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# REV. FATHER BURKE IN GLASGOW.

# A LECTURE

"The Catholic Faith the True Perfection of Man."

Fatner Burke [O. P., delivered a lecture on the above subject in St. Alphonsus Church, Glasgow, on last Sunday evening, the proceeds of which are to be added to the building fund of the very rev. orator's new church at Taliaght. The fact that the rev. father would lecture was only made known three days previously, but notwithstanding the brief announcement, the church was crowded, to the door on Sunday evening. Long before the hour stated for the delivery of the lecture, people gathered outside the sacred building, and once the doors were opened continued pourng into the church, until it was physically impossible for any more persons to crush themselves in. The interior of the church presented a striking appearance. Every seat was filled to its utmost, all the side passes were crowded in, and around the altars many people were packed closely together. Although the crowded congregation suffered excessive irco venience, all was quietness and expecta in, and the words of the rev. orator were followed throughout with the cles:st attention and highest appreciation. At seven o'clock punctually, Father Godfray, curate of the parish, came to the altar, and recited vespers. Immediately after, Father Maginn, P. P., escorted the rev. orator to the steps of the sitar, and having offered a brief prayer,

Father Burke addressed the expectant congregation as follows: -My dear friends-I never feel so happy as when I find myself, as at this moment, addressing a congregation of Cathelies, most of them my own kith and kin and Irish blood, and addressing them on a subject so dear to them and to me as that of our own Catholic faith ; for, I feel every word I have to say in defence, or in illustration, or in description of that faith, will be understood by you. I feel that no argument I can use will be too deep for your comprehension, and that every illustration I may have to produce of the fruits of that divine faith will go home to your very hearts. Strangers sometimes do not understand us Catholics. I remember on one occasion in America there was an annonncement made that I would deliver a lecture on the faith of the Catholic Church the very same subject as this to-night-that the Catholic faith was the highest perfection of man, and that without it man could not at. tain to his natural or supernatural perfection for this world or the next. An American gentleman came to me, and said, "Friend, do you mean to say that the Catholic faith is the perfection of man?" I said, "Certainly!" "Well," he replied, "I knew you Irish were an impudent lot; but I never thought there was such impudence in any man as you have." And, in truth, I felt for the man! He afterwards came to hear my arguments : and after the lecture he came to me and said, "We'l, I never thought I was so small before!" (Laughter.) But, in truth, it seems a strange thing to say, in this nineteenth century of which we are all so proud and no man desires it more than I do. We see in this nineteenth century of curs more development than in any preceding epoch of the world's history, the triumphs of the human intellect, the triumphs of human genius, the magnificent achievements of human science. Why my

dear friends. THE MEN OF THE NIGHTEENTH CENTURY.

have done things that our grandfathers be-Hered to be utterly impossible! They have annihilated space; they have taken the two elements that were supposed to be most hostile to each other-fire and water-and combined them together, and from their union have created the offspring steam—the greatest power in the physical world of to-day. Formerly, a man going from Galway to Dublin, went to confession and communion, made his will, took leave of his friends. They came up to the mail coach with him. There was weeping and wailing as it the man were going to depart from this world. Perhaps. they said, they would never see him again! He was going-as I heard one of them put it \_" far efield;" all the way to Dublin. Now, a man takes a handkerchief and a pinch of snull, and goes to Dublin in the forencon and comes home in the evening. This is one of the great achievements of this nineteenth century of ours. But it has done more: men have been enabled to take hold of the most terrible of all the elements, the lightning elements that cometh out in the east and flasheth in the west; that bears wrath and destruction to all; and they have made it the humble messenger of their thoughts to carry these from end to end of the earth on the wings of electricity. Now, naturally enough, men are proud of these achievements and of the most wonderful advance and progress made in all the sciences of which this nineteenth century of ours has been the mother and witness, and consequently they think it a strange thing that an old man like me comes out with the habit worn for the last 700 years by successive Dominicans; men living in cloisters and separated from the world; men engaged with studies of which the world knows and uses very little; men who cannot now-whatever their predecessors may have done-boast of great achievements in science; they think it a strange thing, I say, that such a man as I should come out and say to those wonderful scientists-to those who have successfully sounded the depth of the coesn and mapped It out; who have explained every physical law of the heavens and the earth, even the most hidden-" My friend, after all your knowledge, siter all your science, after all your progress, after all your inventions, I tell you, you never will attain to the perfection of your being as a man, either for this world or the next, unless you embrace the Holy Catholic Church, the Church of Christ." That faith then, is the perfection of man? Yes, there is my thesis of the daring assertion I had the courage to fling out before the men of the 19th century. Let us see whether there be any fruth in it. There are

