THE TRUE WITNESS AND CATHOLIC CHRONICLE.

A SCOTCH LAND LEAGUE SONG.

There is Hope for the Highlands Yet, BT "LODA."

Ho! my lads, we'll live in hope, For there's land upon the slope, And within the sheltered gleb, For faithful Highlandmen.

6

Let us be bold and brave, And our banner yet shall wave, Crowning every Highland hill, Changeless in the Highlands still.

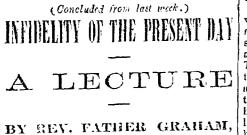
Trials have unmanned the strong, For the Gaels have suffered long, But the goal is within sight, When our wrongs shall be put right.

When the ills which wrought decay Shall be banished far away, Men of mark espouse her cause To abolish selfish laws.

Where the useless rushes grow, And the gentle streamlets flow, Fields of corn shall, in a while, Neath the summer sunlight smile.

The old land marks too shall be Yet restored, sons of the free! And instead of silly sheep Ver shall live, and sow and reap.

Ho! my lads, be of good cheer For the dawn is drawing near: Highlanders, without delay Rise and hail the better day ! Inghlander.



PARISH OF ALEXANDRIA, ONT.

A GLANCE AT THE CAUSES OF MODERN INFIDELITY.

I have referred, in the foregoing portion of my subject, my friends, to a few common sophisms with which atheism seeks to bolster up a bad cause, I have pariphrased some things which admit of closer reasoning, became I believe the technical forms of the that she cannot rebuke an Atheist without Scholastic method unsuited to a popular and ence. If one false notion be removed from the mind of a single listener, or, if, one true principlo be more clearly understood by a single ingenious soul, I shall be amply repaid for my little labor.

I told you half an hour back that I should have comething to say, before I concluded, concerning the causes which have resulted in such a deplorable outbreak against the Most High God, as this last half of the nineteenth century has witnessed; an outbreak whose bitter and blasphemous malignancy is only surpassed by the ignorance which inspires it. I shall now attempt to fulfill that promise. Before I do so, however, I have a few remarks to make.

The genius of European civilization is Catholic, because only a great ecclesiastical power, with positive doctrines and organization, could have united the various tribes, interests and aspirations that sprang up from the ruins of the old imperial order of things. So, even now, a man is born into that Catholic civilization as a fish is born into the water. The sects are negations as sects: whatever positive belief they possess is

dred and sixty-four years' existence than in anything else. What has she done for mankind? She robbed millions of the true faith.

She robbed dogma of its divine sanction by accepting some and rejecting others, consequently making obedience to divine revela-tion a mere matter of opinion.

She offered the secret oracles of God to the free interpretation of the wildest fanaticism, and placed the Bible and human reason upon the throne of the Living God, substituting a book for the authority of the Holy Ghost, speaking through the Catholic Church. As worms are generated from a dead body, so sects and blasphemous errors have ever gone forth from lifeless Protestantism. She is lifeless, for how can a lopped off branch

partake of the sap of the tree? She has changed kings to tyrants by allowing their wicked pretension of "divine

right," which the Catholic Church ever sternly refused to tolerate. She has taught the people to rebel against legitimate civil authority by rebelling herself against authority that is divine.

She has given, as far as she could, the deposit of faith into the hands of State keepers, and has basely accepted whatever State inter-

pretation governments put upon the ordinances and precepts of God. She has loosened the foundations of society by introducing modern divorce. She may attempt to deny this, but the legislatures which pass easy divorce measures are the children of her own training, for what is divorce radically but a rejection of God's

authority? She cast cfl the centre of gravity, which is authority, so that it is no wonder Protestantism is a fallen, chaotic mass of contradictory opinions.

She taught man that his own judgment was a sufficient authority in all things, human and divine. Is it any wonder that the pupils should go a little further than their teacher, and deny the existence of God Himself? The Atheist is a had man, but a logical Protestant. The only difference between him and his Bible quoting neighbor consists in the fact that the Atheist's protest has a wider horizon, actually at least, than his orthodor buother's. To hear Protestantism condemning Atheism is as laughable a farce as "Box and Cox." She cannot say one word against Agnosticism and the rest that cannot be retorted upon power.

herself with overwhelming force. She told man to do what he liked with his reason and yet pretends to be dreadfully shocked when

the monkey cuts his throat with the razor she has given him ! A lie is alway inconsistent. So Protestantism puts the three ecclesiastical tailors of Tooley street, Revs. Dale, Tooth and Machouachie into jail for defying her-authority !!! And the world knows turning her back upon her own record and stultifying the dall tomes of Hooker, Chilling-worth, Stillingfleet & Co. ! not to speak of the confounding metaphysics of the Tentonic divines.

