

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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VOLUME XV.

For the CATHOLIC RECORD.

Syrens.

The syrens are singing strains
In their caves of amber and pearl,
And they sport in the waves and laugh in
delight
As their banners the billows unfurl.
They see the good ship approaching their
caves,
And they sing a more luring note,
As, robed in their tresses of glittering gold,
Nearer and nearer they float.
And woe the mariner, gazing down,
Who lists to their mystic song;
To their shining caves they will drag him
down,
And his corpse will float along.
There are syrens on shore as on the sea;
And woe to the throbbing heart
That is lured by their songs, deceptive and
false,
From God and duty apart.
They will drag him down in the loathsome
depths
Of sin, and with fetters strong
Will bring his soul in the lured caves,
While his corpse still floats along.

Reported for the CATHOLIC RECORD.

LECTURE BY REV. DR. SPETZ, BERLIN.

Delivered at St. Louis Church Water-
loo, Ont.

PRIESTS, MONKS AND NUNS.

(II.)

Among the various Catholic practices and customs there are perhaps none that were, and are still, more misrepresented than our views about priests, monks and nuns, their aims and doings. Therefore I have selected them for the subject of to-night's discourse. In the brief time at my disposal it is impossible to treat this important and interesting subject fully in all its bearings; that would require a whole series of more interesting and instructive lectures.

1. What, then, are Catholic priests? According to Catholic teaching they are, together with the Bishops, the successors of Christ's Apostles; and, as such, have the power of preaching the gospel, of administering the sacraments, of offering the sacrifice of the New Law, and of ruling the faithful. It is not my purpose to enter into a lengthy dissertation to prove this; but I want you to understand that to preach the gospel, to baptize, to forgive sins, to offer the Holy Sacrifice of Mass, to visit the sick and prepare them for death, to direct and govern the faithful in spiritual matters—in a word, to sanctify themselves and those under them—are the great and constant duties of Catholic priests. To attend to these properly the priest must be free from worldly cares and duties, so that he may be at the day or night of his flock at any hour of the day or night. How could he be ready at all times to visit the sick, whether infected with cholera, yellow fever or the plague, if he had a wife and family to care and provide for?

2. What are monks and nuns? They are men and women who have left the world, its cares, pleasures and snares, to devote themselves entirely and forever to the work of serving God and their neighbors, either alone as hermits or in communities where they live under the triple vow of obedience, poverty and chastity, according to that saying of our Lord (Matt. 19, 29), "Every one that hath left home, or brethren, or sisters, or father, or mother, or wife, or children, or land for My name's sake, shall receive an hundredfold and shall possess life everlasting."

Everyone acquainted with Church history knows that from the fourth century down the monks were the great successful preachers and missionaries of all countries in Europe, Western Asia and North Africa. They spread the gospel in Italy, France, Germany, Spain, England, Ireland, Scotland, Scandinavia, Poland, Russia, etc.; and they are continuing this great and noble work in pagan lands to the present day with the same zeal and success.

The monasteries were also so many centres of civilization. The monks taught the people to cut down forests, to drain marshes, to clear and till the soil; to build houses, and in fact all the arts and sciences. Every monastery was a school, and a free one at that. Nearly all the celebrated universities of Europe were founded, endowed and maintained by monks or Bishops.

The monks saved ancient civilization and knowledge from destruction by copying the works of literature and science. They showed their zeal, patience and skill in nothing better than by copying and multiplying the Scriptures and other works on religious subjects.

This was the work of the Basilian monks in the East, and of the Benedictine and Augustinian monks in the West. Later there were added to their number the Dominicans, Franciscans, Capuchins, Jesuits, and a host of newer orders—all given to the service of God and man. Surely this is a noble work—a work well worthy of our admiration and praise—a work deserving our deepest gratitude! Eternal shame and disgrace on him who has so little fairness and manhood as not to appreciate it—yea, to hate, to calumniate and condemn a class of people who have done so much for the material prosperity as well as for the spiritual enlightenment of the world!

The nuns are doing a similar work. In more recent times, especially, they are devoting themselves to nursing the

sick, caring for the aged poor and the insane, and particularly to the instruction and education of youth in elementary schools as well as in academies and High schools.

It is well known with what wonderful courage the Sisters of Charity follow the call to battle; how they neither fear the hardships of a campaign, nor the bullets and bayonets, if they can but bandage the terrible wounds, nurse the sick with a tender, loving care, and console the dying.

When a plague breaks out, and everybody tries to seek safety in flight, the Sisters and the priests vie with each other in their zeal and devotion to help the unfortunate, neglected victims; not for filthy lucre's sake, or in order to achieve celebrity—no, but in order to gain an eternal and inexpressibly greater reward.

This, my friends, is the glorious vocation of nuns, priests and monks—no of the latter being also priests—to sacrifice themselves, their whole lives and labors to the honor of God and for the benefit of mankind. Is it such people that deserve the enmity, the hatred, the persecution of man? Will anyone who knows them—their aim, their labor and zeal—condemn them? "But," say you, "they are idle, vicious lot of schemers and knaves."

Will any one who knows history, and is acquainted with their courage and self-sacrificing zeal, dare say this? "By their fruits you shall know them." You have them right in your midst. The nuns teaching schools, caring for the sick and helpless—not for money, or till they can get married, but for God's sake, and to the end of their lives. The monks preaching, teaching and ministering to the wants of the faithful. Can you find a more hard-working, a more frugal, sober and disinterested, a more honest and pious class of people anywhere in the world? The few black sheep that are occasionally found among them, are found among all classes, unfortunately. There was a Judas among our Lord's own chosen twelve. Is that a reason to condemn them all? No, the few weak ones only serve to place the many faithful ones throughout the world in a more glorious light.

But, why don't they marry? I will answer by asking another question—Why should they marry? Who has the right to force them to it? Where is the law, divine or human, that obliges everyone to wed? No one is forced to become a priest, a monk or a nun. No one is allowed to become either before he or she has reached a mature age, and after a long and careful trial. If I wish to sacrifice myself and devote myself to the service of God and my neighbor, who is to forbid it? Who has the right to say nay. Am I not free to follow the calling that, after mature deliberation and trial, I consider mine?

"But it is against Scripture." Against Scripture, forsooth! What does Scripture say in regard to this? In Matt. xix, 12, we read: "There are eunuchs who have made themselves such for the kingdom of heaven's sake." St. Paul, (1 Cor. viii, 8) writes: "I say to the unmarried and to the widows: It is good for them if they so continue, even as I. For I would like that all men were as I myself." And (1 Cor. vii, 32) he gives the reason: "He who is unmarried careth for the things of the Lord, how he may please God. But he who is married is solicitous about the things of the world, how he may please his wife, and he is divided."

If celibacy is against Scripture why did our Lord practice it. All the Apostles, except St. Peter, were unmarried; and Peter left all, even his wife, to follow Jesus. All the great Bishops and priests of the early centuries of Christianity were celibates. St. Jerome, who died a very old man, in 420, writes to Pammachius, "Bishops, priests and deacons are chosen from virgins or widowers, or at least they remain perpetually chaste after being elevated to the priesthood."

"But it is against nature not to wed." Would Christ and the Apostles practice and recommend what is against nature? And you claim that celibacy is impossible! If so, what about youths and maidens before their marriage? What about thousands of bachelors and spinsters who do not marry; what about widows, soldiers and husbands or wives travelling? Would you say that they are all given to the sin of impurity? If not, why can not priests, monks and nuns live in continence when they have chosen that state of life after mature deliberation and having their superiors to watch over them, their rules, the sacraments, retirement from the world and prayer, to guard themselves against the dangers and temptations of the flesh?

Anyone that expresses suspicion about the priests, monks, nuns and other celibates will lay himself open to the charge that he himself is impure, for it is well known that we easily suspect others of what we ourselves are guilty.

Those who denounce celibacy, clearly prove that they do not understand the Gospel as taught by our Lord in word and example. They have no idea of the complete self-renunciation counselled by Jesus and His Apostles.

Those who are continually advising Catholic celibates to marry could save

themselves the trouble and keep their hypocritical advice for themselves; or if they are in earnest to improve and reform the world, let them go and practice one-half the noble virtues and self-sacrifice of priests, monks and nuns, and they will have little time or inclination to judge them so harshly and so unjustly.

Now, if you still ask why priests, monks and nuns do not wed, I answer, 1st, because they do not want to; 2nd, because they prefer to renounce the world, its pleasures, cares and vexations entirely, in order to be free to serve God and their neighbors; 3rd, because wedded life would hinder them in the complete and thorough fulfillment of the great, the noble and arduous duties to which they chose to devote themselves; and, 4th, because for all these, and other reasons, the Church forbids them to marry. If this does not satisfy you, I suppose the poor priests and monks will have to bear it patiently; and you can rest assured that they will continue to prosper and grow and do their noble work, and perhaps some day you may need their kind, loving care and help; then you may perhaps learn that the despised, calumniated priest, or monk or nun will repay you with acts of the most disinterested love and Christian kindness.

3. "Priests, etc., cannot be true patriots, because they owe allegiance to the Pope, a foreign potentate." They owe spiritual allegiance to the Pope, but no temporal allegiance. Why this should make them bad citizens is a mystery. All Christians hold fast to the doctrine that "We must obey God rather than man." If our conscience tells us that something is essentially bad, no Government in the world has the right to force us to act against our conscience. This is what Catholics believe, in common with all Christians. Why, then, should Catholics alone be singled out and reproached as if they could not be good citizens. Our Lord commands us to obey the powers that be—not for fear, but in sincerity, for conscience's sake. The Church inculcates the same doctrine. And have not the priests of Canada proved their patriotism again and again? Read the history of the War of Independence of the United States. When the United States sent delegates to Quebec to persuade them to join in the revolution, the priests said "No!" and advised the French people of Canada to be faithful to the English, who had but recently conquered them. They fought bravely for England during that long war. In 1812 we find the priests and Catholics generally again on the side of the Government, against the rebellion of 1837 in Lower Canada. If it had not been for the missionary priests and the nuns in the North-West counselling peace to half-breeds and Indians, who can imagine the horrors that would have been caused by the Kiel rebellion?

