#### Happy New Year, 1883.

By Sister M. Clemence, School Sisters de Notice Dame, formerly Miss Mary C. O'Reilly of Ashfield.

The church, on her festivals all the year through A grand panaramo enfolds to our view, As each one her secrets of joy doth reveal, Our hearts deep emotions, we scarce can con-

ceal.

Among those bright feasts which we hail with such joy.

Which gladden our hearts as we view them

While fladden our hearts as we view the draw nigh, the New Year's aurora exulting we greet.
When loved friends and parents with wishes we greet.
Such deep, deep emotions, my heart thrills
te-day,
But, how to express them I scarce know the

For ah! there are times when faint words The sentiments deep that in true hearts doth dwell
And then for an emblem we eagerly seek,
That would, in some measure our fervent love speak, Loved brothers, and sisters, and parents so dear.

dear,
In order to wish you a happy New Year,
An emblem I'll offer, if such I can find,
With it my fond love shall be closely entwined,
Some delicate flowerets whose language divine Breathe music far sweeter than notes can

combine.

Into a fair garland I quickly shall wreathe
That they my fond wishes so softly may
breathe,
I've wandered in spirit to Italy's shore
Traversing its picturesque scenery o'er,
And there I discovered a fair Alpine Rose,
Which high on the mountains, in solitude
grows E'er speaking of love the most pure and di-

se true source is found in the Trinity's ce it flows onward in sweet silent strains, Poor exiles to cheer in the land of their dreams,
It bears them along on its clear crystal tide,
Till reaching the ocean in Jesus' left side,
Deposits them safe in that fountain of love,
Whose beauty enraptures the scraphs above,
Whose sweetness the angelic choirs captiv-

On this does the fair Alpine Rose meditate From the crystaline fount which it loves to Oh, may you the dews most refreshing im-bibe

bibe
On its silvery tide may it bear you along
Till entered in Heaven fair angels among
In the Heart of your Saviour you'll find
sweetrepose
Like a bright sparkling gem in the heart of BLEEDING HEART AND PASSION FLOWER. But now in my wanderings I've set out again, Traversing in spirit, both mountain and

delight
The bleeding Heart, Passion flower, emblems
of love eed I explain them? Their name says enough;
The sweet, honey drops of your Saviour's Blood,
Has drenched them in fragrance with its precious flood, 6h! may the sweet magic of each mistic leaf Containing a balm for each sorrow and grief, Diffuse in profusion their fragrance to day, And scatter their perfume o'er life's thorny

I'll hasten way down to the depths of my heart,
To cull for me there the sweet Forget-me-not,
Full fondiy assure you, you'll ne'er be for-Oh! no, your fond memory I'll never forget Until the last sunbeams of life shall hav No! not even then from my heart twill be driven,
For dearer and higher I'll hold it in heaven
In that fair smiling home we more closely

FORGET-ME-NOT.

So now, as I've bound them, then home

shall bind
The ties of affection which here are entwined
Accept then, loved parents these symbols from me, Your faithful, affectionate daughter, M. C.

# THE DECAYOF PROTESTANTISM.

By Bishop McQuaid. Unbelief is spreading in the world, causing great unrest. The life to come and man's relation to it engage his thoughts and excite his hopes or his fears. The natural, the material, the present, are around him, and ever at hand: they arrest his attention and claim his time. The supernatural, the spiritual, the future, are far off, are not seen, and so are often relegated to another time a life to come, in eternity, with a possibility of endless pain or pleasure, compels reflection and begets uneasiness. Men do not care to make a mistake in what concerns eternity. God, the Redemption, Sin, Salvation, are questions of paramount importance to the whole human race. They cannot be ignored; they demand solution; the solving of these questions brings faith and hope, or unbelief or dis-

