CONVENT GIRLS.

N. Y. Catholic Review.

"You can always tell a convent girl," remarked a prominent society man, the other day, "no matter where meet them; there is something difficult to describe, that always marks them, as unlike the ordinary run of girls one meets in society.

Something goody goody, I suppose replied his companion, in a tone of dis-

paragement.

'Not at all, there is nothing les goody goody than she; she can enjoy all the fun and amusement going, and is the gayest of the gay, but for all that, there is something by which you can always mark her out and say, that is a 'convent girl.'"

The speakers were both non-Catho well known in the best society and their words gave involuntary tes timony of a high order to those same convent girls.

What was such a puzzle to them. however, is no secret to Catholics, as the mysterious quality they found so difficult to describe is nothing more than the atmosphere of purity and re-finement, in which those young girls have been trained during the period of their residence in the convent, night and day, for years and years, carefully guarded from every influence of evil, in the constant presence and companionship of the noblest and purest of women who are bound by solemn vows to be faithful to their trust. Ladies of superior education and refinement, many of them from the most exalted walks of life, who have been called by God to renounce the ties and pleasures of the world-its wealth and position - in order to give themselves entirely to this noblest of all heroic labors for Christ, the educa

tion of the young.

These devoted ladies are no hired teachers who work for their yearly salaries, or a mere love of teaching; the only remuneration they receive in this life for their loving service is a furnished little room,

"cell" (in some Orders not even this, but only a white-curtained alcove in a dormitory with others) - their board and the simple uniform or "habit, that is their shroud in death, a crucifix and a rosary. Each Religious sees in every child committed to her care, one whom she is to prepare for heaven as well as earth, and for whose salvation she may one day be held accountable bound by her solemn vows, she con-siders any infidelity on her part as an infraction of her Rule, and a grevious wrong; and whose greatest happiness year, the growth of spiritual beauty and grace of the young lives under her watchful guidance; — and her greatest grief is when she seems to fail in her holy ambition. All convent girls can testify, even non-Catholics, that in after years there is no sweeter purer memory than the happy days of convent life; no friendship more tender and enduring than that between the gentle nun and her beloved pupil How naturally the "old pupils turn to place their own little daughters in charge of those same revered teachers of their youth, assured beforehand of the loving fidelity with which that trust will be received and guarded Many and many a time has the re membrance of some such sacred friend ship recalled a careless heart from the midst of unsatisfying pleasures and the restless whirl of fashionable dissipation to higher and holier things! wonder parents of all denominations are so eager to place their daughters in such safe retreats!— and that their wise solicitude is so well repaid, in its results. The Religious Orders are called the

"Gardens of the Church "-fitting title, indeed, for those nurseries of all that is pure, beautiful and true. Every Order has an especial beauty and sig nificance of its own : each cultivate the tender plants confided to its care with the same jealous love; desiring only that they may "bear fruit for eternal life," and bloom again hereafter with immortal sweetness in the Paradise of God. Wonderful gardens that shelter and educate the orphans and the destitute; reclaim the aban doned and the lost; — minister to and heal the diseased of body or of mind, and, in those angelic "beggars" for Christ, the "Little Sisters of the -brighten the last hours of th homeless and the aged with the light of eternal love ! - and last, but not least, the "Helpers of the Holy Souls whose loving fidelity penetrates be-yord the grave to relieve the suffer ings of the cherished friends of God. Grand Army "of the Prince of Peace composed of many "Companies," each with its distinctive uniform and motto, yet, for all, the one inspiring watchword of the Holy League, " Thy king-

