of Christ to be known in their true meaning?" This point must be settled as a preliminary condition before commencing to build up an union. But first let us examine there be any truth in the assertion that unity of faith is not necessary among Christians, that many men of many minds cannot do otherwise than disagree on re-

ligious points of doctrine.

As we are speaking of those who venerate Sacred Scripture, and believe in its divine inspiration, let us quote from it to prove the necessity of unity of faith.

UNITY OF FAITH IS NECESSARY.

1. Christ our Divine Saviour prayed for and insisted on unity among His disciples, not only a union of charity among Father, in Me, and I in thee, that they also may be one in Us; that the world may know that Thou hast sent Me."

—(John vii., 11 and 21). Here indeed, Christ insists on unity of love and unity of intelligence; for the Son could not deliver doctrines differing from those of the Father. He Himself said, "My doctrine is not Mine, but His that sent me."—(John yii., 16.) And so highly did Christ prize this unity, that He des as one of the peculiar signs or marks of His own divine mission. Hence, dissension among the so-called followers of Christ furnishes to the infidel world an argument that Christ was not sent by God the Father to redeem the world, and by those who foster division "the name of God is blasphemed among the Gentiles. (Rom. ii., 24.)

THE APOSTLES PROCLAIMED IT 2. Let us hear St. Paul speaking of mity. He says (Rom. xii., 4 and 5.)
'For as in one body we have many memers, but all these members have not the same office, so we, being many, are one body in Christ, and everyone members one of another." All know that members f a body act in sympathy in their func- of all. tions, and that were they not to do so. death would ensue. So, members of the body of Christ, if they be not one in doctrine will become rotten members. Paul again, writing to the Corinthians, says: "In one Spirit were a says: "In one Spirit were a says: "In one body " "For the body also is into one body " "For the body also is not one member but many." (I Cor. xii., and 15), and in his Epistle to the Ephesians he exhorts them that they should be "careful to keep the unity of the spirit in the bond of peace—one body the spirit in the bond of peace—one body the spirit in the bond of peace—one body are called in one but the spirit in the bond of peace—one body are called in one but the spirit in the bond of peace—one body and the spirit in the bond of peace—one body are called in one but the spirit in the bond of peace—one body are called in one but the spirit in the bond of peace—one body but the spirit in the bond of peace—one body are called in one but the spirit in the bond of peace—one body but the spirit should be "careful to keep the unity of the spirit in the bond of peace—one body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism."—(Eph. iv., 3-5). To the Phillipians the same Apostle writes: "O ly let your conversation be worthy of the Gospel of Christ, that whether I come peace of Christ rejoice in your hearts, wherein also you are called in one body."

—(Coll. iii., 15.

THE DISCIPLINE OF THE EARLY CHURCH EX-ACTED IT.
3. But did those early Christiaus always seep the unity of charity and faith ? Alas! no. How, then, were those turbulent spirits treated? When they disturbed the mity of the body of Christ with strange doctrines, creating schisms and dissensions in the minds of their fellow-Christians, the brethren of the faith are warned against them. Christ himself said, "Be-

enter in among you, not sparing the flock, and of your ownselves shall arise men speaking perverse things to draw away disciples after them (Acts xx., 29 and 30). St. Peter warns the faithful that "there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them, bring ing upon themselves swift destruction."
(II. Peter ii., 1). And St. John says to
the Christians of his time, "If any man
come to you and bring not this destrine,
receive him not into the house, nor say to him Ave (Hail)" (St. John 10).

SCHISMATICS DENOUNCED. Now, as true faith is necessary, since without it we cannot please God, those who bring in sects or dissensions are wolves who devour the flock of Christ, and merit in the devour the flock of the demonstrators of all the severity of the denunciations of the Apostle St. Jude—"Fountains without water, and clouds tossed with whirl out water, and clouds tossed with whiri-winds, trees of the autumn, unfruitful, twice dead, plucked up by the roots, rag-ing waves of the sea, foaming out their own confusions, wandering stars; to whom the whirlwind of darkness is reserved for-

ever."—(Jude 13.)
Teachers of unbelief say now a-days: "No matter whether you are baptized or not, only be an honest man and you are saved;" but Christ on the contrary said, 'He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."—(Mark xvi., 16). Such