Men had definite beliefs with regard to these truths three centuries ago. They then believed in supernatural truths and in mysteries. They also believed in a divinely established authority to guide men in all questions of faith and morals. Protestantism, taking its rise in the besixteenth century, began by rejecting this teaching authority, and substituting therefor the right of each individual to judge and choose in all mat-

ters of religious faith and morals. Private interpretation of the Scriptures, without note or comment, without guide or limit, became the cardinal tenet of Protestan tism-its very essence. By it Protestantism was to live or to die. In leaving the Catholic Church, it carried along many of the old points of doctrinal belief, and some of the familiar and cherished religious observances. But when it thus the Catholic communion, it was much like out a rudder, who, when the storm arises casts out one bit of cargo after another in the vain hope of saving the sea-tossed and founding vessel. Protestantism went and founding vessel. Processal and out to sea without Christ's appointed pilot, and has been discharging cargo ever the escape shipwreck. Now that since, to escape shipwreck. Now that there is little left to throw overboard, above all wrangling and contention the cry of distress is heard, that danger is im minent and disaster is inevitable. In all its multitudinous forms Protestantism is decaying—is dying. On all sides this confession is heard. It comes from the review and the newspaper; from the

pit and the platform; from friend and foe alike. So long ago as 1847, Brownson wrote in his Review: "That Protestantism in most countries, especially in this country, is developing into infidelity, irreligion, naturism, rejecting and losing even all reminiscences of grace, is too obvious and too well known to be denied, or to demand any proof." The Westminster Review, in its July number of this year, sweeps the whole body of believers in the

day, leaving only a few fos-ilized fanatics, ctly cognizable as knowes or fools.

"The result is that intelligent men canaccept as true the current s of theology, nor yet can honest forms men day after day act the falsehood of apparently countenancing opinions which in their hearts they know to be false. Those who are thus left as the exponents of the popular faith are those so intellectually dull that they cannot master the logical effect of recent criticism, and are unable to realize the spirit of the age in which they live; or they are se moral susceptibilites are so blunt that they perceive no moral incongruity in the advocacy of opinions they do not hold in the ordinary and conventional sense. But a class which is intellectually dull or morally blunt cannot long retain ascendancy over the public mind; and that process of deterioration in the charac-ter and influence of the clergy, which during the last three centuries ha ally compromised their position, seems likely to result in the total extinction of all respect for the office and services

These are, it may be alleged, unfriendly witnesses. Their testimony would avail little if it were not corroborated by mournful avowals within the fold.

The purport of this paper is to show by facts and figures, and by the admissions of sincere and sorrowing friends, that Protestantism as a religious organization decaying. This decay is found in: First. Church creeds. Second. Church government and mir-

ry. Third. Church membership and atten-

dance at church worship or services.

Some of the causes which have led to this decay will then be indicated.

First. There is decay in church creeds. At the outbreak of the sixteenth century schism, Luther, Calvin, Zwingle, and their associates formulated creeds which they imposed on their followers, and sought to impose on others. Each new sect, as it broke away from its parent sect, announced its special creed, made up of what it brought away, headed by its peculiar and distinguishing doctrine justifying the separation and an independent organiza-tion. The multiplication of these sects was so rapid, and the dissensions among plain,
Till reaching the summit of Calvary's
Height,
I've found lovely flowers which afford such and Christian comity ceased. Before Pro-testantism had celebrated its first centen nial, a refuge in Deism as a relief from unending disputes and uncertainties seemed the only alternative. This threat ened lapse into Deism alarmed the ables and most earnest of the leaders in the Protestant ranks. From Deism to Atheism was but a question of time. Grotius, Leibnitz, Bacon, drew back in dismay, and sought safety in a reunion with the Catholic Church. They asked concessions that involved dogmatic truth. But the Church cannot sacrifice truth to interest or expediency. It was within this first century that Protestantism made all its gains. Steadily since, in spite of State protection, the smiles of wealth and power, its easy facility in yielding to the whims, the demands, the social exigencies of its adherents, it has lost ground. From time to time the need of unity was felt. Lopping off of doctrines, modifications in creeds and discipline, failed to bring it about. At last an agreement to disagree was offered distracted minds in the delusory hope of peace. The various sects have continued to disagree, to discard old points of belief, to cast away the substance of Christian doctrines, whil still retaining phrases and forms, until now little remains of the original teachings of the fathers of Protestantism. Although Episcopalians still profess to stand by the Thirty-Nine Articles and the Prayer-book the utmost latitude is allowed in interpret-ing their meaning. Nineteenth century Presbyterians of all schools combined could not produce a disciple acceptable to John Knox. The old Puritans of New re often relegated to another time -to the next world. Yet, the thought of life to come in sterrite. is becoming the fashion to eschew doctrin and to philosophize rhetorically on con-