Go where you will, the priest is always the most conservative, the man opposed to riot, rebellion and revolution: so much so that in some countries of the old world they are reproached for being too servile to the Government of the day.

The priest is not only a good citizen himself, as the history of all nations proves; but he does his best, in the pulpit, in the confessional and in his social relations, to spread respect for authority rightly constituted, be it in the Church, or in the State, or be it in the school and family.

AN "ESCAPED" A. P. A. MAN.

He Relates What It Is and Who Compose It.

The following account of the Know-Nothing conspiracy, which is known in Ontario as the P. P. A., will just now be read with interest. We have taken it from the Davenport, Iowa, *Catholic Register* of May 27. It is written by Mr. R. L. Quackenbush, a Protestant gentleman:

To the Editor of *Catholic Messenger*:

DEAR SIR—For the enlightenment of the general public, for the benefit of our Catholic citizens, for the good of the country, and for my own personal satisfaction, I desire to enounce upon a few of your valuable columns, and explain fully the purposes, objects and aims of the society styled the American Protective Association, fully realizing the perils I incur, and the personal risk I run by so doing; but, actuated by both a desire to expose the nefarious inner workings of this society, and a wish to vindicate myself before the public of certain grave charges held up against me by a few fanatical workers in the order, I shall endeavor to explain what the mysterious A. P. A. is.

Were I a Benedict Arnold, metaphorically speaking, I would demand a price for my labor, but I call you, sir, to witness that this is a voluntary contribution, and also is unpaid for. The origin of the order is by far too well known to both yourself and your readers for me to dwell long upon that portion of its history. The motto is "Hands off our Public Schools," calculated to inspire certain doubtful ones with confidence in the object of

this band of the scum of the American labor element.

By initiated members Catholics (Romanists) are designated as No. 11's. A. P. A.'s are called No. 13's, and Protestants who are opposed to the A. P. A. are classified as No. 15's. The proper name of the society is "The Amoreans," which name is most sacredly guarded and kept secret from all save the most trusted. Two pass-words are used in entering a session of the lodge; one is called the permanent pass-word, and is "Omer," and the other is called the semi-annual word, and is now, I believe, "secrecy." At any rate this was the "semi-annual" in use the last time I attended a "Council" (as the lodges are called) meetings.

At a council meeting two members are posted, one designated the "outside sentinel" and the other (who is stationed at the door of the lodge room proper) is called the "guard." At the proper time, usually 8 o'clock, p. m., the president of the council takes his seat and raps upon the desk in front of him with his gavel. The sentries then take their places, the doors are locked and the president asks, "Have all present that mystic talisman by which are known the true friends? Is the sentinel at his post?" and then the sergeant-at-arms is ordered to take up both pass-words from all present. After this ceremony the roll call of officers is as follows: President, Vice-President, Chaplain, Secretary of State, Recording Secretary, Financial Secretary, Sergeant-at-arms and Guard. To obtain entrance to the council now in session the members must go through with the following: Approach the outer door and ring the bell, at which the outside sentinel will lift the wicket, and the incoming member will give the semi-annual password, "secrecy," after which he is admitted to the ante-room, and approaches the inner door, gives five rapts, thus: " * * * * * The guard inside then raises the wicket and the permanent pass-word "Omer" is given, after which the wicket is lowered, the performance gone through with a second time and the member admitted to the chamber. Upon entering he approaches the altar, usually to be found in the same position in all lodge rooms, faces the President, places his right hand over his heart, throws it out in salute, and after a like salute from the President's left hand he goes through the same ceremony with the Vice-President, only the left hand is used by the member in this salute and a seat in the chamber, and a voice in the transaction of business.

In Council session votes of the members are discussed, boycotts instigated, Catholics cursed, fiery, patriotic speeches made and business transacted. The dues of a member are very small, being only ten cents per month per man; the initiation fee is generally \$1.00 or \$1.50.

To distinguish a member one draws the left hand, with the thumb at the base of the ear, slowly across the left side of the face and down the chin. The answer is given in the same manner with the right hand on the right side. Then comes the grip: The left hand is used, with thumbs pressing themselves gently upon the fingers of the first and middle finger, and the fingers themselves pressing gently upon the outside edge of the hand. No shake is given. Then the challenge. The challenger says "Did it ever occur to you that there is a friend who sticketh closer than a brother?" and is answered in somewhat the same strain. By this the "friends" (as the members are called) are known. If a member be in distress or in need of assistance he is supposed to call for assistance with the following cry: "Have I a friend?" uttered in a loud voice.

The oaths taken are something fearful to contemplate, and many a candidate for membership have I seen blanch with fear and tremble while uttering them. They are in a series of five, but the last one, the "test oath," applied by the President, is the most intolerant and bigoted of all. It reads something as near as I can recollect as follows:

I would state that during the administering of this oath the candidate stands at the altar, facing the President, who stands on the opposite side, with one hand on the holy bible, and the other on a crucifix; two sergeants at arms pointing drawn swords within three inches of his neck.

I hereby denounce Roman Catholicism. I hereby denounce the Pope sitting at Rome or elsewhere and do pledge myself to do all in my power to destroy the Roman Catholic Church in this country. I swear that I will not employ the services of a Catholic in any capacity when I can procure the services of a Protestant, and I further promise and swear that I will not countenance the nomination in any caucus or convention of a Roman Catholic for any office in the gift of the American people, and that I will not vote for nor counsel others to vote for a Roman Catholic; but, on the contrary, will do all in my power to put into the hands of Protestants the reins of Government, to the entire exclusion of the members of the Roman Catholic Church. I do also promise to assist, at all times, members of this order against Catholics,

even to the taking up of arms, if it need be. To all of which I do most solemnly promise and vow, so help me God.

In the speeches made at the Council meetings there breathes a sentiment of un-Americanism and bigoted intolerance, and the membership is, 75 per cent of it, composed of ignorant, illiterate and uneducated laboring men who know absolutely nothing concerning good citizenship. The other 25 per cent, is made up of intelligent men who are in the order for business purposes and pecuniary advantages.

I have heard the President of both the Muscatine and West Liberty councils affixed in secret council session that they each had over thirty members drilling with the best of Winchester rifles, and also that they were becoming "sure shots;" and yet these very people claim that our Catholic brethren are drilling and preparing to slaughter us, and are crying "treason" with all their lung power!

Such is the order. I have here given a brief statement as to their plans and inner workings, and leave it to all fair-minded citizens to decide as to whether I have or have not done right in thus exposing these worthy "citizens." I presume that my life is now no longer safe, but at any rate I have appeased my sense of wrong at having ever connected myself with this "accursed gang." I am truly sorry at having ever done so, but adopt this means in reparation, and hope my Catholic friends will stand by me in this step. I am not a Catholic myself, but am a member of the Episcopal Church, which is next to it.

Hoping that you will pardon the length of this communication, I am, Yours respectfully,
R. L. QUACKENBUSH,
Ex-Editor *Tri-City Blade*.

State of Iowa } ss.
Scott County }
I, R. L. Quackenbush, being duly sworn, do say that the foregoing article is correct.
R. L. QUACKENBUSH,
Sworn and subscribed to this 15th day of May 1893, by R. L. Quackenbush before me.
LOUIS HEINZ,
Notary Public, Scott County, Iowa.

HOPE OF CATHOLICS.

A Foreign Writer on the Church in America.

The following article will prove interesting to Catholic readers of this country. It was translated for the *Paris (France) Correspondent*, written *Literary Digest* from a paper in the *Viscount de Meaux*. It contains a remarkable tribute from a disinterested writer to the Catholic Church in the United States.

Among the diversity of forms of worship in the United States, liberty is the common right of all; liberty is the first object, the distinctive characteristic of legislation in the matter of religion. Among no people does religious liberty exist to a like extent; although it has not always existed in the United States.

The Roman Catholic Church in the United States is free in its exterior action; it is equally free in its interior organization. The State in no wise controls the mode of organization which that Church has seen fit to provide for itself. It is free from all constraint, either in appointing and choosing its Bishops, in recruiting and training its priests, or in providing for its own support by voluntary contributions. While externally it freely practices and propagates its form of worship, within it enjoys entire autonomy.

If we study the old world and its history, we find that this latter liberty, this interior liberty, as I have called it, is still rarer than the other liberty. Doubtless, before our century, it appeared to Governments a difficult matter to allow among them Churches to which they did not belong; but they found it still more difficult to give freedom to the Church to which they did belong. The Roman Catholic Church, more an object of

SUSPICION AND FEAR than any other, has seen, not only heretical and schismatic States refuse it the right to live among them, but even Roman Catholic States contest its right to live independently. To obtain a necessary quantity of this independence, it has had to resist, to negotiate, to compromise.