No wonder, the noblest, the best and dearest of our family circle leave us, one by one, to enter those holy lists, to follow Him whose kingdom is not of this world! What glorious work they have done in ages past, and still are doing! — Carmelites, Benedictines, Dominicans, Franciscans, Jesuits, Re demptorists,-the Sisters of the Visitation, Ursulines, Sisters of Charity, Sisters of Notre Dame of Namur, Grey Nuns, Ladies of the Sacred Heart, Sisters of Holy Cross, of St. Joseph, and numberless others! From small beginnings they are rapidly spreading their beneficient influence over this new world : and in most States or Provinces it is a small town indeed that cannot boast of its academy or convent

school. Foremost among the modern orders are the Ladies of the Sacred Heart ; founded many years ago in Paris by the venerable Mother Madeline Barat for the higher education of the children

of the upper classes; that they might be more thoroughly trained to fit them for positions to which their birth or wealthentitled them; not merely as to exterior accomplishments, as languages, literature, music and art, but in the far more important culture of the mind and heart, which forms the only safeguard of social and family life. Our Lord Himself expressly declared that it was very "hard for the rich to enter the kingdom of heaven." How necessary, then, that they should be trained from their earliest youth so to use their wealth that it may be no hinderance, but a stepping-stone, to eternal

There are, no doubt, many who desire to place their daughters in convents of this or other orders of the same description, but whose means are limited; and as in all house of the Sacred Heart, the equipments and sur-roundings are of the best that elegance and good taste require, it follows their expenses are great, though to persona poverty no Franciscan is more rigorously devoted than are these religious "Nothing is too rich and good for their beloved charges-anything is good enough for themselves,"-such was the teaching of their saintly foundess, -such is its faithful observance in her daughters to day.

In Canada, however, the expenses of living are much less than here; therefore the academies of all orders there are more easy of access to people of moderate incomes than the same instiutions are across the border. It is interesting to note how many rich estates with their palatial mansions, built by wealthy non-Catholics for their own family aggrandisement, fall, through the course of time, into the possessions of religious communities; and their spacious ball-rooms, that once vibrated to the music of the dance and worldly revelry, are converted into chapels resounding with the praises of God and Our Lady; their rich parlors into class-rooms for study and prepara tion for higher life; and their banquet halls into refectories for religious.

The Ladies of the Sacred Heart have lately purchased and extensively fitted up just such a property at St. John, New Brunswick, known for many years as "Reed's Castle," Mount Pleasant This superb residence, one of the many about picturesque St. John, has been visited for years by tourists and others as a place of interest on account of its magnificent situation and the enchanting views to be had from its great ele vation, as well as having been the temporary residence of H. R. H. the Princess Louise and other notable persons. On the summit of the highest of the many hills, which form the city of St John, surrounded by gardens and extensive grounds kept in exquisite order, groves of stately trees, secluded walks, pleasan arbors, it stands facing the sunrise overlooking the shining waters of the Bay of Fundy and fanned by health-giving breezes-"one of most beautiful spots in North Amer ica," as a distinguished Superior of the Redemptorist Order enthusiastically declared, during a recent visit. has ample and luxurious accommoda tion for over two hundred pupils, and privileges of other houses of the Society; and its rules and course of studies are precisely the same in every particular; but, as before mentioned, its terms are very much lower than they could possibly be here on account of the great difference of their "liv-ing" expenses. St. John, also, is a very healthy city, and one of its most eminent physicians (a non-Catholic). during a late visit to this convent, on being shown its various points of interest, expressed himself as "astonished," at the "perfection of its arrangements

and refinement in their training and general surroundings. There are several other houses of this Order in Canada-in Halifax, N. S.; London, Ont.; Montreal, P. Q.; besides the beautiful novitiate at the 'Sault au Recollect;" but none are more favorably situated than "Mount Pleasant" in that romantic "City of the Sea" which is becoming every year more noted as a watering and bids fair to rival "Bar Harbor as a summer resort. J. E. U. N.

and management," not only as to the

evident good health of its inmates, but

also in the manifest graces of culture

How well we remember grandnother's attic, so fragrant with medicinal roots and herbs! Poor old soul, how precious they seem to her! And yet, one bottle of Ayer's Sarsapa rilla would do more good than her whole collection of "yarbs.

officetion of "Yarbs.