as reported in the New York Herald, even this minimized creed is not believed in. He says: "Another great drawback to effect tive Christian work is in the clergy itself.
This body, which was once so powerful
for good, finds itself paralyzed, and the secret is that the ministers have nearly all lost belief in the religion they find it necessary to profess. They preach a creed openly, but secretly their souls are honeycombed with doubt, and thus they have to a great extent become mere reasoners, ar

guers, and platform lecturers." Whatever else may be said of Henry Ward Beecher, it can be safely admitted that he interprets correctly the progress and aims of American religious thought as developed day by day. His career at Plymouth Church shows a gradual curtailment of doctrinal teachings, and an emasculating of others to harmonize with the notions of his hearers. He is something of a barometer in American Protestantism. Lately he withdrew from a Congregationalist organization, that its orthodoxy might not be disturbed by his advancement in religious teachings-this advancement consisting in a further pruning of his church creed. Whereupon the Rev. Dr. Edwards A. Park, a leading theologian among the Congregationalists, admitted, at a meeting of ministers of his denomination, accord ing to the New York Times of Nov. 6th. "that Congregationalism is no longer what it once was, and that its ministers show a tendency to discard one doctrine after another." For his part, he would admit no candidate to the did not make a profession of a belief in the atonement, in eternal punishment for the wicked, and in the Scriptures as a perfect trustworthy religious guide. last point of the Doctor's creed is some-what hazy, inasmuch as that for three centuries Protestants have been taught by their ministers that the Scriptures were in spired, and were an infallible guide subject

to each inquirer's private judgment.
Beecher, seemingly disgusted with all
the schools of Protestant theology, in a letter to a friend writes: "But wherever may go, I am determined, before I die, to find a theology which will pass muster at Bangor, at Andover, at Cambridge, at New

"they are too few to regenerate the American Church, though their influence is highly valuable in resisting some of the evil tendencies of the age. Most of them evil tendencies of the age. Most of them are old, and they have few successors among the younger people, . . . and their number and strength diminish from year to year." Of another very large class, . and "Church work is for them, in all he says:

its forms, a kind of sacred amusement. Public worship, with its pulpit oratory and modern church music, is an esthetic entertainment. They have developed a religion which is not religious they do not believe the creeds which they subscribe when they join the church, and generally make no secret afterward of their doubt or disbelief respecting various fundamental doctrines of Christianity. "Their ministers," he writes, "are men of intelligence and of considerable culture. They believe even less than their people of "Here, I might rest, but, as in so serious

a question the authority of representatives of religious creeds should be adduced, as well as that of individuals, I cite the Pan-Presbyterian Congress that met in Edinburgh, Scotland, July 4, 1877. It was composed of over three hundred delegates from all divisions and subdivisions of Presb terranism in the world. To bring these discordant sects of a sect together at all, it was necessary to determine in advance that dogmatic questions should not be mooted. The official organizers of the council shut out doctrinal discussion by the following programme: "To consider questions of general interest to Presbyterians; to strengthen and protect weak and persecuted churches; to explain and extend the Presbyterian system; and to discuss subjects of church work-evangelization, use of the press, colportage, sup-pression of intemperance, observance of the Sabbath, systematic beneficence, and the suppression of Romanism and infidel-The canny Scots must have enjoyed the bit of humor thrown in at the close of this bill of entertainment. The delegates to the convention carefully avoided doctrisubjects and the condemnation of esies. The zealous but inexperienced heresies. The zealous but inexperienced minister that introduced dogmatic topics was promptly quieted. Not even in religious worship could these three hundred delegates come together as one. Only one hundred and thirty partook of the Lord's Supper, on the one day of the congress appointed for a general act of worship. When teachers abdicate their office, it is not would be that purill lose confidence. heresies. it any wonder that pupils lose confidence in them and pass from under their influence? The transition to doubt and nega-

rationalism and atheism, becomes logical and certain.