There is no use in Protestantism retorting that there were Atheists in Christendom before She began to exist. Show me that that or any other Atheism was a natural product of Catholic teaching and I will abandon the whole position. Now modern Atheirm is a natural product of Protestantism,-ber own prejudices and calumnies against the Catholic Church. Here are the proofs :--

The great objective point of Atheistic attack is the Catholic church. The matter is infidel, but the form of this attack is Protestant. Hence you will find in almost every Atheistic or slaught, much enlarging upon Gallico, the Inquisition, Massacre of St. Bartholemew, &c., and this choice of Protestant weapons, proves conclusively, the Protestant origin of modern Skepticiem. The tattered rags of Protestant slander still hang about the ricketty limbs of naked Atheism ;

disputed reading of a Pagan poet or moralist? What a momentous business it was to throw light on an epigram of Martial or discover the true version of a sarcasm of Juvenal! And what a vast advantage was it not to mankind to know that the crumbling capital of a column was of the Ionic not the Doric order of architecture, or that " Cave canem," on the threshold of a Roman residence, meant "'ware the dog !"

If the mischief had stopped at this it would have been bad enough, but it did not. By degrees it came to pass that the Pagan was set up as a rival of the Christian moral and the world was told by the skepticism of the times that Christianity was by romeans so necessary to mankind as its champions claimed. Socrates or Seneca they held was as good a moralist as Christianity could show, and the morality of Cicero's "Offices" was essentially as high as that of the Bihlo. Those who spoke thus were, like their more modern disciples, totally ignorant of the whole question, and they were so on account of two grave errors, which exist in the minds of thousands at this day. The first error is, that, man gradually progressed from utter barbarism and ignorance to a clearer knowledge of his dignity, and so attained civilization. The second error is, that the moral of the Pagars was of Pagan origin.

without a sufficient knowledge of his creator, his own being, his obligation to his creator in the order of nature, and the reciprocal duties which existed between man and man. But beside this, God gave man a revelation suitable to the primitive condition of things, essentially, of course, the same as the law of Sinai. An altar and a sacrifice marked man's dependence and the Lord's universal sovereignty, and a careful performance of the domestic and patriarchal duties of that simple era lent a moral dignity and a social significance to the head of the family. A few first principles of natural law held wisdom are His, and He employs them all in aggregation of families together in our behalf. peace and tracquility. The belief in the existence of one God was universal; Atheis- that covers us, the water that assuages our tic motives were unknown, because the degrading vices which prepare the human heart for such evil were unheard of. It was the happy youth of the human race, simple, the generosity of self-sacrifice, the forbearguileless and without ambition for riches and

It is to this epoch that the pagan poets refer when they sing of the Golden Age. They clothe it with the forms of heathen thought, but are unable to wholly deface the general features of that time.

Man, as we well know, did not long pre-serve intact the primitive revelation. The increase of population scattered the race far and wide; men became corrupt; faith was lost, and imagination devised vain things, gave them form and substance in stocks and stones; fell down and worshipped them. Then, as the ages advanced, the poets stepped in with a whole machinery of polytheism, inspired by the credulity of the times and the vanity of popular applause. Nevertheless, the general traits of abandoned truth were apparent during the worst phases of heathenism. There was an altar, a sacrifice, a priest ; there was Jupiter, or Zeus god of the gods rewards and punishments in another world. All these things were perversions of primiproper offspring-and lugging on its back, tive revelation, which man, in spite light before which we stand, reverently and not only sheer unbelief, but also the old stock of the most profound prevarication could himbly, if Christians, prond and blind, if not get 1id of. Moreover, the moral of the inbelievers. better time, though terribly defaced by human wickedness, remained in the hearts and in-absolute pertectibility is in the power of our telligence of men. Conscience was ever true, race,-that man himself is the solution to the primitive revelation, so that those men of man,-that progress will raise us to actors acquitted themselves in a most creditwho were strong enough intellectually to an elevation which will make us sufficient to withstand the blinding iniuence of the town ourselves. Such a future is a dream, a chimera, depravity, gravitated, in poetry and prose, toward the true ideag that informed the be-ginnings of our race. It was *ster* the primi-tive revelation was lost sight of, as far as possible, that men sack to a comparative state of barbarism. Even the apparent civi-

wedded to the ominous creatures of their.own error. Let them go their way; Death tests | universe.

all, and to the judgment of Heaven we leave them.