as they call themselves, denominations— Episcopalians, Presbyterians, Baptists, Methodists, Universalists, Congregationalists, and Lutherans, besides innumerable subjects. What has been the cause of all this dissension in faith and discipline amongst those calling themselves Chris-

their Church system on the ever shifting sands of human opinion, and declared no Church or congregation to be infallible, but decided that every man should have the right to interpret the Bible as h pleased, and was safe in so doing. The felt in founding their system that the could not have recourse to an infallible Church such as was established by Christ 1,500 years before. He had made the Church the depository of His law, the guardian of all truth to the end of time, and He consequently instituted it with faculties and powers of self-preservation such as any kingdom must have if it is to endure. A Chur h broken into fragments, as the so-called Protestant Church present, could never represent the Church of Christ, could never have converted the infidel world, could never conserve the Christian faith, and is at the present moment avowedly powerless in the struggle between Christianity and its arch-enemy, infidelity; nay, rather as a disintegrating principle none could tend more powerfully to sweep Christianity from the earth. The present deplorable state of religion in Protestant countries shows this to the eyes

Moreover, preaching the doctrine of Christ is only half the Christian religion. doc-St. world, but to heal it: "to heal the broken of heart" as He Himself said (Luke iv. 18.

But now let us suppose men finding their conscience stricken with remorse and wishing to return to unity, and to be grafted as branches on the true vine. Let the Gospel of Christ, that whether I come and see you, or being absent, may hear of you, that you stand fast in one spirit, with one mind laboring together for the faith of the Gospel."—(Phil. i., 27.) And to the Collossians he writes: "And let the peace of Christ regions in your bears of Christian and place, and spread throughout all nations, whose sound has gone forth into the Collossians he writes: "And let the peace of Christian faith were implicitly believed by all Christians, and this was called simply faith.

The Christian faith were implicitly believed by all christians, and this was called simply faith.

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The Carbella Christian faith were implicitly believed by all christians, and this was called simply faith. in its sacraments, in its teachings, and in the number of its members, renowned in all ages for holy lives and wonderful miracles, a Church which has preserved to the present day the unity of faith and of headship, for as we are to seek unity of doc-trine in the Church of Christ, and as we have seen that it is one of its distinguishing marks, so we shall find in it strict unity of government. For as unity of faith is es sential,

UNITY OF GOVERNMENT IS INDISPENSABLE. There must be disputes between men. Difficulties will arise, and if the unity of ware of false prophets who come to you in the clothing of sheep but inwardly they authority, ready and able to decide finally saintly confessors; whose constitutions try.

are ravening wolves."—(Matt. vii., 15).

And St. Paul, when taking leave of the Church of Ephesus, said, "I know that after my departure ravening wolves will could or should impose its opinions on could or should impose its opinions of the could or should impose its opinions of the could or should impose its opinions on the could or should impose its opinions of the could be cou intelligences perhaps more acute than itself.

The power which is to end disputes in matters of faith must be a divinely constituted authority, whose judgments shall be infal-lible decrees, not mere opinions. No other Church than the Catholic Church has ever laid claim to this divine authority, no other Church has ever shown credenials of the commission to it of such divine power. It is disavowed by the Protestant they themselves prefer a title which expresses more clearly their inability to teach men God's whole truth. They call themselves selves persuasions or denominations. They have left the safe ground of authoritative teaching, and have been obliged to content themselves with the mere opinoment themselves with the mere opin-ons or persuasions of themselves and of heir self-constituted teachers. Divine authority therefore necessitates unity of government.

Divine authority therefore necessitates unity of government. Our Divine Lord provided for this unity by constituting a college of Apostles, as a corporation, with power to add to their numbers, all to retain power to add to their numbers, all to retain and pass to their successors the power of the original corporation or body. He also appointed certain forms of admission into this corporation—and no one out of it had the rights of this corporation—and to exercise them without belonging to the corporation was an usurpation. This body or corporation of Apostles, with St. Peter at their head, and his and their successors, were the depositories and preservers of the doctrine of Christ. This can be castly shown from sacred Scripture. be saved, but he that believeth not shall be condemmed."—(Mark xvi., 16). Such teachers would have met stern treatment at the hands of the Apostles. St. Paul says that such, rejecting grace, make ship-wreck in matter of faith, and relates that he had delivered up to Satan two ringleaders of heresy—that is, he had peremptorily cut them off from the Church, in order, as he says, "that they might learn not to blaspheme."—(I. Tim. i., 20.)