Second. Protestantism is decaying in church government and ministry. It will be conceded that no society or corporate organization can live that has not the ower and the will to enforce discipline and coerce refractory members—that cannot compel obedience to its rules on the part of all who choose to remain within its body. How is it with the Protestant

tion, to indifferentism and infidelity, to

The Methodist denomination, once trong in church government and discipline, is weakening under the influence of wealth and desire for the good things of the world. Its most effective power was found in ministerial itinerancy. A strong and active party is forming within the bosom of Methodism, to do away with the periodical removal of its ministers. This rowing feeling is so far deferred to that popular ministers are assigned to the large and when the round of ric churches has been run in one conference they are transferred to another.

No Protestant denomination holds ity than the Episcopal Church, and none fails more lamentably in its exercise. Its right to excommunicate those who withdraw from its body is exercised only when they turned their backs on Epi copalianism and joined another church. While the name of fellowship is kept up, they may belong to the broad church high church, or the low church their teachings may be in favor of bap tismal regeneration, or against it; in favor of the Real Presence, or against it; in favor of auricular confession, or against it. The Church governmental agency for self-protection seems powerless. When a congregation is largly composed of advanced thinkers, as they love to be called, their chosen minister preaches according to the views of his employers. Whatever authority is in the church to control the abuse is inoperative. and cultured Rationalist are at home and in peace within the same fold. In the church of the former there may be altars, candles, and vestments; there may be ser Catholic Church, and most unlike those of recognized Episcopal forms. In other churches of the same denomination all forms, ceremonies, and aid to devotion are set on one side; while the minister labors to preach, not in the sense of the Gospel of Christ, but in that of the in-terests of science and progress in things

material and earthly. The Episcopal denomination also puts forward the loudest claims for the ministerial character and dignity of its clergymen. Yet, after three centuries, it is unable to state authoritively, in precise and non-nebulous terms, the office and works of its ministers. In Oct ober of the year just past there assembled in Richmond, Va., a Congress of the Epis-copal Church of the United States. On copal Church of the United States. On the second day of assembly the subject presented for discussion was, "The Priestly and Prophetic Functions of the Christian Ministry." The first speaker was the Rev. William R. Huntington, of Worcester, Mass., who eloquently maintained that the Episcopal minister held the priestly and the prophetic office. He was followed by the Rev. S. D. McConnel, of Philadelphia, who boldly denied that either of these functions belonged to this discounties.

schools of American Protestantism are in accord is a hopeless task.

The writer of "Certain Dangerous Tendencies in American Life." published by the Riverside Press, Cambridge, displays intimate knowledge of the American Protestant public, and of their present condition of religious thought. Of those who still retain belief in their church creed he speaks in high terms, "but," he remarks, "they are too few to regenerate the American Protestant public and of their church creed he speaks in high terms, "but," he remarks, "they are too few to regenerate the American Protestant public and of their church creed he speaks in high terms, "but," he remarks, "they are too few to regenerate the American Protestant public worship on inconvenient Sundays. Bishop Peterkin, of Western Virginia, as comported with his official position, was exceedingly non-committal, but exhorted his hearers to aspire discourse and make it saitable for all, he could not have succeeded better. Pray, our very dear Sisters, that the seed of the Divine word dropped into their hearts may visield fruit a hundred fold. pression of such widely varying views, he did not know if he was priest or prophet, or what he was. . . . The fundamental idea with him was worship. . . ." And he might have added that worship by a "toyal priesthood" could be offered up as well in a private house as in a church—by the head of a family as by a minister.