TWO PROPESITIONS,

namely-first, that man is capable of attaining to the perfection of his being; and second, that he cannot attain to it without the holy Catholic Church. In order that I may be able to explain and prove to you what I assert, it is necessary that I should first ask you to consider what is this Catholic faith of which I speak, and then we will consider the perfection of man. Well, what means the Catholic faith? I answer, the Catholic faith means three things. It means, first, knowledge— not opinion, no matter how deep the opinion may be; not human opinion, but absolute knowledge. Secondly, the Catholic faith, in addition to knowledge, is law-a law that proceedes not only what we are to believe, who tenches, to do what she commands, and sk acres of mountain land, and they belong. once would they surrender it, not with stand. Sentinel, Portland, Oregon.

but what we are to do and what we are to avoid. And thirdly, the Catholic faith is an influence or power that enables us to accept what it proposes to our belief, and to fulfil the | iaw." law it commands us to observe. CATHOLIC FAITH IS KNOWLEDGE:

My dear friends, Gol is like an infinite knowledge; man is beholding to revealed, to Him; and the absence of that knowledge is one of the greatest curses that could fall upon in the land" says the Scriptures, "and cursing, and lying, and theft, and adultery has prevailed, and blood has touched blood, because the people no longer know God." authority of a teacher. Now, I ask you, it. "My friend," it says, "form your own of that law? You find, from the Pope of opinion of this; I have no authority to teach you or tell you what to believe; I ask you Catholic Church, the Church has a power more to say to you." Consequently, no go humbly, and sorrow-stricken, crestialien, matter how sound his opinion, it is not knowledge. A man says "I believe this to the shameful deed we committed! What or that; it is my firm opinion that it is so; I am almost convinced of it, but I have no | we know by experience. I remember being knowledge of it." But he cannot have knowledge of it; for opinion is not knowledge. But the Catholic Church comes in and says-"I do not ask you to believe me unless I am able to prove to you I am the mess-nger of something—to steal something, and the Pro-God; and that God is with me; but if I can produce my credentials, and beauty you my Catholic said, "Ab! I would like it very diploms, and show you my the deeds that God has sent me to teach you, commanded you to hear Me, and declar. . . is is with Me unto the end of time, then you must bow down your intellect to Ms and ... ept my teaching as it comes from Uo 1." Now, you see the whole question is this:

MAS THE CATHOLIC CHURCH THESE CARDENTIALS WHICH SHE CLAIMS ?

Let us see, Our Divine Lord said, "As God the Father sent Me, so do I send you; go you, therefore, in My name, and teach all which instructs us in every detail of daily life, nations, teaching them all the things I have has the power to strengthen and give grace to taught; and I swear to you I will be with her children to obey the law. This is the you even to the very last day of the world." | third evidence of Elsewhere He says, to the same Apostlesviz., to the Church, "Go and teach all the people; I will send My Spirit to you; and He will come down and dwell with you, and until the last moment of time; therefore, I the gates of hell-viz , the spirit of errorshall not for one instant prevail against her." And, consequently, Our Lord comes to the conclusion, "He that will not hear my Church, let him be as a Pagan or a heretic." Now, my friends, can human language be clearer, can human words be more emphatic than those in which the Son of God, the Almighty God who set upon His Church the seal of His own Blood-His own Divine, infallible Church? Let us suppose for a moment that for the first hundred or two hundred years the Church taught the truth, and nothing but the truth, but that then it began to tell the people a pack of lies, for that is what is my say. (Laughter.) Well, if the Church taught the truth for the first two hundred comes of the promise, "I will never leave Church is built upon a rock," " Who into man with all his vigor Which of these shall we accept? O, my Church, with her historical evidence to bear her out than to turn round and say that He who died on Calvary for man would give a false promise! Consequently, we have proved that the Catholic Church speaks with certain knowledge; not a certainty of knowledge. Nothing astonished the people who came over to convert us-God bless the mark! (laughter) -during the famine years, so much as this settled knowledge of the religion of the people. During that time good-harted ladies and gentlemen came over to our people, and they brought in their tracts and Bibles, and ladels and tureens, and in the tureens fine thick soup. (Laughter.) These good people thought they could put