If you are despondent, low-spirited, irritable, and peevish, and unpleasant sensations are felt invariably after eating, then get a bottle of Northrop & Lyman's Vegetable Discovery and it will give you relief. You have Dyspepsia. Mr. R. H. Dawson, St. Mary's writes: "Four bottles of Vegetable Discovery entirely cured me of Dyspepsia; mine was one of the worst cases. I now feel like a new man."

Facts and Figures.

Facts and Figures.

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One or two bottles of Northrop & Lyman's Vegretable Discovery will purify the blood, remove Dyspepsia, and drive away that extreme tired feeling which causes so much distress to the industrious, and persons of sedentary labits. Mr. W. E. Ellis, Druggist, Fenelyn Falls, writes: "The Vegetable Discovery is selling well and giving good satisfaction."

satisfaction."

Thomas Robinson, Farnham Centre, P. Q. writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Eclectric Oil, and found it gave instant relief, and since then have had no attack. I would recommend it to all

The following exceedingly well writ ten and interesting letter was sen from Rome to the New York Sun: The letter of the Pope to the Car dinals of France upon the Republic, constitutes not only a confirmation of toast of Cardinal Lavigerie at Algies, of the letter of Cardinal Rampolla to the Bishop of St. Flour, and of the encyclical of the 16th of February, but is also a great doctrinal and his toric act. From this point of view i excites attention and imposes medita-tion upon all those who follow the general movement of our epoch, and the transformation of the old European continent for the final triumph of the democracy. Here we have more than one brilliant consecration of the American regime by the first moral power of the world. It is both a loan and a

Huxley says somewhere that there are the mirrors of their epoch, who master better than others the ideas of their century, and those who fashion by their conceptions the form of the future. From the American point of view, Leo XIII. reflects admirably the olitical concept of the United States. In the perspective of the reorganiza ion of the general life in Europe, the Pope belongs to that family of souls who shine, according to the expression of Schopenhauer, like fixed stars upon

symptom of the outspreading of American ideas over the classic land of

dynasties and monarchies.

The intervention of Leo XIII. really

puts AN END TO THE GALLICAN THEOLOGY and the second-hand philosophy of the great monarchies which welded to rether the throne and the altar. Europe, statesmen, philosophers and writers have lived since Louis XIV and Philip II. under the influence o this conception, which has accumulated ruins around the Papacy and the Church. Catholicism seemed like the appendix, the crowning of a contin gent form; and this peculiarity made of the Church an institution to be combatted and vanquished. The alliance of the throne and the altar seemed to be something like a keystone of public law and of the ecclesiastical system. while in reality the Papacy soared above all relative regimes and all forms

From the very beginning of his pontificate Leo XIII. saw the evil of its dangers. At first he taught the traditional doctrine of the Fathers, but when the situation became troubled in France and the difficulties of the Church de manded decisive action, Leo XIII. ap plied his ideal in the famous intervenion, of which the letter to the Cardinals is the intellectual and political codification. Not only is Leo XIII. preaching obedience to the republic, but he is teaching the legitimacy of democracy and of the republic, under the ame title as the legitimacy of monarchies. He has replaced in the heart of modern Europe the beautiful and eternal doctrine of the gospel and of St. Thomas, who teaches in his treatise Regimine Principum that the chief of the State is the Vicarius Populi, the mandatory of the nation. It is with a gentle insistence and a delicate flexibility that the Pope's expert pen ac commodates these democratic iples to the new conditions of old, un balanced Europe

This intervention has

A UNIVERSAL REACH.