At the same Congress they discussed Judge Sheffey defined their powers and extolled the value to the church of these committees. He also lauded the late Rev. Dr. De Koven. The learned judge evidently had not read the eulogy of standing committees pronounced by this learned doctor. In the Episcopal Congress which met in Boston in October, 1877, Dr. De Koven gave way to his pent-up feelings

this style: "So far as the laity are concerned, anybody may be a lay member, if he 'merely goes to church a few times a year.' He need not be baptized; he need not be conneed not be baptized; he need not be communicant.
He may even be a Jew, Turk, or Infidel,
if you please, provided he has the money
qualification which makes up the franchise of the church."... "Unde it all lies the money qualification, parish elects the vestry, and the need not be communicants. The vestry and parish elect the lay delegates to the Diocesan Convention, and they need not be communicants. The Diocesan Conven ion elects the lay members of the standing committees, and they need not be communicants."

When a church cannot tell what are the functions of its ministry, and when its government falls in a degree under the ontrol of laymen who need not be communicants, it may be said to have abdicated all governmental and ministerial power and office. It is not to be wondered at, therefore, that Protestant pulpit are often occupied by ordained women-preachers, boy-preachers, lay-preachers. TO BE CONTINUED

# SISTERS OF THE GOOD SHEPHERD.

### Origin and Object.

CONTINUED FROM LAST WEEK

"Many, we were told, are highly fa voured by God, their souls, like those of Magdalen and Thais, are flooded by tor-

rents of grace.
Such spiritual miracles are of constant occurrence in these blessed abodes; from the height of heaven, Father Eudes seems by his intercession to obtain moral reformations in cases that might well be deemed hopeless by the world. "The most per-verse are won," said the Very Reverend Mother Superior, "as soon as we can pre vail on them to seek the intercession o our Revered Founder and Father.'

These different classes are under the patronage of different Saints, who like these poor penitents had once been great sinners, such as St. Mary Magdalen, St. Margaret of Cortona, St. Mary of Egypt, St. Augustin. Thus the highest class, those Augustin. Thus the highest class, those who have resolved to spend their whole lives in penance, spoken of as being in the class of Perseverance is named after St. Mary Magdalen. Those who have only lately left the world and the scene of their crimes, belong to the class of St. Pelagia ; thus they all have a patroness in heaver who knows the trials and struggles of their poor hearts. Moreover each "child" of the Magdalen class bears a religious name as Magdalen of the Seven Dolours, Magdelen of the Crown of Thorns These good creatures lead lives of extraordinary penance and prayer, yet for obvious reaons, no matter how pious a penitent may ecome, no matter what talent, rank or fortune she may have possessed, she can never be received a member of the Com-munity of the Sisters of the Good Shepherd. On this point the rule knows no

exception.

We spoke of the piety of those penitents who are so despised by the world and yet so dear to God. A few examples of their edifying lives and consoling deaths will not be out of place here. Those whom we shall mention have all passed from this world to the next within the last six or seven years. This record is taken from the Chronicle of one of the Monasteries; and was never intended for other eyes than those of the Sisters of Our Lady of

shall we say? Does the Shepherd know them? Do they know Him? Are they faithful to fly to Him for protection when the raging welf comes to devour them? These are interesting queries. That the Good Shepherd knows and loves the Sheep, for whom He has left behind the ninety nine, who never strayed, to seek the lost one, we have a proof in their miraculous conversion from a life of sin, from which it would seem the Good Shepherd draws them Himself, takes them the hand, and leads them into His pasturage. And they in their turn know the Shepherd's voice, by their daily mass, their life of prayer, their assiduity in attending religious instruction; yes, and obey him too, by avoiding strifes and contests and all that is contrary to the law of God. Though these poor erring ones are not without faults, they are rarely of a serious nature. And it is a balm to our hearts and a heavenly compensation for our labours amongst them, to see them persevering in spite of the constant strugbetween nature and grace, in which they have to drag their weary limbs over the stony soil of penance, on their way to the golden fields of the eternal pasturage. a life of labour and retirement, fearing the danger they would be exposed to if they returned to the world. Thus they know the Good Shepherd and He knows them, and anxious to fly to Him for protection from the ravening wolf who goes about seeking whom he may devour, they enter into the Society of the Children of too well known to be denied, or to demand any proof." The Westminster Review, in its July number of this year, sweeps the whole body of believers in the supernatural away from the world of to
Bangor, at Andover, at Cambridge, at New this dispensation. The Rev. Dr. Courtenay, of Boston, disclaimed all pretentency of Boston, disclaime