## THE PILL OF PROTESTANTISM

into the soup. Wel!, we took the soup sometimes, although we found a bad flavor in it. (Laughter.) Nothing, I say, astonished there converters more than the singular fixedyour own opinion of religion." "Opinion!" knowledge? No," they said, " we will not;" and they packed every man of them out of | ties of man. Take, again, doors, and sent the soup flying after them ! (Laughter.) As one poor creature said, "Sure I'd rather go up and rap at the gates of heaven | That is a sin that enslaves man, that creates and ask St. Peter to let me in with a hungry an increasing necessity by the gratifying of bolly, than go down to hell wid their Protes-Catholic faith is more than knowledge; the strong and stoody to labor; that stupefies Catholic faith is law, and this simply because his mind, that ought to be free to think great, the teaching of the Catholic Church rests and holy, and noble thoughts; that robs him upon authority. She says, "I do not ask of his very speech, and makes him mute, and you to believe me unless you believe that I drags him down below the level of the am the messenger of God, then I will ask you beasts of the field, for they reverse at least not only to accept my teachings, but I will whatever perfection of nature is in them. ask you to conform to the moral law I will The drunkard loses every vestige of bodily lay down to you. I have then ten command-power, and des'roys all the perfection man ments of God, and I ask you to fulfil them in may attain to. I hold the true perfection of every particular, in every iota. I will supply man is the preservation of his faculties unyou every detail; I will provide for the inner thoughts of your heart. I will tell you what is sinful in thought, and though never expressed in word, I will tell you what to avoid, as well as what to perform." The Catholic Church, my triends, legislates for our every act. It prescribes for every detail age, his honest manhood blooming in his old us in Ireland, and ten years after when we of our daily actions. She goes further; she actually tells us what we are not to eat! Now, all this seems strange to one outside the Church; but is the more natural thing in

stranger will say, "but my religion is a law." I answer, "No, my friend, your religion is no

THERE IS NO FAITH OUTSIDE THE CATHOLIC

CHURCH the dignity of law, that rises to because all other faiths are based certain, proofs of men, certain truths that on opinion, and opinion is a lower man could only attain to by his own study, bolief than science for science is at least man could only attain to by his own study, bolief than solence for science is at least by the labour of his intellect. But God deknowledge. But the Catholic Chuich received mands that all those who are His, and whom He has created, should have the knowledge of has absolute, certain, knowledge; thus we see the Catholic faith is not only on a par with, but far above human science, as besides a people. "There is no knowledge of God its faith being supernatural it resumes the dignity of law. But what use would it be to make a law unless there was some way to enforce it? If a government made 10,000 laws for a people, but said, "I have no power Now, remember, this knowledge of to punish you if you do not observe them; I God must be certain, and consequently it must come through the government would be laughed at. Outside the Catholic Church men profess to accept where is this knowledge found outside the the Ten Commandments and observe the Catholic Church? Every other system, call- Sabbath. But suppose they don't, who is to ing itself religion, simply asks a man to read take them to task? What power is there the Bible, and draw his own conclusion from that even professes to enforce the observance simply to accept this Book as the Word of over every Catholic, and directs him what to God; read it, thoughtfully, prayerfully, and do. That power is the confessional. Ah, when you come to any conclusion, then your my friends, we know it well! We know if own private judgment is the best; I have no we violate the law of God, we are bound to "How much knowledge perished with him! be the true menning of Scripture in this text | greater power could there be to the enforcement of a law? What great humiliation it is, greatly struck with anincident I heard from a young girl in America. She was a servant in a house, and in it there was another servant who was a Protestant. She wanted " to take" much"-it was some article of their mistresse's dress-" I would give my heart for it O you have the advantage of me there! If I were to touch it with a wet finger, the priest would be in a terrible rage!" (Laughter.) Is this great power superstition? No. to But, even if it were superstition, it is still a power, a great power; a power that restrains you and me from doing many a thing we might be tempted to do! We have this flagellation, this scourge ever before us, ever enforcing the law of God. And the Church,