There is a God ; our hearts tell us so. The night, with its starry hosts, speakes His glory, and the bloze of the noon-day sun, His splendor. He whispers to us in the solitude of deep woods; He thunders in the midst of the storm ; He moves with the resistless hurricane that rages among Alpine heights; He stirs our affections with the beauty of flowers. The moving spheres make harmony before His throne; light and darkness come and go in His presence; the great seas throw up their supplicating waters toward Him; the Universe hears and obeys His voice; He wreathed the tropics with the loveliest creations ; He cast about the poles their icy desolation; He spread the sand wastes of boundless sterility; He piled up the rocky ranges, where terror dwells and dread silence unbroken since His Word went forth prolific, through gloomy chaos, at the birth of 'Time. Creation is ever being born in preservation, 1st. Man has not arisen from barbarism as from an original condition, for man was not called into existence and placed in this world catching their harmonious reply. He wraps Himself in Light inaccessible, yet doth He watch the sparrow's fall and hear the throbbing tenderness of a babe's first prayer. He is surrounded by harmonies of His Own Eeing and the melodious praise of celestial myriads, yet He contemplates with complacency the tear on the cheek of penitence and consoles the dying mother with a promise that He will care for her little child that she is leaving behind. He holds the destructive forces of the Universe in check, and compassionately provides for the widow and the orphan. Majesty and power and beauty and

> thirst, the various fruits, pleasant to the ance and patience of affection for us, are from His hands. Health of body, perfection of senses, symmetry of form, elasticity of spirits, are His gifts.

> All His laws lead man to happiness if they be obeyed. They are simply and easily undertood, when we approach them in the light of the illuminating Word, but inexplicable to him who boasts that reason requires no aids. Behind the simplest law, He stands and makes it a mystery; we read its working, but its meaning is not for us while wayfarers on earth; we imagine we grasp it, when behold ! some principle unseen before baffies our intel-ligence. Let His light shine, and all is revealed; the complex becomes the simple, and we marvel at the amount of thought we expended in vain to understand a principle which an infant may grasp. All eclences lead to Him; no matter how far we may carry principles of knowledge, we must stop short at las, we have not exhausted the science; we haveonly exhausted our own mental powers ; beyind us, lies a vast, boundless eternity of light before which we stand, reverently and

> The error of the age is the false idea that a phantom of human pride.

It should not surprise us, however, that those who would reject God from His own creation should imagine that man shall suc-

hate the sane philosophy that detects the serted its origin and confessed its Creator ruinous flaws in their senseless jargon. Their Ab! Thomas Telfer, Thomas Telfer! your case is almost hopeless, because they are so atheism was a poor reed in that dread moment when God's hour had come! And, as you imagination, that they scornfully reject the find it, so shall the solution be for all who common sense that would save them from the | dare blaspheme Him who holds in the hollow temporal and eternal consequences of their | of His hand the meaning and destiny of the THE END.

CELEBRATION OF ST. PATRICE'S DAY AT ST. LAURENT COLLEGE.

Among the many celebrations which take place at this well-known Institution of learning 'during the scholastic year that of St. Patrick's Day holds a most prominent position. Its annual recurrence is always hailed with much enthusiasm and genuine good-

fellowship. On last Thursday, then, at about a quarter to seven o'clock, a Low Mass was celebrated by the Rev. Superior, Father Geoffrion, C. S. C. at which the members of the St. Patrick's Society received Holy Communion in a body. It was truly an imposing sight. The beautiful little chapel was superbly decorated. The high altar, as also the oratory of St. Patrick, was richly decked with both natural and artificial flowers, costly vases, and a multitude of candles.

At half-past eight o'clock a solemn High Mass was celebrated by Rev. Father Meahan, C.S.C., assisted by Rev. Father Carrier, C.S.C., as deacon, and Rev. Mr. White, C.S.C., as sub-deacon. After Communion Rev. Father McGarry, C.S.C., delivered a fine pausgyric of St. Patrick. Mass being ended, the members of the St. Patrick's Society enjoyed themselves in a becoming and praiseworthy manner in their spacious hall.