We see therefore, that the Apostles sought to preserve the Christians from schisms and division—1st, by warning them of the danger; 2nd, by denouncing the unquiet spirits; and 3rd, when necessary, by cutting them off from the Church. PROTESTANTISM ESSENTITIALY OPPOSED TO UNITY.

Schism is nominally condemned by the Protestant sexts of to-day, yet the very principle on which they claim the right to exist is fraught with dissension, division, and consequent spiritual ruin. The first Reformers, having broken from the only to Christian Church, founded their system in schism, and consummated it in here-y. The Protestant body may in this country be classed under seven principal heads, or, as they call themselves, denominations—Episcopalians, Presbyterians, Baptists, Methodists, Universalists, Congregationalists, and Lutherans, besides imnumerable first century of the Church, but all nations struct not only the people of Judea in the first century of the Church, but all nations till the end of the world. This cannot be done otherwise than by ambassadors or ministers, terms now repudiated by those amonest those calling themselves Christians? The cause is the old one—pride of intellect, restlessness under the restraint of authorit, and unwillingness to submit to the discipline of the Gospel, which wars against the flesh. The recent split in the Christian world began at what is called the reformation, by Luther and the doctrine that every man is the infallible interpreter of Holy Writ has been the proximate cause of the hideous jargon of proximate cause of the hideous jargon of conflicting sects which deform the fair face of Christ? Certainly not, but to those only wind of doctrine. The Reformers of the 16th century, on the contrary, founded their Church system on the ever shifting John. "We are of God. He that knoweth God heareth us. He that is not of God heareth not us. In this we know the spirit of truth and the spirit of error."
(1 John v., 6.) The apostles and their successors are, therefore, the depositories and guardians of truth. Who are their success? successors? A very practical qustion—one might ask, rather, who are not their successors? That ministry cannot be successor to the authority of the Apostles which came into existence 1,500, 1,600, or 1,700 years after the apostolic times. It may be said that such succession is not necessary but it is an assertion without proof. The succession of Arcales are the Piches. successors of Apostles are the Bishops of the Catholic Church, who alone can show the Catholic Church, who alone can alid ordination derived from the Apos tolic College, and true mission or jurisdic-tion from the same source. Kings or

> The great and vital question, therefore, which first confronts the earnest searcher after truth is that of the right of the Church to command his adherence, and we have seen that no power other than a divine authority can exact of the human mind the full and entire consent necessary to constituts an act of divine and salutary faith. Hence it will follow, as we have said before, that if any man seek for unity and peace he must forego the great and radical principle of Protestantism—private interpretation; must submit to divinely-constituted authority of Church of Christ, in which alone is peace. The present outery about dogmatic teach ing is but one exemplification of this principle, and will perish with it. Chris promulgated Christian faith, not we. He ame to teach all truth: and when He matic faith did not begin till some doctri of Christian faith was denied, because until disputed all the articles of Christian

> congregations cannot give ordination, or

The Catholic Church, besides its untold millions since the time of Christ, outnumbers three-fold at the present day, all Protestant denominations of every shade, and is nearly twelve times mor numerous than the largest of them. ording to a Protestant authority of 1876

(Almanach de Gotha, compiled for and by Protestants), the Catholic Church num-berd 212,500,000, whilst all the sects nomberd 212,500,000, winist an the second at 71½ inally or really Protestants, stood at 71½ millions. It is a Church whose past millions. It is a Church whose past record, notwithstanding the shameless calumnies of its enemies, is bright with the unfading glory of martyrs, virgins, and

and discipline have wrung admiring praise from the unwilling lips of her fiercest enemics, a Church so beautiful in her un-wavering strength that even reason seems to say, "if there be a revelation, if there be a tabernacle of God with man, it is here." Yet many who appear to yearn after unity leave out of their calculations this Holy Catholic and Aposto ic Roman Church from which their predecessors have apostatized. It is a utopian idea for the sects to think of reunion among them the sects to finish of retainon among themselves, for we have already shown that they must deny their primary principle before they can arrive at any form of union. They have rejected authority; they must return to obedience. The only eans of correcting a schism is to return Mother Church.