THE PERPECTION OF THE CATHOLIC PAITH, that it gives grace and strength to the weakest to obey the holy law it enforces. lead you into all truth, and temain with you Thus the willing it aids, and the unwilling it O Lord, appear to me!" A great poet, a man compels. It is a hard thing, my friends, to of this century, a man who pursued pleasure say I have built My Church upon a rock, and | tell a man who is making money that he must | so far as he could pursue it, a man of unliminot set his heart upon it. It is a bard thing | ted resource, who went into every land purto tell a man who sees that he can make a suing vice, and never refused his heart anygood sum-£1,000 or so-by some little thing [that heart craved, that man before he speculation, some little crookedness in his business, by his signing a till without having the money for it, or by some little act of fraud-it is a hard thing to tell that man "No." Perhaps the lie is but a venial sin; vet he must not tell it. And it is a hard thing to tell the young man, fall of lustiness and the vigor of youth that he must be as chaste in thought, and in word, and in act, as the nun who kneels before the altar and is consecrated to God! That is a hard thing. It is easy enough to say, "Let it be done!" But how is it to be done? Behold the Catholic Church brings with it this Blessed Sacrament years, and then began to teach lies, what be- (pointing towards the tabernacle) which enables and helps the soul to preserve its inyou; I will be with you all days even to the | nocence! What can be more beautiful than to consummation of the world;" "My spirit I see youth preserved during the slipwill give you to lead you into all truth" pery period of early youth, and developing will not hear My Church, let him be as a In the Catholic Church man is preserved in heretic," What has become of these promises? strength, purity, and integrity of soul and I ask. O, no! we cannot believe such an body. Where, outside the Catholic Church, assertion. We must either conclude that is there any such restrint as the confessional the Catholic Church teaches with the any such power to subdue every evil inclinaauthority of God, or we must conclude that tion as in the Holy Communion of the altar? God misled and told us a lie himself, when | Behold then what I mean by Catholic faith. he said he would be with that Church for Thus we see Catholic faith means, 1st, know-ever and never allow us to fall into error! ledge—knowledge of God; 2nd, law, laws which direct the most minute details of life: friends, it is far easier to accept the Catholic | 3rd, it gives grace and strength to the weakest to observe that law, and to enforce it .- Now, I say it is absolutely necessary for the full perfection of man that he should be perfect in all he consists of. And in what does man consist? We are all made up of a soul and a body. Man is a being of a twofold nature. There are two distinct orders of beings in man -the material, represented by the inanimate and the body and the iree will of man; on the other hand, you have in men the pure spirit of God, the spirit of which are the angels of God, who are perfectly removed by the condition of their nature from the slightest contact with anything material or gross. Now there are two natures meet in man. Every one of us has a body, in which we are in common with the beasts of the field, having appetites, passions, wants, and corruption: and every one of us has a soul that is made to the image of God. Well, I hold that the perfection of a man's body consists mainly in the command that a man has over his passions ness and ease of the people as to their reli- appetites, and those sinful inclinations, so as gion. They regarded them with surprise. I to enable him to avoid those vices that cor-Nor did our people understand them. The rupt and break up, before its time, the body converters with their strange way, would of man. Take now, any one of these vices. simply say, "We only wish you to read your Let a man lose command over his body, over Bible; take your own conclusions; form bis appetitos, and what follows? He falls at once into the sin of impurity, a sin that brings "Opinion of religion!" the Catholic people disease and corruption unto him; a sin that exclaimed. "We know the Church and cripples him before his time, that writes the what it teaches. We have no opinion to winkles of age upon the young brow, that form on religion! What! you sak us to makes the young hair white before the wincharge cur faith for opinion, which is not' ter of age has come upon it; a sin that corrupts, destroys the vital functions and facul-