The courts and monarchies, especially the Triple Alliance, felt the power of expansion in this historic act, and they have endeavored in Berlin, in Vienna, in Madrid, and in Lisbon to enclose the Pope in a circle of infrangible opposition. The representatives of the Emperor William II. have exercised a formidable and skillful press upon the high ecclesiastical In order to terrify and drive spheres. back the Vatican, they have caused i to be circulated that the Teutonie soy ereign, unable to block the Pontifical initiative, immediately after the an pearance of the encyclical of the 10th f February, had determined to with draw the school law in Prussia. This backward movement would have been an act of vengeance, intended as a warning given to the republicanism of It amounted to saving to the Pope that his act in favor of republican idea would bring about un ortunate and deplorable consequence in the country where the monarchy forms the political and social bond of

the nation. This legend or this fact was exploited with Machiavelian art by all the old sticklers for the old school, and the egislators of the monarchical idea. They hoped to kill the evolution of the But these hopes were disappointed. Their pressure accelerated the development of the Roman thought. Leo XIII. belongs to the race of the nildly firm and the inflexibly convinced. When his vigilant eve say their strategy his soul was thrilled, and from this conviction his letter came forth like the waters from a spring of the mountains. Those who are ignorant of the inner depths of politics ap peared surprised at the serene deter mination and the indomitable energy of the Pope. They asked themselves if the encyclical of the 16th of Febru-was not sufficient, and if there was really any necessity for such forcible But competent judges language, But competent judges recognized in the new message of peace the revenge of the Pope's inde pendence of mind and character. be silent in the presence of such provocation would have been considered as a halt, if not a retreat. It was said at

harmonious and proudly apostolic nature. Like the prophets, he has

A FULL APPRECIATION OF HIS MISSION Historical men labor less for immediate success than for the lines of civiliz ation to come. Like Pepin, Sixtus V. and Pius VII., he has resisted all coali and Flus VII., he has resisted all coali-tions to give to France national and political unity. The hardy founders dashed across all barriers in order to fashion the future. Leo XIII. has done the same. Socrates said long ago that the daimon agritated at forced them to speak. Such is the forced them to speak. The more his the daimon agitated all lofty souls and genius of the Pope. The more his policy is thwarted, the more the secre inspiration which urges him on over lows in his acts and imprints upon them an indelible stamp. On the part of the courts it was re

peated under all forms in the Vatican that his policy was putting in danger all the monarchies of the continent. Must not the consecration in such an authentic manner of the idea, giving to it a redoulsable force be bound to spread over neighboring countries? To make a republic honest, prosperous and strong in a nation where Bismarck had helped to plant it and to consolidate it, in the hope of weakening the nation and furnishing Europe with the model of a policy to be avoided, was the same a ing the funeral knell of the old dynastic idols. And they added that the day when modern democracy would see in an ideal type the benefits and the vitality of the Republic, the monarchies yould fall back towards that tomb

where destiny awaits them.

All these attempts at intimidation and all these fine speeches could not bend the Roman soul or the evangelical courage of the Holy Father. tory will say one day, when the future shall have sanctioned the memorable act of the Holy See, that Leo XIII. has founded Democracy in Europe and warded off the bloody struggle of an old and a new world which, like Esau and Jacob, might be contending in the womb of our civilization.

At the same time that the Holy See was drawing up its chart of the future, Leo XIII. made a decision which revealed on his part the same order of ideas for the pacification and THE NATIONAL UNIFICATION OF THE

UNITED STATES. Under another form it is the same modern conciliatory inspiration. There is a visible harmony between the two I speak of the approbation giver acts. I speak of the approbation giver in the name of the Pope by the Propa ganda to the school policy of Mgr. Ire land in the United States. You know that this prelate, so highly esteemed at the Vatican yielded to the State his schools at Stillwater and Faribault on a contract of honor and upon a business basis. Some irreconcilable German groups, and all those who are opposed o harmony between the Republic and to the work of unification and nationa assimilation, have resisted the action of Mgr. Ireland as contrary to the spirit of Rome and to the Council of Baltinore Showers of accusations came in upon the Propaganda. A sort of conspiracy was formed, less against the fact of Stillwater and Faribault than against the high standing of the prelate. They wished to compromise im in order to diminish his influence. A strong partisan of national union, decided and vigorous patriot, consider ing with reason the absorption of al national forces in one single and vast social body, like the guarantee of a people seated upon a rock, Mgr. Ireland was denounced as an obstacle by ll the fomenters of foreign particular ism. It was, therefore, a struggle of influences, and, more than that, it was an orientation which was at stake. It was necessary to know three things First, if Rome would sacrifice a great Bishop; secondly, if Rome would re-treat before the idea of harmonic co-operation between the Church and the State in the United States; and, thirdly, if Rome would lean toward