In the United States the common law has been amply sufficient for the Roman Catholic Church. While its exterior liberty has been the result of the general religious freedom, its interior liberty has been the result of the general freedom in forming associations or societies. Liberty is dear to all, but necessary for the old American democracy. In the old monarchies a political proverb was current: "There can be no monarchy without a nobility." In the United States they appear to think, "There can be no stable and free republic, there can be no living and well-regulated democracy, without autonomous corporations." By such corporations the nation and the cause of justice have benefited in the mighty American Republic, and religion has benefited none the less. In Europe up to the present time, in the United States up to the period when they established their independence, the State busied itself with providing for

public worship. The American Republic no longer pays any attention to this matter; not because it has ceased to esteem worship a public duty and a public need, but because, after having released religious societies from all subjection, it considered them more capable than itself of managing their own affairs. The Roman Catholic Church, more strongly organized than other religious societies, being the Church which has the keenest aspirations for liberty, and for the growth of which liberty suffices, has benefited by such a system. It has been developed in the United States more than any other Christian communion.

If you examine the books of jurisprudence of the Republic you will find that the Supreme Court of each State, and, above all, the Supreme Court of the Union, have constantly declared that courts of justice

MUST LOOK WITH FAVOR on the acts of ecclesiastical bodies, and uphold these acts, if it is possible to interpret them in a manner conformable to legality, and must not take a side in religious discussions. From this resolution of the civil authority to have nothing to do with religious debates, it must not be inferred that such an authority is wholly indifferent to religion. The sentiment which animates it is, on the contrary, as can be readily recognized by its language, respect for individual conscience and respect for that religion which is considered beyond its jurisdiction. Having found several forms of worship well rooted among the enfranchised people he had to govern, the American legislator thought himself incompetent to decide between them; but the natural truths on which all are founded have continued to be the base of legislation. Without pretending to either impose or regulate the homage due by the creature to the Creator, the founders of the new States bore witness to the legitimacy and the necessity of this free homage. It may be that several of them, like Jefferson, shared, in their inmost heart, the incredulity of their age; none the less did they conform, in their words and official acts, to the religious spirit. It is this religious spirit, not of such or such a man, at such or such a moment, but of the entire people, from its birth to our day, which, united with the spirit of liberty, has formed the laws as well as the manners. This religious spirit has left its imprint everywhere. Jurists of high reputation have not hesitated to declare that liberty of conscience and worship, like every other liberty, not without limit, and that consequently the faith and morality common to all Christians alone have right of citizenship in the United States. While among the

INFINITE VARIETY OF SECTS, and in default of any recognized arbiter between them, it is difficult to determine with precision in what these Christian principles consist, it is certain that whatever differs from such principles in a marked degree is thought to conflict with public order. For this reason the Mormons have not been tolerated.

At the present hour the Roman Catholic Church of the United States is the great hope of the Roman Catholics who are not willing to despair of their time or their cause. Towards that Church, towards its rapid growth and still unfinished progress is turned the gaze of all those who ask of liberty resources for religion, and seek in religion and liberty, a safeguard for democracy. Such have no need to be discouraged. Not that the conditions in Europe and America are identical. They are very far from being so. It is evidently a much more formidable and dangerous thing to separate the Roman Catholic Church from a state in which Church and state have been united. It is, however, a property of liberty to manifest itself in diverse forms, to animate only that the country in which the Roman Catholic religion grows and develops most in our day is precisely the country in which flourishes the freest and strongest democracy on the face of the globe. From such a spectacle we are authorized to conclude that religion and democracy can live in harmony without either losing the independence which belongs to it; that this harmony is profitable for the progress of human societies and opens to them perspectives on which all ought to fix their regard henceforward.

Converts vs. Renegades.

The Catholic Church can name five hundred upright and intelligent persons—men and women—of fairly high social standing who have been converted to it from Protestantism in this country within the past fifty years. Protestantism of all denominations cannot produce five eminent and virtuous Catholics who have gone over to it in that same half century. And the fine hundred do not make a title of "Rome's Recruits"—that number is used simply because the quota could be easily filled from the legion of American converts who during that period have sought safety in the old, original and only Church of Christ.

JUNE 10, 1899.

CIVIL AND ECCLESIASTICAL POWER.

Many of the prevailing errors concerning the nature and extent of ecclesiastical authority spring from a confusion of ideas as to the origin of civil and ecclesiastical power. It is not unusual for Protestant writers to call in question the allegiance of Catholics to the Constitution of our country, and their loyalty to its institutions...

In the first place the Catholic Church teaches with the Apostle that all power comes from God and that obedience to legitimately established government is no less a duty than obedience to God Himself. This fundamental view places the power of the State on a consecrated pedestal whence neither the cavillings of Rousseau and his Red Republican followers or the truculent assaults of Anarchists and Nihilists can dislodge it.

A few early Christians felt that their joint heritage with the Saviour to the kingdom of heaven lifted them so far above the Gentiles that ruled them as to have made them unamenable to the civil law, but the apostle quickly disabused their minds of such a thought by telling them plainly that they must be subject to the powers that be.

When God said to St. Peter "Thou art Peter, and upon this rock, etc.," He not only bestowed all spiritual power on an individual, but He singled out that individual by name, and thereby made Him representative and the designated depository of His delegated power. He thereby also defined the nature and extent of that power and grouped in brief and simple language the duties to which spiritual jurisdiction extended.

But God also declares that He is the source of civil power, only He does not designate by name the person on whom it is bestowed. He wisely left that function to society; for as society absolutely requires that it should select its own ruler and determine the form of government by which it should be ruled. Therefore the most distinguished Catholic theologians hold that society is the channel through which all power passes to the Government, and that it is by the will of the people that sovereigns rule and presidents hold their power.

Of course the Church deems the power which it has received in a direct, special and supernatural manner from God to be superior in character to the power which society receives in the order of nature, but it does not follow that it regards the one as superseding the other. They both flow along in separate and distinct channels and conflicts between them have arisen only when despots sought to plant their heels on the necks of the people and to arrogate to themselves the powers of God's anointed.

And if those who sneer at ecclesiastical and denounce churchly intervention in political affairs were but to read the record of the past aright, they would find that so-called Papal arrogance

was at all the times the protest of the Church against kingly tyranny and the hated rival of Roman Caesarism.

What was the meaning of the struggle between the Pope and the Emperor, which has made the name of a Gregory forever memorable in the annals of Christian civilization? Was not that struggle a Titanic blow aimed at Roman imperial absolutism and the execrable rule of inhuman might? When Gregory freed the inhabitants of Germany from their allegiance to Henry IV, he did more for the advancement of human freedom and the triumph of sound democracy than all the theorizing scribblers of modern times. He then struck the first great Christian blow for the liberties of the people and stirred in their bosom the first instincts of popular sovereignty.

But Gregory stood forward also as the uncompromising champion of ecclesiastical rights and independence. He proclaimed the supremacy of the Church in her own sphere and her superiority as a divine institution over all earthly powers and principalities. Hers is the domain of conscience, and through her influence over men's hearts she rules supreme upon earth. She leaves to the wearer of the imperial purple, to the crowned head of the monarch, and the chosen ruler of the republic, the burden and cares of civil rule and protests she never wishes to interfere with their just and God-given prerogatives, but she claims that her sovereignty in things spiritual is supreme and that she is the visible arbiter and custodian of the human conscience.

As the Jansenists insist upon a celibate priesthood, M. Loysen cannot become a priest of the Jansenist sect, for he has a wife. He has consented to take service, however, as a missionary, and in this obscure capacity he may be able to eke out a scanty livelihood. Broken down mentally and physically, he presents a miserable picture of his former self. He owes all his trouble and his present humiliation to his American wife, who lured him from his vows and his duty, and filled him with the spirit of rebellion to the Church in whose service he had enlisted.

Charles A. Dana, editor of the New York Sun, has gone on a visit to Jerusalem, and in a report of his pilgrimage, he writes: "It is impossible without deep emotion to observe the throngs of pilgrims from east or west that visit the Church of the Holy Sepulchre. We were there one morning when a company of Russians, several hundred in number, as we were told, came to make their devotions at the shrine. They were humble people, men, women and youths; but the intensity and sincerity of their feeling, as they prostrated themselves to kiss the stone pavement in front of the sepulchre, no language could exaggerate. The canker of doubt and the infection of irreverence had never touched their honest and faithful souls. How much more enviable they appeared than in their devout prostration than the skeptic who contemns and the scoffer who jeers at their simple, unquestioning belief!"

Hood's Sarsaparilla positively cures even when all others fail. It has a record of success unequalled by any other medicine. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a few days they were beyond the skill of the best physician. Had they used Bieckle's Anti-Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

FIVE-MINUTE SERMONS.

Third Sunday after Pentecost.

DIVINE PROVIDENCE.

Cast all your solicitude upon Him, for He bath care of you. (1 St. Peter, v. 7.)

The doctrine of God's providence is one of those great truths which, though accepted by every Christian, are often not apprehended practically in every day life. By the providence of God we mean that loving care which He takes of all His creatures, and especially of man, ruling, guiding, and protecting them, "ordering all things sweetly," as holy Scripture has it, that each one of His creatures may attain to the end for which it was given existence.

God's work does not stop with creation. It would be absurd to suppose that He made all things and then left them to take care of themselves. On the contrary, we know that His sustaining power is necessary in order to keep us in existence at all, and that if He were to withdraw His sustaining hand from us we should at once fall back into the nothingness from whence we came. But God's providence over us means something far more than simply keeping us alive. It enters into every circumstance of our life. Whatever befalls us, day by day, is with His permission, in accordance with His holy will. Whether He blesses us or smites us, it is all the same: everything comes from His loving providence, and is intended for our good.