THE EIN OF DRUNKENNESS the base desire; that shakes every nerve in (Renewed laughter.) But the him; that palsies his hand that ought to be polluted and unstained by sin; that by the control of his passions he will preserve his that labour which, causing the sweat of the brow, brings honest bread to his hand; and

nor they ever had a landlord! (Laughter.) I though I am not an old man, I remember the found that old man working in a field. He days when famine spread over the land and leant on his spade to speak to me. Ho was the faith of the people were tried. Oh, the upwards of six feet high, hair white as snow, scenes of that time! I never could forget fine open face, and his body as straight as a them in a thousand years I have seen strong warfior's lance. This was a grand old man, men dying in the streets, of Galway of who from his boyhood practised his religion, frequented the sacraments, and controlled his; passions by the holy influence of the Catholic religion | He told me his age was 85; and he was performing a hard day's work, and doing it well | Passing from the body to the soul. what do we find in man? We find an intellect, created to know; a heart, created to love; and a free will which Almighty God preserves in man, that he may determine his actions. Now, the perfection of man's intellect is knowledge; for that intellect was created to know, but it is knowledge of God only that can make the intellect perfect. There are men living to-day, stored with knowledge, to whom the history of all countries is as an open book; men who can explain all the laws of nature; men who can to them in a nice manner, and discoursed soar aloft and describe the orbs of heaven; men who can measure the sunbeam in its [You remember, my friends, a certain person at flight, and can tell the power and strength of one time quoted Scripture to Oar Saviour in the ocean wave when it rises in its fury! [All the desert!] (Laughter.) And there she this is grand; it brings that human intellisticod, and the people looked as if they would gence to a great perfection. But I ask you like the contents of the backet. At last one now, what man, who knows we must all die, but must confess that all that human know ledge dies with the man? It is a pity, truly, "O, what a loss we had in him," people say But it perished, and it would avail him rothing when he stood alone in the presence of that Judge who was to judge him. Him there will be no question asked as to whether a man has a knowledge of geography history, astronomy, mathematics, or electricity : the question that will be asked there will be the question of the knowledge of God, of morning." (Laughter.) And now, my friends, the divine and eternal truths of God; the question that will be asked is-Has this man tolfilled the law of God? has he a knowledge of this law, in addition to his knowledge of other laws? Without this knowledge man will nover attain to the perfection of his being, for his knowledge of human science will never gain him a knowledge of God.

#### BUMAN ENOWLEDGE.

is vain without the Divlne. Man must bow down his proud intellect, and accept the mystery of, Christ, and then, indeed, he has carried his intellect to the full perfection of and cherish that faith which cost your fathers its being, because he has infused into it a everything-cost them their very lives knowledge of his Oreator. The heart of man was created to love, and such is the nature of the heart of man that no amount of human love, no matter how tender and true it may be; no amount of human enjoyment, no matter dwelling in you. And thue, my friends, how intense it might be, has ever yet satisfield the cravings of the heart of man! The Pealmist spoke truth when he said, "I shall not be satisfied until thou in Thyglory, was thirty-two years of age wrote these words:-

My life is seared with the vellow leaf. The fruits and flowers of my life are gone; The thorns, and briars, and grief,