national unification. From the very first day of

THE VISIT OF MGR. IRELAND TO ROME Leo XIII. perceived the knot of the question. He immediately cut loose the personality of the American from the attacks of his accusers. The unan imous decision of the Committee of Cardinals sanctioned the ideas of Mor Ireland. It was therefore a complete triumph, both for Mgr. Ireland and for the American idea—the fruitful co-operation of national forces and the acceleration of the work of national unity. I know that upon this last point Leo XIII. and Cardinal Ladochowski share the sentiments and the views of Mgr. Ireland. Rome cannot inderstand why foreigners in America should not join the natural movement toward Americanism. To mingle with the nation, to become part of the good will the progressive assimilation of all races, to become friends as a proof of gratitude for the benefits of nospitality and political foresight because this unification is only a question of time—such should be, in the opinion of Rome, the conception and also the practical action of every mmigrant in the United States.

Leo XIII. and Cardinal Ledochowski believe that the Church is the school of patriotism, as it is also the school of social harmony and popular moralization. Just as the first Bishops, the sons of barbarians, of Germans and Celts, gave form and order to the European peoples, Catholicism, by its nature as by its historical vocation, must put its seal upon the creation and the triumph of the American race, that race which Leo XIII. calls the people of the future and the moving force of a new form of civilization

have had no attack. I would recommend it the beginning of his reign that Leo
Minard's Liniment cures La Grippe. XIII. loved to display his high relaMinard's Liniment is the Best.

The Cure of Ars. How beautiful is a soul in the state of grace! The Lord one day showed such a soul to St. Catherine. In an ecstasy of delight at her beauty the saint exclaimed: "Lord, if I would not know, that there is but one God, I would take this soul to be one also. Within a pure soul the image of God

is reflected, like the sun in the water Bossuet says: "He who were to see soul in which God reigns would believe to behold God Himself, similarly as we see a second sun in a perfectly clear crystal, in which all its burning rays are reflected."

A pure soul is the admiration of the three Divine Persons. The Father admires His work: "Behold My crea-The Son admires the object for which He shed His blood, and the Holy Ghost admires the temple in which He oves to dwell.

Had we an understanding of what it soul the Holy Within a pure

Ghost dwells, a sweet scent arises as

Creation is the work of God; His work is always an object of love and Easily do we compre admiration. Easily do we compre-hend that we, belonging to Creation, are the work of the hand of God; bu that the crucifixion of the Son of God is our work, is incomprehensible. Some men charge God of being cruel

of heart. O, how they do err! eternal Father, to disarm His own jus tice, has given His Son a heart inexpressibly good. No ones gives what e does not possess. Our Saviour say to His Father: "My Father, punish The sign of the cross is terrible to

reation, God the Father; then the

and votes like the devil will be found with the devil, not with the angels. when the final great court is made The religion that does not save a man politically cannot save him eternally.

A. M. Hamilton, Warkworth, writes: "For weeks I was troubled with a swelled ankle, which caused me much pain and annoyance. Mr. Maybee, of this place, recommended Dr. Thomas' Electric Oil for it. I tried it, and before one bottle was used I was cured. It is an article of great value."

Facts About Dyspepsia.

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DEAR SIRS,—I have used Dr. Fowler's Extract of Wild Strawberry for summer com-plaints, and after a fair trial have proved it a sure cure both in my own case and others of e cure both in my own case and others family. LAURATTA WING, New Dundee, Ont.