Our Lord's teaching concerning the providence of God is very clear and plain. He tells us that God cares for the lilies of the field and for the birds of the air, so that not one of them is forgotten before God; and He adds, "Are not you of much more value than they?" For "even the very hairs of your head are all numbered." "Oye of little faith!" He still says to us, "Why are you so slow and dull of heart to understand? Why will you not see the hand of God directing the whole course of your life? Men go on in their carelessness, unmindful of God, taking the good things that come to them as a matter of course, or as the result of their own labor, forgetting that every good and perfect gift is from above. But God does not forget them. In spite of their indifference, He still watches over them, providing them with all things needful for their souls and bodies, and with His grace ever seeking to lead them to Him. How many, too, spend their time in foolishly worrying over their petty trials! It is all owing to a lack of faith; they refuse to recognize God's hand in their daily life. Yet again and again our Lord and His Apostles repeat the exhortation, "Be not solicitous"—that is, do not worry—"casting all your solicitude upon Him, for He careth for you."

But it is especially in the great trials of life that the doctrine of God's providence is necessary for us, and full of consolation, and perhaps it is at just such times that it is the most often forgotten. When some heavy trouble comes, how often does the sufferer fail to acknowledge that it is sent by Almighty God—that is, an ordering of His providence, and therefore to be submitted to with patience and humility. "Dearly beloved," says St. Peter in the Epistle of today, "be ye humbled under the mighty hand of God." To be humble is to acknowledge our true position in God's sight, to confess that we are His creatures altogether in His power, and that He has the right to do with us as He pleases. Our faith assures us that He will not use this right to our disadvantage. Away, then, with all silly murmurings and complaints that God is unjust! Good sense alone will teach that that cannot be. If you understood the full extent of the malice of even venial sin you would see that you receive but a small part of what you really deserve. Follow, then, the counsel of Solomon, and "reject not the correction of the Lord, and faint not when thou art chastised by Him: for whom the Lord loveth He chastiseth."

But if the burden seems too hard for you to bear alone, Jesus is ready to help you. "Come to Me," He says, "All you that labor and are heavy laden, and I will refresh you." Go to Him in the Blessed Sacrament, pour out your grief to the Sacred Heart, and you shall find rest for your soul. "Cast thy care upon the Lord," said David in the Psalms, "and He shall sustain thee." Then, having humbled yourself under the mighty hand of God, He will exalt you in the time of His visitation and fill you with His peace. And "the God of all grace, who hath called us unto His eternal glory in Christ Jesus, when you have suffered a little, will Himself perfect, and confirm, and establish you. To Him be glory and dominion for ever and ever. Amen."

How to Get a "Sunlight" Picture. Send 5¢ "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man?" to LEVER BROS., Ltd., 25 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost to postage to send in the wrappers. If you leave the ends open. Write your address carefully. 1892. "The Cream of the Havana Crop."

"La Cadena" and "La Flora" brands of cigars are undoubtedly superior in quality and considerably lower in price than any brand imported. Prejudiced smokers will not admit this to be the case. The connoisseur knows it. S. DAVIS & SONS, Montreal. Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Expeller is pleasant, sure, and effective. If your druggist has none in stock, get him to procure it for you. No other Sarsaparilla combines economy and strength like Hood's. It is the only one of which can truly be said: "160 Doses in a Minard's Lintment is the Best."

From Friend to Friend. Goes the story of the excellence of Hood's Sarsaparilla and what it has accomplished, and this is the strongest advertising which is done on behalf of this medicine. We endeavor to tell honestly, what Hood's Sarsaparilla is, and what it will do, but what it does is far more important and far more potent. Its unequalled record of cures is sure to convince those who have never tried Hood's Sarsaparilla that it is an excellent medicine. A Close Resemblance. Many symptoms of Canadian cholera are similar to those of the real Asiatic cholera, such as vomiting, purging, intense pain, etc. For all these symptoms Dr. Fowler's Extract of Wild Strawberry is a safe and sure specific. Price 35 cents at druggists. Guard Against Cholera. Keep the blood pure, the stomach in good working order, and the entire system free from morbid effete matter by using Burdock Blood Bitters, which cleanses, strengthens and tones the whole system. Cholera cannot attack the healthy. Why Suffer from Coughs, Colds, Hoarseness, Asthma or Bronchitis when perfect cure is so easy with Dr. Wood's Norway Pine Syrup. CHILLS and FEVER, MALARIA, etc., are promptly driven off by Milburn's Aromatic Quinine Wine, the potent invigorating tonic.

"BEHOLD THY MOTHER."

N. Y. Catholic Review.

Dr. Quigley of New Brunswick, N. S., has published a brochure entitled: "Mary the Mother of Christ in Prophecy and its Fulfillment," in answer to some strictures by Anglican clergymen, in which the following beautiful passages occur:

"If the Incarnation is the sole foundation of life, grace and benediction to all God's intelligent creatures, and some receive more and some less from that Divine Treasury—is it 'idolatry' to hold that she in whom the stupendous mystery was actually accomplished, with her own consent, received a fuller measure than others, whose consent was never asked, who approach it from afar, and only accept it by faith? If to touch even the 'garment' of her Creator and so to feel the might of His Divinity, so that 'virtue went out of Him' and the weak became strong,—is it 'idolatry' to say that she, who bore Him in her womb, who nourished Him at her breasts, who enfolded Him in her arms, and who caressed Him with her lips, was transfigured by a union with the living God which 'The Seven Spirits before the Throne' would not have been able to endure, and received from the Almighty the filial embraces which the Seraphim would not have dared to accept? If at the sound of His voice the dead stood up, the winds were hushed, and the demons fled away—is it 'idolatry' to believe that she, who listened to that voice for thirty years, speaking as it never spoke to man or angel, and revealing unimaginable abysses of light which no creature could have seen and lived, that she derived some special benefit from what she saw and heard, and that her wisdom transcended all that human thoughts can conceive, because she alone had for her teacher the Uncreated Wisdom of God? If to look, for one brief moment, on His adorable Face, which is the Light of Heaven, would seem to us the most transporting joy which a creature could ask or obtain, what is it to have watched that Face with worshipful love day after day, and year after year—to have dwelt for weeks and months together in the same house, and sat at the same table—to have touched at one time His omnipotent Hand, at another His sacred Head—to have looked to the eyes of the God-man and seen the movement of His divine lips—and to have done all this with unceasing adoration, by day and by night, more perfect than ever was offered to their Almighty King by the greatest princes of the heavenly court? Is it, too, 'idolatry' to claim that these soul-dazzling thoughts suggest motives to Mary, much more the conviction that she is the Queen of angels and men, as well as the Mother of God?"

"Again: If the shares which He assigned to the work of our salvation were present to His thoughts even in the supreme hour of His agony, so that His last words from the Cross to each of His elect was this: 'Behold thy Mother!'—is it 'idolatry' to call her our Mother because she was His, and to tremble lest we forfeit the protection which He wills her to extend to all His children and hers? If she was the Mother of the Natural Body of Christ, which derived from her its life, and the supply of all its needs,—is it 'idolatry' to believe that He made her the Mother of His Mystical Body also, that the lower was included in the higher, or that He willed her to do it for His Church what He made her worthy to do for Himself? If the Divine Word, by which all things were made, was 'subject to' His own creature, as a child is subject to his mother, and Mary ruled Him who rules the universe—is it 'idolatry' to suppose that she had any influence over Him now, that He continues to treat her as a Mother, or that He grants requests which she presents to Him in Heaven because He obeyed so promptly those which she addressed to Him on earth? If He wrought His first miracle to give pleasure to her, and to relieve a transient pang which had moved her gentle pity, and if He did this, as she evidently knew He would, though 'the deed was not yet come'—is it 'idolatry' to suppose that she still continues to call His attention to the wants of her clients or that He continues to supply them at her word? If His Sacred Passion was the expiation of our guilt, who were not consulted about it, and neither approved nor dissuaded it but are constantly renewing it by our sins—is it 'idolatry' to praise and exalt her, who so generously acquiesced, for the love of us, in the death of that dear Son to whom she had given birth?"

MY DAILY ACCOUNT. "One day," said a laborer to us, "my employer, Mr. Lebrun, related to me the story of his conversion." "My father was pious and my mother virtuous. Until I reached my twenty-second year, I walked in their footsteps. At this age, I ceased to frequent the sacraments, or, as we say, to practice them. I was far from having lost my faith; I still prayed, I went regularly to Mass on Sundays; the confessional alone frightened me. It was not without feelings of remorse that I discontinued making my Easter duties. Little by little I accustomed myself to this grievous omission. I was beginning to persuade myself that confession and Communion were not consistent with the habits of a man. For example, I promised myself faithfully to call a priest at my first serious illness. The thought of dying without the sacraments terrified me. The ungodliness of civil burials caused me as much horror as displeasure. This behavior, you perceive, was very unwise. Yet I possessed in the highest degree a spirit of order in my temporal affairs. It is this spirit that saved me.

"One day during Lent on which I had gone to church, I heard a single sermon, familiar, but original, and which seemed to have been composed for me expressly. "The preacher, a kind Franciscan Father, spoke of those Christians who, though having faith, lived apart from the sacraments. "He compared this conduct to that of a merchant who neglected for several years to take an inventory. "Take your inventory, wretched man," suddenly the Father cried, "take your inventory or beware of ruin, bankruptcy and dishonor!" "It is impossible for me to tell you the impression these seemingly simple words made upon me. "You know that St. Augustine was converted by a voice crying to him: 'Tolle, lege.' Take heed. "I owe my conversion to a voice that cried to me: 'Take your inventory! wretched man, take your inventory!' "For a long time I fought against my forgetting the advice of the Franciscan Father if the spirit of order which was innate in me had not embroidered on this canvas all kinds of other reflections and considerations. "Finally, one Sunday, after Vespers, I repaired to the preacher's home and said: "I come, Father, that you may assist me in taking my inventory." "Very well, he answered with a smile, very well; kneel down, and let us begin."