Are mine slone! O, what a sad utterance for a young man so endowed with intellect, so kind of heart, as Byron! The Catholic Church alone can offer a man sufficiency of love upon this earth by proposing to him the highest object of lovethe presence of God upon His altars, by asking him to sanctify every action of life, by consecrating its members, as when the Catholic young man and woman come to the altar to receive in the great sacrament of the bond that unites them, the grace to keep ever faithful to each other to their old age! The affections of the father and mother are consecrated; their offerings are holy! Well do remember the grace expressed in the most tender words of love and endearment which my own poor old mother, above her eightieth year, poured on her husband, who had turned his ninetieth year, as he lay upon his bed of death. They loved each other down into that low valley of years as truly and pure as when they first embraced, because they loved each other in God! Behold the crowning truth that the Catholic Church fills every heart craving for God! See the thousands of priests at the Altar devoted to the service of God! See the thousands of nuns consecrated to God! See these thousands of men and women so satisfied with God as the only object of their love! So completely are their hearts filled with the pleasure of loving God, that they withdraw themselves from the pleasures of the world and tend but the poor and love but God, and whose hearts are filled with this highest love, the love of Jesus Christ! And this is to be found in the Catholic Church only! Finally, the human soul has free-will The freedom of the will is the grandest distlaction of man. But the freedom can be very easily lost. Any one passion indulged in enslaves a man, and takes from him the most gicrious of the attributes of his divine origin. The drunkard drinks in spite of himself when the habit has become a necessity! The impure man cannot free himself from his lusts once they have grown on him! THE CATHOLIC CHURCH-THE CATHOLIC FAITH

-can preserve the freedom of man's will by to her children! She alone can restore the virtues lost—she alone can renew to a state of lit grace the drunkerd and the impure man. If, tion of his body from unseemly corruption and a-quiring of the highest krowledge which; is taught by the Catholic faith : if these be the perfection of men, then I have proven my thesis-" That the Catholic faith, being in it? When Henry VIII, 300 years ugo, drew the sword of persecution, and declared that the Irish people would die until the land overflowed with their blood; that they should lose property, and liberty, and like one man, and answered their persecutor .... Yes, we are prepared to die a thousand times rather than give up our faith, for we time, Henry's daughter, Elizabeth, of unbodily strength, and will be able to perform | thousands and thousands to death! In ten | above colors are changed by light or heat. years she put to death 450 Dominicans, men wearing this habit (pointing to his habit.) thus living, he continues until a green old When she began her reign there were 600 of seen, in the old land from which I come. The to count our losses, praise be to God, there

avoid what she warns. Well, of course, a ed to his father before him, and neither he ing the fierce and cruel persecution. Alhunger, when they might have saved their lives if they would but give up their faith for the cruel kindness that offered them the bread, offered it on the condition that they would give up their religion! But no. thank God, they would

NEVER FOR ONE MOMENT SUBBENDER ONE TOTA OF THAT FAITH!

A good Protestant lady came to relieve the people of my part of the country. She had a basket with her, and in the basket was bread and beef. What day of the week do you think she selected for her mission of charity? Why, of all the days in the year, Good Friday, (Laughter.) She found the poor old people tamishing in their cottages, and the cheeks of the young wan from want.-She came up very plously. And she quoted St. Paul. young girl came up to the lady, and asked would she give her a loaf and a piece of beef.-What a consternation there was among the people! They all cried "Shame upon you!" and the girl's own mother tried to get at her to strangle her. The lady with a smile gave the girl a loaf and a piece of beef. The girl told her friends they need not be so excited, and turning to the kind lady she made her a courtesy, and said, "I'm much obliged to ver ladvship. I'll est this. with the blessing of God, on Easter Sunday you who are children of these martyrs; you who are the offspring of those who suffered persecution and hunger for the blessed faith, it depends upon you to preserve it. It was the only inheritance our forefathers left us. Wealth they had not; their land and property were taken from them; nothing was left them but that which was the most precious thing of all-the grand old Catholic faith of Ireland, illustrated by so many saints, and sanctified by so many martyrs, and carried by her sons into every land! And need I ask you, Catholics of Glasgow, to preserve Your lives may be a living argument to convince every man that sees you that you have imprinted the stamp of divinity in you. that the Lord Jesus Christ has found a shall we honor God and bring glory to our holy mother the Church, and shed lustre upon the graves of holy old Ireland, where many a martyr lies unknown to the earth but bright in the acknowledgment of God and in the erjoyment of eternal glory!