In the evening a public entertainment was given in the grand hall attached to the College by the members of the St. Patrick's Society, and indeed, it was an entertainment in the truest signification of the term, good, very good, from beginning to ond. The programme of the evening was varied and of an interesting and pleasing nature.

At eight o'clock the beautiful strains of the band burst forth as the Faculty entered the that covers us, the water that assuages our hall, and immediately the evening's entertain ment began.

After the music, Mr. George P. Lyons, President of the Society, stepped forward and delivered a very eloquent and telling oration on "The Day we Celebrate." Mr. Lyons has a fine voice, and his gestures, delivery, etc., show at once that he has already advanced far in the art of oratory. During its delivery he was frequently interrupted by vociferous manifestations of pleasure and delight. A solo, entitled "Carnival of Venice," was then played with great spirit on the cornet by Mr. Ed. Somers, which called forth enthusiastic applause and an encore, to which he responded by a few select variations. Mr N. Lefebvre, Vice-President of the St. Cecilia's Society,

on "Poetry." The next principal feature of the ontertainment was the acting of a tragedy in five acts, entitled, "Brutus or the Fall of Turquin." All those who took part in it deserve the highest praise. Mr. Ed. Somers acted the part of "Brutus" and his rendering was apprecisted and admired by all. This young gentleman appears to be possessed of all the qualifications necessary to become one of the leading lights of the St. Patrick's Society, in the not far distant inture. Mr. Lenchan took the part of "Titus," Brutus' son. His acting was very good and called for rounds of applause. Mr. Kennedy took his part well; as also did Messrs Brown, Daly, Farrelly, Sheridan and McCarthy; in a word, all the young

able manner. At the close of the first act, a selection. 'La Valleo des Roses," was played by the bund, an organization which, by the way, is progressing rapidly in the art of music.

The exercises of the evening terminated by a farce entitled "The Virginian Mummy," comparative pparent civi-would never infinite effects from finite causee. Nothing is too absurd for him to believe who trusts en-learning in-is too absurd for him to believe who trusts en-

March 30, 1881.

NEW ADVERTISEMENTS.

\$5 to \$20 per day at home. Samples worth Portland, Maine.

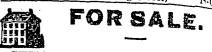
\$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address True & Co., Augusta, Maine.

S66 a week in your own town. Terms and so outfit free. Address H. HALLETT & $C_{0.1}$. Portland. Maine.

NoTICE-The Canada Advertising Agency, No. 20 King St. West, Torouto, W. W. Butcher, Manager, is authorized to receive Ad-vertisements for this Paper.

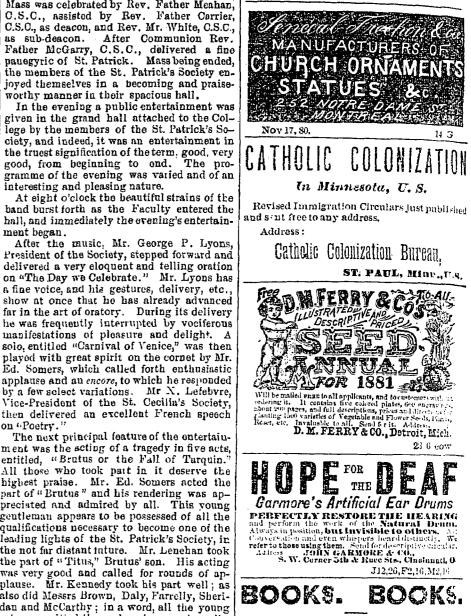
DR. KANNON

C.M.M.D., M.C.P.S. Late of Children's Hospital, New York, and St. Peter's Hospital, Albany, &c. 2991 St. Joseph St. Street, (over McGale's Drug Store.) 13-G



SEVERAL VALUABLE FARMS AND ALSO

City Properties, to be disposed of on very ad-vantageous terms. Apply to TRUST & LOAN CO. of Canada 14 St. James Street.



BARBIER (l'Abbe.); Les Presors de Corneliusa Lapide equirait de ses Commentaires, sur L'Acriture Sainte, 4 vois, in Svo, no. 58.40.