"We began. "Ah! how well these men know the human heart! Never without the aid of my Franciscan friend, would I have succeeded in unravelling the skein of my conscience, notwithstanding that it was the conscience of an honest man. I pity those who leave this difficult and delicate exertion until old age, sickness and even the approach of death. "What shall I further say? The Franciscan Father had no difficulty in making me understand that an inventory once a year was not sufficient; he induced me to make one every three months. At present, I balance my account every night. "Your account, Mr. Lebrun?" "Why yes, that is to say my examination of conscience. Follow my example, and I assure you you will find yourself much the richer for it." Western Watchman.

"Clear Havana Cigars" "La Cadena" and "La Flora." Insist upon having these brands. HEADACHE and CONSTIPATION vanish when Burdock Pills are used. They cure where others fail. Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.

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The DERRY CAPS will be found on all our goods, PLUG, CUT PLUG TOBACCO & CIGARETTES manufactured by us. Should be used, if it is desired to make the finest class of Cakes—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, etc. Light, sweet, snow-white and desirable food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

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Mrs. M. E. Merrick, Of Toronto, Ontario, Cured of Catarrh and Neuralgia

Good authority has said that "neuralgia is the cry of the nerves for pure blood." The prompt action of Hood's Sarsaparilla on the blood, combined with its toning and strengthening effect upon the nerves, make this grand medicine for neuralgia and also for catarrh, etc. We commend this letter to all having such troubles, and especially to

Suffering Women

"For a good many years I have been suffering from catarrh, neuralgia and

General Debility

I failed to obtain permanent relief from medical advice, and my friends feared I would never find anything to cure me. A short time ago I was induced to try Hood's Sarsaparilla. At that time I was unable to walk even a short distance without feeling a

Death-like Weakness

overtake me. And I had intense pains from neuralgia in my head, back and limbs, which were very exhausting. But I am glad to say that soon after I began taking Hood's Sarsaparilla I saw that it was doing me good. When I took 2 bottles I was entirely

Cured of Neuralgia

I gained in strength rapidly, and can take a two-mile walk without feeling tired. I do not suffer nearly so much from catarrh, and find that as my strength increases the catarrh decreases. I am indeed a changed woman, and am very grateful to

Hood's Sarsaparilla

for what it has done for me. It is my wish that this my testimonial shall be published in order that others suffering as I was may learn how to be benefited." Mrs. M. E. Merrick, 57 Elm Street, Toronto, Ont.

HOOD'S PILLS cure all Liver Bils, Biliousness, Jaundice, Indigestion, Sick Headache.

STAMINAL A FOOD AND A TONIC. The Vital Principles OF BEEF & WHEAT WITH HYPOPHOSPHITES.

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Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Bileousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar complaints yield to the happy influence of BURDOCK BLOOD BITTERS. For Sale by all Dealers. T. MILBURN & CO., Proprietors, Toronto.

STAINED GLASS BRILLIANT CUT, BEVELED & SILVERED. BENT. PLATE & C. McCAVSAND & SONS

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Should be used, if it is desired to make the finest class of Cakes—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, etc. Light, sweet, snow-white and desirable food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

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Articles must be paid in full before the paper can be stopped.

London, Saturday, June 10, 1892.

SETTLEMENT OF THE BRIGGS CASE.

The case of Rev. Professor Dr. Briggs, which has caused such a flutter in Presbyterian circles during the last three years, has been finally settled by the General Assembly which sat recently at Washington; and, as was fully expected, the doctor has been condemned for heresy and deposed from the ministry.

Under pretence of teaching the proved results of scientific research and higher criticism he made an attack upon the truth and authenticity of a great part of the Old Testament, and was scarcely less vigorous and pronounced than Col. Ingersoll himself on this subject.

Public attention was at once called to the matter, and it was pointed out that such a teaching is entirely at variance with the standard Presbyterian belief. He, however, maintained his position with more than former virulence, and refused positively to yield anything which he had asserted in his now famous inaugural address which had given offence; though it was evident to all that a Christian theological college could not consistently teach such doctrines as he maintained.

If it will be remembered that a large and influential portion of the clergy brought the doctor to a strict account, bringing up against him the charge of heresy; but the synod of New York State refused by a decisive vote to sustain the charges, and for the time being they were dropped, leaving it very clear that a large section of the Presbyterian clergy are strongly tainted with loose ideas on the truth of the Bible. The final result, however, has shown that the old orthodox belief has not been overturned, though it has been greatly shaken, the majority by which Dr. Briggs was condemned being 409 against 143. An offer was made to him by the Assembly to retain his standing in the Church, if he would withdraw the objectionable doctrines which he held; but he positively refused to entertain such a proposition.

In the course of his speech he defined his position thus: "I could retire honorably from this contest I would count it a privilege to do so, but greater interests than my own are at stake. I am called to be the standard bearer in the battle for truth and right. I cannot return my sword to its scabbard until truth and right have won."

He has evidently the courage to carry on his battle; but the orthodox party are equally determined; and, as they have the majority on their side, they must win as far as superior force in the Assembly must prevail; but the Union Theological Seminary is still to be carried on as an independent institution, Dr. Briggs retaining his professorial chair.

One of the Commissioners, Elder Hinkley, spoke very decisively against the toleration of Ingersollian views. The question was before the Assembly whether the appeal should be dealt with by them or be referred again to the New York Synod, which had already virtually acquitted the accused, as far as it was in their power, by dismissing the case. The decision of the Assembly was to deal with it, and they have so done. The friends of Dr. Briggs made every effort to send the case back to the Synod. It was in the discussion on this point that the Elder said:

"What guarantee had the Assembly

that the New York Synod would act differently in the matter than it had done? Let the Assembly act, and settle the question once and for ever and stop the infringement of Ingersollian views on the doctrines of the Church."

Another remark of this same gentleman was strangely out of place. After an admission that the New York synod had neglected to deal with the subject, but had brought in "a verdict not guilty, but don't do it again," he took occasion to remark, "He did not see how the Church could gain anything by patting in the dark passages of the Church of Rome." The patting in dark passages was to be found in this discussion, but the only reason for mentioning the Church of Rome was apparently because the Assembly could not settle even its own family disputes without having some fling at Catholics.

Some journals have been very bitter in their tone toward the prime movers in the case against Dr. Briggs, accusing them of despotic heresy-hunting and the like. We confess that we cannot see how they could have acted otherwise if they wish to preserve a particle of Christian truth in the Church. Nevertheless there is a most decided inconsistency in a Church exercising authority to impose special doctrines on its adherents while proclaiming the absolute right of individuals to be the supreme judges as to what they should believe. But this inconsistency is inseparable from the whole system. It is very probable that the dispute will now result in a serious schism.

THE LATE JAMES A. SADLIER.

In the death of Mr. James A. Sadlier, of Montreal, the Catholic Church has lost one of its most faithful and loving children. His work was the noblest that may be apportioned to a layman, and grandly did he strive and struggle to fulfil his mission.

From the great publishing house of the Sadliers has come forth during half a century a flood of literature pure as it was beneficial, and many a Catholic house has been gladdened and blessed thereby. The subject of these few lines was a nobleman by nature. His greatest joy was found in the performance of good works; his greatest ambition to supply to our Catholic people and their children books which would make them strong in the faith and good citizens of our country. His was not the selfish, greedy nature. Naught cared he for gold and grandeur; the smile of the great and the smile of the lowly were to him of equal value. He was a model man, a model citizen, a model Catholic; and as holy Church placed about him her choicest of blessings, on his journey to the life beyond, may we not say she uttered the salutation "Well done thou good and faithful servant." May the loving arms of our Blessed Redeemer be extended to welcome to His eternal home the soul of the gentle and honest James A. Sadlier!

The Montreal True Witness refers editorially in the following terms to the death of Mr. Sadlier: "It is with deep and sincere regret that we record this week the almost sudden, the certainly unexpected, death of Mr. James A. Sadlier, the well-known publisher and Catholic bookseller of this city. Mr. Sadlier was in his forty-fifth year when the summons came that called him to eternal repose. He had gone to New York for a few days; and on Sunday, the 21st May, he was attacked with pneumonia. Already of a somewhat weak constitution, in two days he succumbed. The funeral took place in New York. In Mr. Sadlier Montreal has lost one of its best and most highly respected citizens, and the Catholic Church has lost one of the foremost laymen of our religion in Canada. All that Mr. Sadlier has done for the cause of religion, and especially for Catholic literature, will never be really known. He was the very embodiment of devotedness, and his heart beat in sympathy with every good cause. Mr. Sadlier's charities were as countless as his efforts in the interests of Catholic literature were limitless. He went about doing good; and yet his was a humility that covered from the public eye his good works. The name Sadlier is a household word in every Catholic family on this continent, as well as in Ireland and England. The noble writings of Mrs. Sadlier have long years ago given an impetus to our national and religious aspirations; while the immense publishing houses of the Sadlier firm, in different cities of Canada and the United States, poured forth floods of literature that have seemed to counteract many a stream of immoral, irreligious and dangerous works. In all this Mr. James A. Sadlier had his share; and in the world to which he was so unexpectedly called, he most certainly will have his great and unending reward."

ANOTHER FRAUD.

We take from the Chicago Dispatch the following extract, which will be read with interest in these parts, as the professor and his advance agent are now making a tour of Ontario: "For a number of months an individual named E. F. McCallum has been floating around Chicago as a newspaper advertising solicitor. He made connections with several of the local journals, and as a result business managers are out of pocket. The Dispatch has investigated this fellow's record very thoroughly, and it has no hesitancy in pronouncing him a professional deadbeat and confidence man who is unworthy to be trusted in any capacity where money may be involved. So unsavory is his record that it is

safe to say he will never again dishonor Chicago with his presence, for the reason that if he does he will surely find the doors of the county jail and perhaps the penitentiary open to receive him. At present this crook is doing the advance work for one 'Professor' Sims, who is an anti-Catholic lecturer and who is touring the Michigan town. McCallum is well known from his connection with several papers in Detroit and Bay City, Mich. He is a systematic swindler, a deadbeat and a fraud—a rascal who has not even the redeeming qualities of a third-rate sandbagger or garrouter. Pass him around."