At the conclusion of the lecture the choir appropriately sang "Faith of our fathers, holy faith," after which was given Benediction of the Most Blessed Sacrament, and the large congregation dispersed.

## Household Notes.

If lemons are rolled for a few minutes before cutting them, the juice can be squeezed out easily, and not a drop be lost: be careful not to break the skin when rolling them.

FRITTERS .- Take one quart of stewed tomatoes, one egg, one small tesspoonful of sods; stir in flour enough to make a batter like that for griddle cakes. Have some lard, very hot, on the stove, drop the batter in, a spoonful at a time, and fry,

Au GRATIN. -Out half a dozen tomatoes in halves, and fill the insides with a mixture of bread crumos, grated Parmisan cheese, pepper and salt in the proportions, place a small ce of britter on eacl them close together in a buttered tin. Bake in a slow oven about half an hour and serve.

Toasr .- Run a quart of stawed ripe tomatoes through a cullender, place in a porcelain stewpan, season with butter, pepper, salt, and sugar, to taste, cut slices of bread thin, brown on both sides, butter and lay on a platter, and just as the bell rings for tes on Sunday add a pint of good sweet cream to the stewed toma toes, and pour them over the tosst.

. Brandy snaps are made of one pound and a quarter of butter, half a pound of sugar, one pint of molactes, a tablespoonful of ginger, and flour enough to roll out the same as ginger snaps are rolled. Roll them and bake in a hot oven. If you choose to take the trouble, have a bowl of powdered sugar at hand, and when they are taken from the time dip them one by one in the sugar.

If you are so fortunate as to be able to pick cucumbers from your own vines for pickling. you can see that they are not torn from the vines, but are cut with shears or pruning knife, and that a short stem is left on the cucumber. If this precaution is taken, you will find that they will be much less likely to spoil or become soft whether they are salted or are put directly into vinegar.

Unicken Por Pic:- Dress and stew the meat as for a baked ple, when tender season the same way, then pour off a part of the gravy and add a pint of water to the meat. Boll and cut the dough (prepared the same way) into biscults, lay them in the pot on the meat and against the side, cover tightly and boil on the stove steadily ferty minutes without the holy and sacramental grace she deals out removing the lid. The secret of having the crust light, is for the gravy not to boil over

CHICKEN PIE .- Divide the chicken at the then, the perfection of man be the preserva | joints and boil until tender; season with salt and pepper, make a nice rich biscuit dough vice—which is done by the Sacraments; the and roll to an inch thickness, and line a shal low pudding pan, letting the crust roll down over the edge of the pan, put in the meat and a part of the gravy, adding butter generously and a slight dredging of flour. Boll itself knowledge, law, and grace is the full and | the top coust the same thickness and spread entire perfection of man." What wonder over the top, add butter and dust with flour that those who possess it love it, treasure it, cut places for the steam to escape, cover, press cut places for the steam to escape, cover, press and are prepared to die rather than part with | ing the crust well over the edge and loave un-

trimmed until baked. BLUE FOR COTTON .- For five pounds cotton goods, four ounces of copperas, pulverized, then dissolve in two palls soft water, in which boil the goods 26 minutes, litting from the life unless they gave up their holy dye occasionally, then drain and wash in a Catholic faith, the Irish people rose up strong suds. Heat two pails soit water and add prussiate potassa, one ownes, oil of vitriol, three tablespoonfuls, and boil the goods in this half an hour, rines thoroughly and dry. never will renounce one iota of our Catholic A good color for carpet rage is oheap and faith! The trial was repeated from time to easily made by heating soft water hot enough for the hands to bear and diluting with botsavory memory i—(laughter)—tried what the blueing until of the shade desired, dip un-Irish Catholics were made of. She put til evenly colored and dry. Neither of the