CARRIERE: Sainte Bible contenant Juncien et Nouveau Testament, S vols, bound, 50.00. DRIOUX (M. PAbbe): La Sainte Eible, conten-

ant le rietexte sacrede la Vulgate, cie., s vols, vo. m., \$9.50. DRIOUX (M. FAbbe); Nouveau Cours d'Ecri-tare Sainte ou introduction nouvelle a l'etude de l'Aucien, 2 vols in 12, m., \$1.65. GAUME (Mgr.); Catechisme de Perseverance, et Nouveur Testancent, 8 vols in 8 vo. hourd.

Cathelic, and it is this belief and the Cathelic still munches the dry husks of exploded lic-formed civilization which surrounds them lics; still sits contented amid its swinish lic-formed civilization which surrounds them that keeps them alive to-day. The sects thoughts; without one desire, alas! dong this, but they might as well argue and go to its Father. Atheism is against the existence of light before the Protestantism with one more denial. powerful rays of the noonday sun. Protestantism never civilized a people because it is beyond her power. She is a disintegrat. [a thing? Does not Protestantiam profess be/ ing uct a cohesive principle, and what the [her in Jesus Christ?" But, let us analyze the has not herself she cannot give to others. To dery is the sole essence of Protestantism, as | will not hear the Church should be looked her very name indicates; when she steps beyond denial she ceases to be Protestant and contradicts herself. The best virtue of Pro-testantism is inconsistency. I speak thus of Protestmatism as a system, and I wish any Protestant who may read these words to fully understand that I do not refer to individuals, at least to those who do not set themselves up as champions of that unhappy rebellion against divine truth. Having premised this much I now proceed with my main argument.

let. I sny, then, that the Protestantism is the mother of modern infidelity. If you inquire, my friends, into the chief constitutive principle of Protestantism, you will find it to be-rejection of divine authority. This is, purely and simply, the raison d'etre of Protestantism. It is founded upon a formal act of disobedience and robellion against the Church which the Divine Founder of Christianity established. Protestantism claims that she is a protest against the errors of the Catholic Church. There can be no error in the Catholic Church, though there may be plenty among mary who call them. selves Catholics. Any man who deliberately says that the Catholic Church can err, formally blasphemes the majesty of the Son of God. It was the Catholic Church which first brought to mankind the message of love, mercy and forgiveness, which Jusus Christ had ratified on the crimson heights of Calvary. We see her in the clear light of authentic history presiding over the cradle of the infant Christianity. We see her, and her alone, in conflict with the Gentile spirit concentrated in the bloody rage of the Roman Cassars. We see her noble figure moving amid the fierce concussions of barbarian invasion, an agent of charity and consolation. We see her bringing the new Europe to her feet by the influence of a divine commission, and gradually lence of Phidias or Proxiteles, it reproduced soul held in the meshes of sensuality and forming upon a Christian basis the young the most reprehensible features of heathen falsehood. The Laccoon writhes in heathen nations that became in time the glory of Christendom. Peter was the first visible like the hideous Mokhanna of the past; was lit was to this truncated of this Church on earth, and to Peter compelled to hide its abare from the past; was Our Lord said : "Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it." And Leo XIII. is at this hour the legitimate successor of Peter,-the heir of a spiritual successor of Peter, the heir of a spiritual Christendom. We laugh at the folly shining in the firmament of authoritative of human hats and compele the administration of the Dutch tulip craze, the South Sea truth, the Catholic Church. Nothing is se its worst foes.

Now, if the Catholic Church ever erred, the gates, that is, the power of hell, would should be thought of those who, while Europe have prevailed against her. But Jesus Christ said the gates of hell should not prevail theories, occupied the precious time, and the other. against her. When, therefore, Protestantism not in striving to make head against I shall pause asserts that the Catholic Church has orred the pestilence of error, but in gather-lopment of the

prejudice must admit, that Protestantism as-

. • .

thoughts; without one desire, alas! to arise and go to its Father. Atheism is simply

But, my friends, perhaps some person may belief for a moment. Our Lord says he who upon as a heathen and publican. Now, yhen Protestantism says, "I believe in God' her fundamental principle steps in and adds:-"but I don't believe the Cutholic Ciurch." "He who will not hear-in other words, believo-the Church, let him be to thee as the heathen and publican." A profession of be-lief on Protestaut grounds, is a plas and minus effuir-one part destroys the force of the other. Our Lord further says :- " It is not every one who sayeth Lori! Lord! that shall be saved, but he who doeth the will of my Heavenly Father." And it is the will of God to believe the Catholic church and to subnit to her authority. Protestantism, as such cannot make an act of faith.