DISESTABLISHMENT IN WALES.

Notwithstanding the fact that Mr. Gladstone was sustained at the elections in Wales by an almost unanimous vote, the Church of England has officially declared that it will resist to the last his proposed policy in regard to the Principality. This policy is avowedly to bring about the disestablishment of the Church in Wales; and it is with this object that Mr. Asquith's Bill was passed to the effect that there shall be no vacant Sees filled in Wales for a limited time. Thus a preparatory measure is given instead of the actual disestablishment to enable the Government to weigh well the details of the disestablishment which is to be introduced.

Amid the onerous duties to which attention must now be given, and especially owing to the harassing debate on the Home Rule Bill, which is recognized by all to be the most important measure of the present Parliament, it would be impossible for the Government to give that full consideration which is required for the preparation of a disestablishment bill. Mr. Asquith's bill is therefore merely a mild preliminary to what is to come.

Meanwhile the war is being conducted on both sides with vigor. The Church of England dignitaries are doing much in the way of platform oratory; but they cannot hide the fact that Wales is absolutely against the Church.

Under the present law tithes are collected from all the people of Wales for the support of a Church detested by the great majority, who are non-conformists of various sects, but mostly Methodists. These tithes are enormous, being nominally 10 per cent., but actually 40 per cent., of the profits. This bears very hardly on the small farmers and proprietors, who constitute the great majority of the people, and they resist the tithe collectors with such determination that in many cases collections are made only by an armed force of police, and in many other instances tithes cannot be collected at all.

This constant antagonism between the tithe collectors and the people increases the difficulties of living and the latter are determined to throw off the intolerable yoke. There are frequent conflicts between the police and people, and often the police are severely handled. Oftener, however, in the battles which take place many are injured on both sides.

At present it appears that things go on somewhat more smoothly, owing, probably, to the somewhat abated insolence of the collectors; but there are still serious riots from time to time.

An attempt is being made at present by the clergy of the establishment to show that there is no general dislike of it amongst the people of Wales, but they are met with rough usage as well as rough language. At a recent meeting one of the non-conformist clergy thus addressed the Anglicans: "The history of your Church is a scandalous one. Her mother was a harlot and her father a murderer. She grew up an ugly and tyrannical creature. She robbed her neighbors and hanged the innocent, and put the heroes of liberty into prison. Her history is more disgraceful than that of any tribe of cannibals. Her clergy are either in their parlors smoking or in the fields shooting, preparing for the dance or sitting in tap-rooms."

Such is the general opinion held of the Church by the people of Wales; and that it is general the census returns show. The last statistics available show that the year's attendance at the Anglican Churches of the Principality had been in North Wales 86,438, and at the other churches or chapels, 317,078; in South Wales at the Anglican churches 78,195, and at other churches or chapels 423,077.

Mr. Dillwin, a Welshman, when he introduced his motion for disestablishment during Lord Salisbury's administration, said: "The Welsh people complain of the Church in Wales because it is not the Church of Wales. The Welsh are a distinct nationality—more distinct than that of the Scotch or Irish. The Welsh language, far from diminishing, is really gaining ground. As a nation, the people of Wales desire the Church to be disestablished. They had the Irish and Scotch with them and the non-conformists of England, and I maintained that the claim of the

Welsh people is founded on justice and right."

Maintaining as we do the right of Ireland to Home Rule, we sympathize with the Welsh people in their desire to have redressed an indefensible and gigantic grievance. This redress seems to be the only measure of Home Rule they desire now, and it should be granted to them.

MONSIGNOR SATOLLI.

Monsignor Satolli is securing for himself an abiding place in the hearts of Americans. The secular press does not hesitate to pay his ripe scholarship and many qualities of mind and heart the tribute of a praise as sincere as it is deserved. They see in his mission no menace to American institutions. They who look upon him with prejudiced eyes regard him as a mere intriguer pledged to use all means for the advancement of his Church; but their protests and denunciations are drowned by the chorus of welcome that everywhere greets him. Men of all creeds and classes look upon him as a worthy representative of our Holy Father, and but lately have we heard a Protestant clergyman declaring publicly that he is a learned, large-hearted man—a wise representative of the Supreme Pontiff, who understands the needs of America. Such frank and liberal utterances are indeed a source of consolation, showing us that our neighbors across the border are too broad-minded to give away to calumny, and too astute to be misled by misrepresentation.

Many and serious questions demand settlement from the Ablegate; and, judging the future by what he has done since he arrived in the New World, we feel certain that the Scholar of Perugia will do all things well. "He is a sower of infinite seed, a woodman hewing towards the light." He is sowing in the hearts of an enthusiastic, earnest and justice-loving people the seeds of truth and charity that will bring forth a harvest to be gathered by the generations of the future.

HIS GOLDEN JUBILEE.

Kingston Freeman, May 31. Tomorrow will indeed be a day of congratulation for the good old City of Kingston. Fifty years ago our esteemed City Clerk assumed the reins of office. The people whom he has served so faithfully, whose respect and affection has won by years of honest service and by his unvaried courtesy are now about to honor him in a fitting and becoming manner. The initiative has been taken unofficially by members of the City Council who were called together during the past week in order that the movement might be set on foot. Last evening the adjourned meeting took place, when there were present the following gentlemen: Principal Grant, Mayor Polson, ex-Mayors Whiting, Carson, Smythe, Donald and John McIntyre, Gaskin, Judge Price, Ald. Wilson, Dr. Ryan, Behan, James Swift, Jas. Redden, Jas. Mimes, L. B. Spencer, R. M. Ford, W. R. McGee, ex-Ald. Fenwick, Mr. Hart, M. P., and many others. Speeches were made by Principal Grant, Judge Price, ex-Mayors Smythe, Whiting and McIntyre, enthusiastic of Mr. Flanagan as an official and as a private individual. It was finally decided that the City Council should be asked to give a grant to their old-time official, this to be added to by private subscription, and the whole to be presented to Mr. Flanagan at a public meeting in the city buildings.

We have in London a gentleman, Mr. A. S. Abbot, who has served the corporation nearly half a century as faithfully as man could perform his duties. He is getting old, but yet quite vigorous and able to work. As a reward for his long service the corporation some time since reduced him to the position of assistant city clerk, with a reduced salary, and lately asked him to send in his resignation. Not having complied with the request, the course of procedure will now most likely be to starve him out. All honor to Kingston for its manly and honorable treatment of its venerable and worthy city clerk, Mr. M. Flanagan!

KNOW-NOTHINGS.

The A. P. A.'s are gradually becoming convinced that their tactics are not appreciated by the people of the West. We do not pose as a prophet, but we venture to predict that oblivion will in a year mercifully engulf the association, with its un-Christian methods; and we imagine that its chiefs are praying that a worse fate may not befall it. The glorious triumph they had hoped for has not been the outcome of their valorous onslaughts. The Christian Union expresses regret that the A. P. A. has made use of the bogus encyclical and other devices; for these things, it says, will only strengthen Catholicism. It repudiates the claims of the A. P. A. to the consideration of intelligent Protestants, and gives ministers the following salutary advice: "Every minister, where his fellow man is making men against his fellow man is making itself felt, ought, at whatever cost of unpopularity to himself, to follow the example bravely set by Washington Gladden in Columbus, whose exposure of the spirit, aims and character of the A. P. A. was not without a very

decided effect in that city. The ministry can render no better service to society than to turn on the light upon the powers of darkness in such an exigency." This will be appreciated by the broad-minded divines of Toronto.

NO CATHOLIC NEED APPLY.

For over twenty years Mr. John M. Keary has been in the service of the corporation of this city, as assistant city clerk for twelve years and police court clerk for eight years. With the exception of a couple of policemen and a few men engaged on road work, he was the only Catholic in the employ of the corporation. After the last municipal election, when it was known that the Mayor and a majority of the Board of Aldermen were members of P. P. A. conspiracy, it was in the mind of everyone that John Keary "would have to go." And such has proved to be the case. At the meeting of the Board of Aldermen on last Monday evening a report from a special committee in favor of his dismissal was carried by the casting vote of Mayor Essery.

Yeas—Ald. Taylor, Heaman, Coe, Jas. Fitzgerald, Garrett, Dreaney, F. J. Fitzgerald, Parnell, Pritchett and the Mayor—10.

Nays—Ald. Connor, J. W. Jones, Moule, Thos. Jones, Carrothers, Stevely, Scarrow Welford and Shaw—9.

We will give a brief review of the pretext upon which Mr. Keary was deprived of his position. Last October two tramps visited the city. Detective Phair and Mr. Keary were coming from dinner and saw them on the opposite side of Richmond street; one of them was clinging to a telegraph post as if he was drunk. The detective went into a store close at hand and telephoned for the patrol wagon. Mr. Keary proceeded on his journey towards the police court, having told Mr. Phair that he would hurry up the conveyance. Phair, who was dressed in civilian's clothes, proceeded to arrest the man whom he had seen at the post. A struggle ensued; the prisoner was knocked down, and the detective was in the act of handcuffing him when his companion, one Wilson, pulled his revolver and shot the detective, who died a few days afterwards. A great crowd gathered; the criminals attempted to escape, but were captured after an exciting chase. They were tried at the last assizes in this city, when a number of witnesses described the occurrence and proved the shooting. None of them, however, saw the prisoner Burke breaking a city-by-law when he was arrested by Phair; and on this point both judge and jury agreed that a verdict of manslaughter would meet the case. Both of the prisoners claim to be Catholics.