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For two years I suffered terribly with stomach trouble, and was for all that time under treatment by a physician. He finally, after trying everything, said stomach was about worn out, and that I would have to cease eating solid food for a time at least. I was so weak that I could not work. Finally on the recommendation of a friend who had used

your preparations
A worn-out with beneficial results, I procured a Stomach. bottle of August Flower, and com-

menced using it. It seemed to do me good at once. I gained in strength and flesh rapidly; my ap-petite became good, and I suffered no bad effects from what I ate. I feel now like a new man, and consider that August Flower has entirely cured me of Dyspepsia in its worst form. JAMES E. DEDERICK, Saugerties, New York.

W. B. Utsey, St. George's, S. C., writes: I have used your August Flower for Dyspepsia and find it an excellent remedy.

A Soul in the State of Grace.

is to be a child of God we would not commit any sin ; upon earth we would live like angels. To be children of od: O. what an honor! light to possess a heart that, however small, is nevertheless capable of loving God! Ghost rests as in a bed of roses. From a soul in which the Holy

from a vine when in bloom.

Satan; for by it we escape him. We should always make the sign of the cross with profound reverence. In making the holy cross, we sign first the forehead, to signify the supremacy heart, as the seat of love, life, to remind us of Redemption, of Jesus Christ; then the shoulders, to represent power, the Holy Ghost. The form of the cross which brings all this to our mind, we carry upon ourselves

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"The man who prays like an angel

Have You Read How Mr. W. D. Wentz, of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted led into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

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A M. Hemilton, Warkworth, writos. "For

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(CUT PLUG.)

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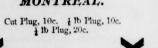
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New York Catholic Agency
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The water violets love the s
Of fragrant meadow-sweet
And in their rustling robes;
The birch and brier meet.
The brooklet sings a merry;
The young birds try their
Oh, radiant are the skies of
And sweet the days she by FIVE-MINUTE

Third Sunday afte

JUNE 25, 1892.

The roses red, and white, and Are blooming once again; the lilies by the river side List to the sky-lark's strain. The blackbirds swell their fe and join a chorus high To tell with sudden, broken is How fair the earth and sky

The banks are pale with cucl The clover is in bloom. The bown bees in the noont Inhale its sweet perfune; An irror been control of the The meadows wide and gay Forget the slumberous, sout Where they were wont to s

Where they were solved.

A purple mist of bluebells lit.

Along the sheltered vale,
In lenfage hid the utilityer cri.

The bean-flowers scent the
The foamy pink and the g
Their they leaves unfold;
The sunbeams lider as they
On buttereups of gold.

A June Chan

SINFUL AMUSI Be sober and watch, becathe devil as a roaring lion whom he may devour. (E I need not tell you that there is nothing the spirit of our ho melancholy. The Cl have her children lon ish, eschewing all ple happy by depriving good and forbidding but like a wise mot nay, sanctions, harm knowing that this, fa impediment to us in

oliness, is rather a l But, unfortunately Ther are sinful-very si holy gladness, fill us rob the soul of the gr is the principle of al pleasures as these th such as these she wo and she warns us t from God, but from devil, who is seekin with regret that we it with truth, that of dangerous sort of am more or less hold up young people, and, the beginning of su be amiss to say a w

certain sort of "pic It is hard to conce deemed respectable, self-respect, can at moonlight gatherin nics, festivals, etc. name you please, a bad. The places w are held, the person avoid coming in them dangerous at quently a real occa of him with whon he has been intr but what of that? to insult, or worse? her mother would with her present c not engaged in a girl, you have tak ward step to-night and never be four val" as this again good name. No ings " without en fame and interes will not marry a with bad characte herself to the tend reaches home in a half or wholly cannot look forv

with one of this c not encourage his ers are not over their service tho occupations with debaunchery. Ti men of this sort they believe so that these are worthy ; that the posing themselve It does not pay, moonlight pier interest, either Do not be carrie that you can be selves, remembe is rather to be ch

Making the l "Our Old No are aware by th At least a half age have been sixty years, and in existence of years ago.

and certainly to

gross pleasures

the most part, as Burke, said, age in the lowe manders, unsu munificent par ity," and we e themselves int ously an econo professional d oster aristocra process where

ing the beerag