TIF SD-CALLED RENAISSANCE.

The much praised Renaissance may or may better. Nay, I place it here as one of the alienations that afflicted Europe.

would seem, from the display to be witnessed | spoke of Zeus or Jupiter without respect, bethere, that Art had but one purpose, viz., to cause the superior divinity attached to bim represent trapeze performers in outlandish barmonized with the fragmentary light attitudes without the tights. And this art of the ancient theism which existed laureate of the bagnio-this ciude, lewd and in their minds and compelled them nucle resuscitation of the Pagan ideal-this by the sternest logic to respect if they degradation of beauty to a mere thing of would not believe. The conscience of Pagan. sense-took the place of the lovely majesty of ism was not always obluse; the highest inthe Christian ideal as soon as Protestantism | telligence in literature, science and art, break lent it a point d'appui in the world. Sculpture out a moaning at intervals, in such desolation was worse, for, without a shadow of the excel- of despairing agony as becomes an immortal compelled to hide its shame from the light but imperfect like a judgment of Phidias, of day.

Bubble, the republicanism of Anacharsis or Froude and kindred absurdities, but what

n of Greece and Rome lizati have existed were it not for the elevating inpaence of the disjecta membra of primitive revelation held by those peoples.

2nd. What I have just said explains the existence of so-called "heathen morality" in be tempted to tay :- "How can you say such great part, Besides this direct though dis-a thing? Does not Protestantism profess bed forted, transmission of primal belief, there torted, transmission of primal belief, there was another factor which entered largely into the formation of the moral code of heathenism, and that factor was the Hebrew nation. However exclusive the Israelites wished to be, they could not avoid coming in contact with the great empires that surrounded them. From Assur to Numa, from Numa to Cvius, from Cyrus to Alexander, Assyrian, Persian, Grecian, Macedonian and Roman empires had, in spite of themselves, been strongly influenced by the theocracy of Palestine, and were clearly cognizant of the special relations of the Hebrew nation with Heaven and the positive and explicit laws of moral government which had been given to that people by Almighty God. And this is the reason why the joritimitire books, like the Zend, Avesta, the old Vedas, the fragments of Numa Pompilius' laws, the rhyme of the Sybils, &c., copy at times the very phraseology of the sacred revolutions of the Jews, and are, without one single exception, not have exercised in a classical and art purely theistic in their teaching. The heath- athelst," he would demand loftily, "neglect-sense, as influence for good on society, but it enism of Greece and Rome, and the other great ing to pay his debts? Did you over hear of certainly did not make the world morally empires of antiquity, did not exist because one of us unbelievers, as you slaves call us, people were invincibly ignorant of the truth, active agents of Atheism in the world, not but because men found themselves part of a exactly in itself, but because of the illusive system, pleasant and sensual, and would not ideas it formed in men's minds respecting the make an effort to lift themselves from the real moral standards of Pagan antiquity, and hed of roses upon which they listlesly lay, the confusion it added to the dogmatic half asleep and half awake. The educated classes of heathenism lau, hed at the theatrical What rainting became after the revival of Olympus and its posing diviaities, klowing Paganism, called the Renaissance, one can full well that the whole thing was a creation see for himself by visiting an art gallery. It of the poets, and a farce. But, they never

It was to this truncated moral, beautiful that the Renaissance turned the rebellious The Renaissance was in full career at a time | elements of man's nature. Pride so blinded when the most serious considerations were their intelligence that they took a rushlight demanded concerning the disturbed state of to guide their steps while the sun was

fatal to truth as truth perverted, so we need Clootz, the histories of Sir John Mandeville not wonder that Protestantism became more obstinate in rebellion when the pretence of Pagan moral was assimilated into her system. | the well-known surroundings and laughingly" And Atheism is the natural result of both one

I shall pause here, my friends, for the deveasserts that the outnone outnone of the positiones of one, out in provide a volume. I think I have said enough she says at the same time that Our Divine ing up a temporary collection of require a volume. I think I have said enough Lord spoke a falsehord, painted glass, cameos, mosaics, headless and to show you upon what frail grounds Agnoslimbless trucks of marble, mcdallions, can- ticlem and its kindred theories have built vass patched with faded colors and such their houses of cards. If boisterous assertion Boried a lie and sprang from a lie is found trash? And what more noble was the occu- could blind men to an illogical position the on his faco-dendi more clearly in the results of her three hun- | pation which produced vast tomes about a Atheisis would carry all before them. They I

tirely to reason. We, too, look for a perfect future for man, but not in this world. Obedience to God's laws, submission to the Catholic Church, self-denial and charity, these are the germs of that great transformation that awaits us when the Lord God shall draw the veil of His visible creation aside and per-

mit us to see Him face to face. And, now, in conclusion, let me tell you, my friend a story, which will relieve a rather dry subject for the generality, and prove to all the real worth of atheism at the supreme moment that tests all theories.