Both judge and jury were exclusively Protestant. The Know-Nothing element was not satisfied with the outcome of the trial. Phair was an Orangeman; and as the prisoners claimed to be Catholics, nothing less than the extreme penalty of the law would satisfy the conspirators. After the trial the chief of police and others were severely criticized for neglecting to have the dying deposition of the detective taken. The blame for what was claimed as a miscarriage of justice had to be placed somewhere, and Mr. Keary was made the victim. The Know-Nothings started a story that Mr. Keary stated he could have supplied the missing link, and that he was in the court-room during the trial and knew that his evidence would have served to convict the prisoners of murder; but kept silent, because he and they were of one faith. Mr. Richard Wright, an Orangeman, gave evidence before the committee to the effect that Mr. Keary could not have seen the prisoners, previous to their arrest, breaking the law, as he passed by in his buggy at the time, and did not see them doing anything wrong. Mayor Essery told Mr. Wright that he would not believe him; upon which Mr. Wright retorted that he was secretary of an Orange lodge from which Mayor Essery had been expelled, and therefore was not surprised at the Mayor's impertinence. He was a good Orangeman, he said, but that did not prevent him from standing up for a Catholic when it was intended to do him an injustice. A postoffice employee, named Perrin, stated that he saw Mr. Keary in court during the progress of the trial, and that he sat on the same seat with himself and Mr. Kelly, the jailer. Two constables—one of them High Constable Schram—said they could swear that Mr. Keary was not in the court during the trial, and that they made way for him at the door as the counsel for the prisoners was summing up the case for the

jury. As the seat upon which Mr. Keary and Mr. Kelly sat is exactly three feet nine inches, and as they are both large men, Perrin's statement places him in a tighter place than he would have had had he occupied a seat on the bench.

There is no doubt whatever that the whole scheme was a conspiracy, set on foot for two purposes—1st, to shield a neglect of duty on the part of officers whose business it was to work up the case; and, second, to dismiss Mr. Keary from his position because he is a Catholic. P. P. A. Know-Nothings have thus carried out the letter and the spirit of the oath they take at initiation. We might add that Mr. Keary was most willing to testify, had he been called upon. Everyone in town knew that he was with Phair shortly before the shooting.

From what we have seen during the past couple of months, we are sorry to say that London possesses a greater mass of brutal and ignorant bigotry than any city of its size on the continent—attributable largely to the influx of a foreign element which has proved itself unworthy of the ballot. This upheaval of the unfitness has, we know, brought the blush of shame to the cheeks of intelligent and respectable Protestants. They have hitherto displayed an apathy which has permitted the gross element—represented by Mayor Essery, Mrs. Shepherd's patron—to bring disgrace on our fair city. It is indeed unfortunate that the credit of the municipality should be lowered to such a degree in the minds of right-thinking people all over the Dominion.

What can be thought of a city that will not employ a Catholic because he is a Catholic; and that has dismissed the last one in its service for the same reason! In years gone by Toronto, Kingston and other places were in bad repute in this respect, but London has outstripped them all. Even Belfast permits a few Catholics to hold civic positions; but London will have none.

A slight incident which occurred on Monday goes to show that there is a likelihood of an awakening on the part of our Protestant fellow-citizens. The following item, copied from the Free Press, speaks for itself, and is significant: "A meeting of the ladies of London was called for the City Hall yesterday afternoon, in answer to a message from Lady Kirkpatrick of Toronto, asking that steps be taken to aid in the raising of a fund by the women of Canada for the purpose of presenting a wedding gift to Princess Mary of Teck on the occasion of her marriage to H. R. H. the Duke of York. Only two ladies appeared, one of whom was Mrs. Mayor Essery; and, after waiting for three-quarters of an hour, they left."

PURITY IN ART.

The eminent writer George Parsons Lathrop writes interestingly and thoughtfully on Purity in Art, in the New World of Chicago. According to his views, the true criterion of artistic work is the purpose of the artist. The Greeks portrayed figures faultless from the standpoint of physical beauty, but they lacked the power that belongs to Christian art—the power to "make painted or sculptured effigies in human shape that could bring to the mind through a picturing of the body all the majesty of the soul which dwells in the flesh and gives it life."

He contends that Christian art is able to show the nude in pictures without immodesty, and with a result of inspiring pure and exalted religious feeling. The artist must spiritualize the nude. We are in accord with the theory of the learned writer, but we have doubts of its successful application. Throw open the art gallery of the World's Fair to the nude, and we fear that all sightseers may not experience the noble and exalted feelings of which he speaks. The artist, whose practised eye may see the beauty, and whose artistic instincts, nourished by the visions of the spiritual, may feel its grace and perfection, will profit by their inspection; but what of the many whose thoughts are of the earth earthy? What of these whose thoughts never rise above a corner in stocks? We hardly think they will care to investigate the purpose of the artist; it will suffice for them to gaze with morbid fascination upon the pictured flesh. Let us keep the nude for the eyes of artists, and give ordinary men pictures that may not under any circumstances have power to arouse the passions.

It is understood that the directors of this department of the Fair are endeavoring to keep out the nude, and we hope their efforts may be crowned with success. It will be a sore disappointment to these American painters of the Realistic school who paint continually Venuses and imagine they are original.

THE LOWEST

I do most solemnly protest that I will not enter the services of a Protestant aid in building or in maintaining any Roman Catholic institution of their sect or creed but will do all in power to uphold the power of the Pope.

The above is an extract from the oath taken by the members of the Post Office and Customs. We were there astonished to hear the employees of the civil service, not only members of the Post Office and Customs, but most actively engaged in its extension. It has come to our knowledge that some of the ranks of the conspirators to many taunts and persecution and threaten not know any class conduct is so execrable that some inquiry should be made into the money of Catholics here and abroad and to prevent a livelihood, if any one else, be he an Atheist! The crime these men has a near cry attached to it which blood to the cheek criminal confined in. They will meet C Street with a smile will associate with will do business with their money; and yet hearts they hold to timent which are as sure as Sir John the Postmaster General is pleased in the civil service so recent to justice humanity; and it is that some inquiry should be made into the money of Catholics here and abroad and to prevent a livelihood, if any one else, be he an Atheist! The crime these men has a near cry attached to it which blood to the cheek criminal confined in. They will meet C Street with a smile will associate with will do business with their money; and yet hearts they hold to timent which are as sure as Sir John the Postmaster General is pleased in the civil service so recent to justice humanity; and it is that some inquiry should be made into the money of Catholics here and abroad and to prevent a livelihood, if any one else, be he an Atheist! The crime these men has a near cry attached to it which blood to the cheek criminal confined in. 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Ayer's Hair Vigor

Makes the hair soft and glossy. "I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation. I am forty years old, and have ridden the plains for twenty years." -Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

Ayer's Hair Vigor

Prevents hair from falling out. "A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent its turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color." -H. E. Basham, McKinney, Texas.

Ayer's Hair Vigor

Restores hair after fever. "Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success. At last I began to use Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color." -Mrs. A. Collins, Dighton, Mass.

Ayer's Hair Vigor

Prevents hair from turning gray. "My hair was rapidly turning gray and falling out; one bottle of Ayer's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness." -B. Onkrupa, Cleveland, O.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

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OUR BOYS AND GIRLS.

HOW JOSEPH CRAWFORD GOT HIS HOME.

For the CATHOLIC RECORD.

I.

"On your way to work, Joe, just step into St. John's and drop the intention in the Apostleship box."

"Is it the same intention, Mary?" "Yes, dear,—that we may get a little home of our own that we will stand no danger of losing and not have to bring up our little ones in this wretched tenement."

Just then a man's voice was heard in loud, angry tones in the next room, evidently followed by a blow as a woman screamed loudly, and then ran down stairs exclaiming, "He'll kill me next thing with his heavy fist. I'll bring the first policeman I meet to him!"

"Just think, Joe, of our poor little ones hearing the likes of that. If our prayer would only be answered now and we would get a nice little home to ourselves as we used to have!"

"The truth is, Mary, I'm tired dropping that same intention in the box month after month. I went go today and was disappointed again. Why its two years since we first recommended it to the prayers of the League, and no answer yet. If you want it to go to-day you'll have to take it yourself."

"For shame, Joe! We must persevere if we want anything. Perhaps the very month we leave off recommending our intention is the month it might be granted. Take it with you—there's a good fellow."

"You'd better go over with it yourself, Mary, as you have so much faith in the answer. I've given up all hope."

"Now, Joe, you know very well that I must get the children ready for school, and, besides, I can't leave Robbie and the baby alone. Here I'm putting it in your left breast-pocket. Don't forget it!" and the little woman turned away saying to herself: "I know he'll put it in, and maybe it will be answered this time."

II.

Five years before our story opens Joe Crawford occupied the gardener's cottage on the estate of a country gentleman. Joe was head gardener, and by his honesty and industry had won for himself the confidence and esteem of his employer. Mr. Dacre, the owner of the estate, was a bachelor in the prime of life, and his passion was flowers, which were cultivated all through his grounds in great profusion. Joe was in his element. He loved to care for the beautiful and rare plants which bloomed so freely in Mr. Dacre's lovely gardens; and when his day's work was over he enjoyed a pleasant evening in his own neat little cottage with his wife and three lovely children, who amused him with their childish prattle and pretty baby tricks.

One morning there was a great commotion at dead in his bed. The estate was left to his nephew, who, as soon as he obtained possession of the beautiful homestead, dismissed all the servants, closed the house and went abroad. So Joe and his wife had to leave the pretty cottage of the past, and go to the city of Hamilton, where Joe hoped that he might get a situation as gardener, and in time own a hothouse of his own.