They are returning in goodly numbers throughout the world; the best, the most learned, and the most pious are making sacrifices and submitting themselves again to the mild yoke of Jesus Christ. Many, however, are so worldly-minded that they do not a ke sufficient interest in the affair of their salvation. They do not seek after the priceless pearl of the truth, nor, having found it, do they sell all that they have to obtain it. The principal obstacles have to obtain it. The principal obstacles in the way are, as we have said, pride of intellect and restlessness under the restraint of authority. To them must be added in many cases human respect, the intimate associations of church or family relations, and, in too many cases, temporal gain. In this as in all other matters the flesh warreth against the spirit, and the result of the combat must be the complete victory of either party, an entire refunt to victory of either party, an entire return to true Christian unity in the bosom of the Catholic Church, or an entire renunciation of all faith, in absolute atheism. There can be no compromse, no middle way. "For what fellowship hath light with darkness? or what concord hath Christ with Belial?' (H. Cor. vi., 14.) "But we have a more firm prophetical word: whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star rise in your hearts, understanding this first, that no prophecy of Scripture is made by pri-vate interpretation." (II Peter i., 19.) We have seen therefore that

We have s en therefore that

1. Unity of faith is essential to the
Clurch of Christ.

2. That this unity of faith necessitates
a divinely constituted authority for the
adjudication of disputes.

3. Protestantism is essentially opposed
to one and the other unity.

to one and the other unity.
4. The Catholic Church alone professes, affords, and maintains this dual unity, and will continue to maintain it to the end, "until we all meet into the unity of faith and of the knowledge of the Son of God, into a perfect man, into the measure of the age of the fulness of Christ; that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, to deceive. (Eph. iv., 13-14.)

(Eph. IV., 13:44.)

Since Christ our L rd is the true light
that enlighteneth every man that cometh
into the werld, may He, whose rising was in the splendor of the saints, whose dwelling place is in light inaccessible, who came to enlighten them that sat in dark-ness and in the shadow of death, shine upon the hearts of men, that in His bright-ness we may see the light and rejoice eternally in His admirable vision. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"A MOST SERIOUS AFFAIR."

London, Wednesday Night. A really delicious story was told me yesterday by one who played a promineut part in it. A day or two ago a gallant Irish captain, who is also an Irish landlord, was giving vent to his feelings from the portico of the chief hotel in the charming wn of Glengariff, his auditors being his companions, who included a noble viscount and several distinguished persons. Speaking loudly, he said he wished there was an Oliver Cromwell, who would make a clean Only of Cromwell, who would make a clean sweep of "the accursed Land League," put an end for ever to land agitation, abolish "a romantic peasantry, and flood the land with Chinese coolies." A waiter ventured to hint to the gallant captain that such

language in such a place might lead to serious consequences. But the irate landlord vowed he did not care who heard him—he would vindicate his language anywhere and before anyone. That night a letter was handed to the gallant gentleman, signed with the name of a well-known as-sociate of Mr. Parnell, the sitting member for an Irish borough, who recently was the subject of a conflict with Mr. Forster in the subject of a conflict with Mr. Forster in the House of Commons on the subject of freedom of speech at the meeting of the Land League. The letter simply demanded an apology for the language used by the captain, and failing the amende honourable, it appointed "a meeting" for the following Monday in a lonely region of Glengariff. The hon, gentleman gave the name of his second, who would make all the necessary arrangements for the encountered to the second of the the necessary arrangements for the encounter with the gentleman to be appointed by the other principal. The gallant captain, the other principal. The gallant ca on reading this letter, hurried to the on reading this letter, hurried to me to of the second named, and there and then proffered a most humble apology. The distance distance with the second, was writing the second, was writing and the second was and the second second was and the second secon apology, dictated by the second, was writ-ten down and signed by the captain, and thus what the other called a "most serious thus what the other called a "most serious affair," was satisfactorily arranged. Now comes the cream of the joke. The whole thing was a hoax, got up by the second, a waggish member of the Land League, who wrote the challenge and exacted the apology. The hon member whose name was signed to the letter knew nothing of what had occurred. The only service with had occurred. The only genuine epistle was the letter of retractation and apology, and that letter is now in the hands of the Land League, and the author of the little hoax is now in London, greatly enjoying the success of his little pleasantry.—Cor. Dublin Freeman.

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