It is proposed to erect a monument in Montreal to the memory of the late Thomas D'Arcy McGee. 'Tis well. LicGes was one age, as you, my friends, have seen, and I have came together, like an army after the battle of the most gifted Irishmen of modern times. Poet, journalist; lecturer historian, there was grand, holy old men of Ireland! I remember were out of the 600 Dominicans only 150 no subject he touched that his genius did not crossing the Wickiow mountains to see the left! That gentle queen—and I greatly fear adorn; he surely loved poor Ireland; and the no subject he touched that his genius did not the world to a Catholic, who knows that the last representative of a family that was she is paying for it to-night?—(laughter)— cowardly manner in which his brilliant life Church is the messenger or God and has au- royal -- the O'Bierne's of Wicklow. He still sent destruction all over our land because we was quenched caused even his enemies to thority, therefore, he is read; to believe what hid proof of his royalty, for he owned five or | would not past with our holy faith. Never | mourn over his all too early grave. - Cathol's

# THE FARM

Millions of pounds of honey go to waste for want of bees to gather it.

Vegetables make good feed for hogs, and they ought to have all they will eat.

Experience shows that the farmer who raises his wheat, his corn, his mules and pork at home succeeds better than the one who raises only one arficle.

Probably no fruit is more certain or more easily grown than the plum, if the slight labor of tarring the trees and destroying the curculio is faithfully attended to.

Double glazed windows are nearly as watm as a brick wall. The glazing must be done on a clear, dry day, so as not to inclose molat air, which would cause mistiness. Take a little time to round and look after

the solons that were set last spring. The sprouts need clipping off, and now is the time to attend to it if it has not already been done. A good preparation to mark sheep without

injury to the wool is said to be thirty large spoonfuls of linseed oil, two ounces of litharge and one ounce of lamp black, all boiled together. Thin out sprouts from trees where new branches are not needed, especially on the

trunk or near the ground. The injury to trees from leaving such sprouts till tall is considerable. Cut away promptly on the first appearance any limbs or shoots of the pear and plum affected with diseases. The pear may not be

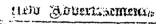
cured, but excision will do no harm; the knot may be kept off the plum with entire success, if promptly attended to. The Live Stock Record says colic in horses is often brought on by feeding hay passed through cornstalk-catters, mixed with meal

middlings or bran, then wet up. The horse eats this food thus prepared so rapidly that it is not masticated, and consequently becomes so clodded in the stomach as to cause indiges. tion, followed by collic, more especially if directly after eating he is allowed to drink heartily of water and the cooler this is so much more is it liable to bring on colic.

If from any cause the spring seeding of grass falls, it is a good plan to replow or the: oughly harrow and reseed the grass. The proper time to do this is from the middle of August to the middle of September. If this is done and at the same time a seeding of barley goes in, there will be a fair crop of green, sweet feed that can be cut and fed late in the fall after the grasses have lost their virtue. Try a piece of late barley. Latesown barley and late cabbages are very valuable as late forage crops.

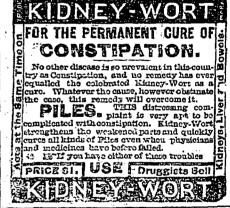
### PRESENTATION.

A HANDSOME TESTIMONIAL TO FATHER CADIGAN. St. Patrick's Hall last evening was the scene of one of the most pleasant gatherings which have taken place in that section of the city for a long time past. It will be remembered by most readers of The Citizen that a few weeks ago the Rev. Father Cadigan, of the Basilica parish was removed from Ottawa and the diocese of Ottawa to the township of Oaslow and the newly constituted diocese of Pontiac. The removal of the reverend gentleman was much regretted by his many friends in Ottawa who were well aware of his personal worth, his energy in all charitable works and his truly Christian spirit. The reverend Father being for a few days on a visit to the city, some of his old friends and parishioners requested his presence in the hall where they presented him with a highly complimentary and well deserved address which, together with the reply of the reverend gentleman, went of space prevents publication in full. The address was accompanied by a purse of \$300.—Ottawa Citizen.





0 11,25



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