But, alas! poor fellow, he was doomed to disappointment. Situations of any kind seemed hard to get that year, and when he could not get any gardening to do, he was obliged to content himself with a day's work wherever he could procure it. What he and his wife regretted most of all was that they had not a little home of their own in which to bring up the family growing around them, where they would not be exposed to the sights and sounds too often to be met with in the crowded tenement houses of our large cities. After they had been about three years in Hamilton little May, their eldest child, who was about seven years old, began to go to school to the nuns of the Congregation of Notre Dame. One day on her return from school she was the proud bearer of tickets of affiliation to the Apostleship of Prayer, which the good superior had sent to her father and mother. They gladly accepted the offer of being inscribed as members, and promised to fulfil all the duties of the three degrees. Visiting the convent, and receiving some further explanations about the holy League, they at once decided to recommend two special intentions to the prayers of the associates—namely, that Joe might obtain steady work, and that they would get once more a home of their own. Joe had never been a day idle since, but he had not a permanent situation, and the prospect of owing a home seemed as far off as ever. With all their faith, they were almost discouraged, but little Mrs. Crawford, woman-like, never gave up what she had once set her mind on, and to-day she had again written the intention that she had dropped into the intention box so regularly for the past two years.

III.

The town clock was striking 5 as Joe Crawford emerged from the door of the dingy dwelling where he rented three small rooms. He was to work for the day in the garden of a gentleman who lived nearly three miles out of town, which place he was anxious to reach so as begin work at 6. It was a lovely summer morning. The sun had just risen, and every object that met his eyes was bathed in a sea

of golden glory. He walked on briskly, taking the street that led to the little Catholic chapel of St. John. The church doors were just opened, and, after depositing the intention in the box, he knelt and breathed a fervent prayer to the Sacred Heart to help him in his struggle. He arose consoled and comforted. Leaving the church he walked on quickly, as he had gone out of his way to perform his wife's request, and was obliged to go some distance in order to regain the path which led to his day's work. Suddenly he heard the sound of horse's hoofs in the distance. They seemed to be coming at flying speed, and with a fear of some danger, he knew not what, Joe stood still and waited. He had not long to wait, for suddenly, round a turn in the road came a white horse at full speed, his head down and foam issuing from his mouth, and in the wagon which he drew was a little child, her face as white as the coat of the flying steed, her golden curls floating on the air, and her tiny hands clinging with all her baby strength to the wagon which threatened every instant to be overturned as it swayed from side to side in its terrible passage. Joe Crawford was a strong man and he had been used to horses from his childhood. He advanced to the middle of the street and stood like a rock. As the horse came near him, murmuring a prayer to the Sacred Heart for help, with one glance at the white face in the carriage and one thought of his own little May, he dashed forward and seized the bridle. So great was the speed of the animal that he was dragged some distance forward and his arm nearly wrenched from its socket, but soon his strength prevailed, and the horse stopped and stood still trembling in every limb, the sweat pouring off its reeking hide. Joe recognized him at once as one that he had often groomed at Mr. Dacre's, and the sagacious animal, feeling that he had found an old friend, rubbed his head against Joe's shoulder and testified in every way his recognition. Turning to the carriage, Joe saw that the little girl had fallen to the bottom where she lay white and motionless. Picking her up as if she had been a feather he passed his right arm through the bridle, Joe walked quickly home, where he left the horse before the door of his little kitchen and put the child in the arms of his astonished wife, saying: "Here, Mary, look after this little one till I come back." Then, getting into the wagon he drove quickly along the road by which he had come, expecting to meet the owner of the runaway.

Joe had not driven far when he saw a carriage driving furiously towards him. Three men were in it, one of whom was white-looking and excited. They slackened their speed as they saw the white horse, and Joe stopped and alighted. The pale-faced gentleman jumped from the other carriage almost before it stopped and exclaimed, "My little girl! Is she safe?" Joe removed his hat and answered respectfully: "She's all right, sir. I left her with my wife. She's a plucky little thing. She clung on to the wagon until I managed to stop the horse and then she fainted. If you go to No. 110 Benton street and ask for Mrs. Crawford you'll get the little one, sir. I must hurry now, for I have to be at Mr. Wentworth's at 6 o'clock to do a day's work, and I'm afraid it's getting late."

"My friend, Mr. Gray, will pass there and he step in and tell Mr. Wentworth that you can't be there to-day. You must tell me about that runaway horse of mine, how you stopped him. Ah! I'm afraid you've met with some injury yourself," as Joe turned very white and leaned against the carriage for support.

"I think I must have wrenched my shoulder, sir; but it's not much. A little of my wife's good liniment rubbed on it will soon set it right; but I don't think I'd do a fair day's work with it, so if Mr. Gray will kindly tell Mr. Wentworth that I won't be there to-day I'll be obliged to him. But, sir, tell him please that I'll come the first day this week that the sprain is all right for I have no work ahead of me till next week."

"Are you in want of work?" said the owner of the white horse. "What is your trade?"

"I'm a gardener, sir."

"A gardener, eh? Just what I'm looking for. But you're not fit to talk about it just now. Come, jump in here, and we'll drive home to that wife of yours and get something done for the stiff arm!"

When they reached the tenement where Joe lived he found the little one who had been left there about an hour before as bright as a lark and quite ready to be complimented on her bravery in holding on and not jumping out in her fright.

Her father then told them, while Mrs. Crawford was rubbing Joe's sprained shoulder with hot liniment, that he had set out early that morning for the city to look for a gardener and on the way had called into the house of his friend, Mr. Gray, leaving Lily in the wagon before the gate, the white horse having always been a model of gentleness. A fierce dog suddenly ran out and began to bark at the horse, frightening him so that he started to run away. The two gentlemen saw him start and his speed was so great that they found it impossible to keep sight of him, and were obliged to harness a horse and start in pursuit, the father's fears being all for Lily, whom he pressed to his breast and covered with kisses as he beheld her alive and well before him.

"So you are a gardener?" he said when Joe had finished his part of the

story. "Where have you lived?" "I was head gardener at Mr. Dacre's, sir, about fifteen miles from here."

"Why did you leave there?" "He died, sir, and all the men were dismissed and the house closed."

"How would you like to go there again?" "Indeed, sir, the happiest years of our lives were spent there," said Joe, while his wife's eyes overflowed with tears.

"Well, Crawford, if you'll come back you shall be head gardener there once more. No need to ask you for recommendations. The fame of Mr. Dacre's gardens was widespread. My father was Mr. Dacre's nephew, and when he died a year ago he left the old place to me. My wife and children are there now, and as I told you I came to the city to-day to look for a gardener."

So the house No. 110, Benton street, lost one of its families, and Joe Crawford, with his wife and children, once more took up their abode in the gardener's house, where the early years of their married life had been spent, and on the morning after their arrival Mr. Brownley, the new owner, brought his wife and little ones to see the man who had saved their darling Lily; and Lily herself was the proud bearer of a mysterious package bound up with a great deal of red tape and heavy seals, which package proved to be no less than a load of the head gardener's house, which, with all its improvements and its garden and orchard, was to be forever the property of Joseph Crawford.

And after all the thanks had been spoken, and the family from the great house had taken their leave, Mrs. Joe said earnestly:

"Now, Joe, we owe all this to the League. If you hadn't gone out of your way to drop the intention into the Apostleship box you would not have been on that road at all and would never have seen the runaway horse."

Joe agreed with her, and so did all the children; and nowhere to-day has the League a more faithful and devoted member than Joe Crawford, who never fails to say to anyone in distress:

"Recommend the matter to the League, and even if you don't get an answer at once you'll be answered fully if you only persevere."

A Word to Mothers.

Perhaps God has called away one of your little ones. Do you miss your baby? You do. You are oft-times sad and lonely. You long for a little baby head to rest on your bosom; you would give all you possess to feel the clasp of baby arms around the neck, at twilight's holy hour; you want to hear little feet making music on the stairs; you are hungry for baby kisses. You think if your darling could only come back, you would never be cross again; nothing should trouble you. Too late, too late! Learn a lesson from it. Be kind to those with you. Children need more than food, raiment and shelter; they need petting and loving, and some one to sympathize with them. Then, mothers, we beg of you, love your little ones; they are angels in your household, and God will call you one day to a strict account of the souls placed in your charge. Many a poor mother has lived to see her boy astray, her daughter grow to be a worldly woman, and in looking back, perhaps, she cries out, "If I had but known." Take warning, then, mothers, before it is too late, and remember that word "mother," should be to children, goodness, mercy, patience, and, above all, a world of love.

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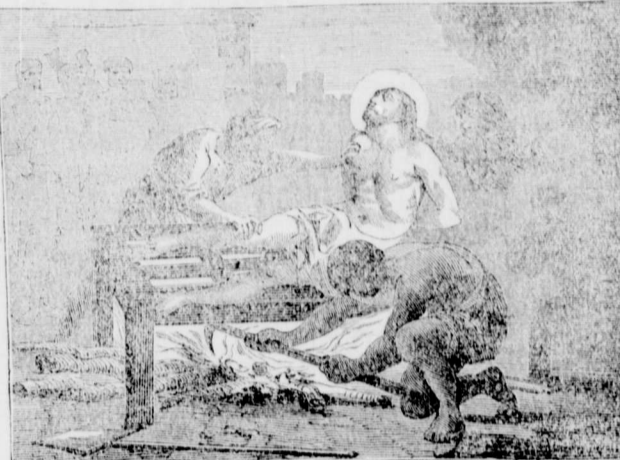
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