There was a man who lived some years ago in a pretty Canadian town. We will call him Mr. Thomas Telfer. He was a professed unbeliever, very stylisb, an excellent horseman, who dodged life's serious obligations in a amateurish, dilletanti way refreshing to witness. His expatiating on the happy conscience of the atheist and the groundless terrors of christian believers, was quite a treat to his friends and a matter of comfort to the "sporting" gentlemen and young "bloods" of the vicinity. He was very indignant, too, whenever anybody questioned the high honor and exquisitely virtuous tone of the unbeliever, "Did you ever hear of an athelst," he would demand loftily, "neglectgetting drunk and shouting "We won't go home till morning," at 3 o'clock a.m? No, sirs, we are your superiors, morally as well as intellectually, and Christianity must be a poor stick when it cannot make men as good as we are !"

Mr. Thomas Telfer disappeared one fine day and, with him, went a young married lady, of respectable connections, who had up to that time, enjoyed an irreproachable reputation among all classes of the community. It was mar, ellous why she left her husband, for he was a proto "sional gentleman, intellectually and physically head and shoulders above the very virtuous athoist, Mr. Thomas Telfer. No doubt, like the rest of his class, he was an adept at s ophism, which may, perkaps, partly account for the anomaly.

One beautin. 'I summer evening, when the One beautif. 'I summer evening, when the sun was sinking in glory behind the blue waters of Ontarlo, in majestically up to the with gay tourists, swe in majestically up to the dock of that Cannadia. 'town. There were dock of that Cannadia. 'd the confusion of greetings, and laughter a. 'ons, while music tongues usual on such occas. us. The pas-lent a charm to the lively sc. beauty of the sengers on deck sucks of tile beauty of the

He A white, furious face breaks through, cries of warning are heard, Mr. Thomas Telfer, horri-fied, sees, but sees too late! He cast himself

the bar door. Bang! a pistol shot! And, Mr. Thomas

Telfershrieks, "O God! I'm shot !" and sinks

quent cheers and applause from the well pleased audience.

The President of the Society having announced that the proceedings of the evening were then ended, the Rev. Provincial of the Congregation of the Holy Cross in Canada rose, and in a few well chosen words highly complimented the young gentlemen on the faliaful rendition of their respective parts; and then, amid a few of the good old national airs of Ireland, the large audience slowly left the hall and betook themselves to their respective homes.

Thus the celebration of St. Patrick's Day at St. Laurent College passed into history, and twelve long months shall meander down the stream of time before the St. Patrick's Scciety shall again come forth to celebrate the feast of their Patron Saint. We hope it shall merit as much praise as was accorded to it last Thursday night.

> SPECTATOR.

A GOOD HOUSEWIFE.

The good housewife, when she is giving her house its spring renovating, should bear in mind that the dear inmates of her house are more precious than many houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from spring malaria and miasma, and she must know that there is nothing that will do it so perfectly and surely as Hop Bitters, the purest and best of medicines .- Concord, N. II. Patriot.

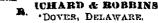
The Horse-noblest of the brute creationwhen suffering from a cut, abrasion, or sore, deserves as much benefit as his master in a like predicament, from the healing, soothing action of DR. THOMAS' ECLECTRIC OIL. Lamoness, swelling of the neck, stiffness of the joints, throat and lungs are relieved by it.

NEW ADVERTISEMENTS.

THE WEALTH OF NATIONS L consists in the individual economy of the people. Therefore all the people of Montreal should have their Dresses, Coats, Pants, Snawls, Curtains, Table and Piano Covers. & &., Cleaned, or Dyed at the ROYAL DYE WORKS, Cleaned, or Dyed at the ROYAL DYE WORKS, he place where good work and satisfaction is guaranteed.

ROYAL DYE WORKS, 706 CRAIG STREET. JOHN L. JENSEN, Proprietor. Established 1870.





A small congis "meent of above received by h. & R.'s Bole Consis "nces, and now ready for de-livery to the trade.

WM. JOH 'NSON & CO., 77 St. James Street - - MONTREAL;

et Nouveau Testament, 8 vols in 8 vo, hound, \$12,50.

S12.50. GOSCHLER, Dictionnaira Encycloned mie de la Theologie Catholique, 25 vols in Svo, bound, S50.00. GURIC, S J. (P. Joannis P.); Compendium Theologie Moralis, 2 vols in Svo m. \$559.

Theologie Moralis, 2 vols in Svo' m. 55 52.
HAUTERIVE (P. D); Graud Catechisme de la Perseverance Chretionre, 14 vols in 12 m., \$14.40.
LELANDAIS (M. PAbbe); Choix de la Predication Contemporaine, formant un cours complet de Sermons, de Conferences et d'instructions sur le dogme, la morale, etc., etc., 5 vols in 8 m., \$500.
LELANDAIS (M. PAbbe); La Chaire Conferences, l'ustructions et Sermons ine dits sur toute la Doctrine Chretienne, 5 vol, in Svo, m. \$8,00.
LIGORIO, A. De, Theologia Moralis de St, Alphonse de Liguori, 5 vols in 12, bound, \$5,50.

\$5.50. MARTIN (M. l'Abbe) ; Dictionnaire de Predica-tion Ancienne, Moderne et Contemporaire, 10 vols, in Svo. n., \$10 00.

OEUVRES DE ALGUSTE ET NICOLAS. 4 vols in 12 m., \$4.00.

OEUVERS COMPLETES DE HOSSUET pre-cedes de son histotranse par le Cardinal de Bousset et de divers ologes, 12 vois in 410, m., 618 00.

OEUVRES DE MGR, DE SEGIN.-10 vols in Svo, m., \$12 50.

OEUVRES DE SAINT BERNARD.-Tradultes par M. Armand Ravelet, 5 vols in 4to, m², 58:00.
OEUVRES DF S. E. LE CARDINAL DE-CAAMPS,-4 vols in 12, bound, \$17:60.

OEUVRES DE R. P. LACORDAIRE. -9 volsim 12, bound, \$12.50. ONCLAIR (Auguste): De la Revolution et de la

Restroation des vrais principes sociaus l'epoque actuelle, 4 vois in 8vo, m., \$5.0).

PICONIE (R. P. Bernardlu, A.); Epistolarium B. Pauli Apostoli, 3 vois in Syr. m., \$2.93.

B. Fatti Apostori, S. Vols in Sv., In., Casol
 SERGEOT (L. J. B.); Manuel du Catechisme, 4 vols in 12, m., \$1.65.
 THOMASSINI (Louis); Ancienne et Nouvelle Discipline de L'Église, 7 vols in 4to, m., \$5.59.
 VANCERN (A. Fr. Gabrielle De); Compendium Theologie Morells, in 8 m., \$2.40.

Theologice Morells, in 8 m., \$2.40.
VENTURA DE RAULICA (Le T. R. P.); La Raison Philosophique et la raison Catholique conferences precheos a Paris dans l'annee 1851, 3 vols in 8vo, m., \$4.40.
VIE ET OEUVRES SPIRITUELLES du Bien-heureux P. Saint Jean de La Croix, Preface, par Le T. R. Pere Cochrane, 5 vols in 8, m., \$4.60.

For sale by J. B. ROLLAND & FILS, Book-sollers and Stationers, 12 & 14 St. Vincent Street. Montreal.

Stove Polish



For beauty of Polish, Saving Labor, Clee ness, Durability, and Cheapness, Unequalled. MORSE BROS., Proprietors, Canton, Mass

Each package of the genuine bears our Trade Mark-a cut of the Rising Sun.

Trade Mark Copyrighted in U.S. in 18

Registered in U.S. Patent Office 1872.

Registered in Canada 1879. LYMAN, SONS & CO.,

Montreal Agents. The Registered in Great Britain in 1880

On the brink of the abyss, that soul as-

sengers on deck spoke of the beauty of the surrounding scenery, but had n.o. " to say of the brilliant humor of one partic'ul. 'r gentle-

man who had kept them in roars of shughter coming down the lake. Mr. Thomas Telfer was that brillia. "t gentleman who had so amused the tourists.