Divine word dropped into their hearts may yield fruit a hundred fold.

"Since our last circular, four of our dear children have been we hope, safely landed on the shore of eternity. The first called to receive her just reward was Winifred, who had spent thirteen years in atoning for her past transgressions.

Though of an irritable disposition, she had many redeeming qualities. Notwithstanding the weakness of her constitution she applied herself to her work with an energy that never flagged, and in fact she never gave up till the two months preceding her death; when she repaired to the Infirmary which she was destined never to leave till carried to the silent tomb. Although this poor child through human frailty often stumbled in her path, yet she never forgot that she had entered the House to do penance. The religious placed over her often admired that spirit of virtue which caused her to fly the worldly conversations of the new comers, and led her equally to disapconsidered unbecoming in a house of pen-ance. And what was still more remarkable, she was singularly sincere, upright, and truthful. On her entering the Infirmary (her lungs being seriously attacked) her Mistress thought proper to remind her of the uncertainty of life. Ah! Mother, she replied quite calmly, you need not fear for me, I will not die until St. Joseph's month; which prediction was literally fulfilled. Now this poor child was about to receive the reward of her life of persevering pen ance. She had been in earnest during the days of her poor strength, she was still more so in preparing for her last end, which was close at hand. "As we live so shall we die." The morning of the day she died, Saturday 15th March, she seemed, with that keenness of vision which some souls have at their approach to the invisible world, to foresee her last hour, for when the Mistress, after making her round of visits in the Infirmary, came to her, she said, "Mother I will die this evening."
And she did die that evening, and a beautiful, edifying death it was. She fell into her agony at 3 o'clock P. M. Immediately the toll of the bell summoned her companions to the Infirmary, who with some of the Religious remained with her till she breathed her last. She answered the prayers and aspirations made for her, as long as she was able. About a half hour before she died, she looked as if she wanted something. The Infirmarian striving to interpret her looks and the signs she made, saw her eyes fixed on the white veil which, as a child of Mary, she used to wear when communicating. The Infirmarian put it on her head, and the dying child, summoning the little strength dying child, summoning the fittle strength that remained, arranged it on her head after her own fashion, then her face lit up with a smile and gazing on her medal of the children of Mary she seemed to say, "Now I am furnished with arms to fight my last battle." It was while a Religious who stood has idea has registed the

breathed her last. "At that moment, in another bed, in the same apartment (Infirmary it could not be called) lay Julia, who for seventeen long years had been an invalid and whose only desire was to be dissolved and to be with Christ. She had entered quite young, but after a short time she had thoughts of returning to the world, which she would have done, if God had not mereifully de-prived her of health, and from henceforth e was destined to be on the cross to which the most acute sufferings fastened often to be prostrate on a bed of sickness, was Julia's portion during many long years. When this poor child entered, she was completely ignorant of the truths of our holy religion, that there was a God she knew, her knowledge did not extend much further. Her temper too was unre-strained and her tongue flippant, therefore the work of her conversion would have been of slow growth, had she not been thrown into the crucible of suffering, in which her soul was purified from every ecret particle of sin and all that was fiery nature was subdued. But grace triumphed, she became a true peniten and gave great satisfaction to those placed over her. She was a constant example to her companions of unalterable patience under long and cruel sufferings. Occa-sionally, there were intervals during which Julia rallied a little, and was able to make herself useful by doing some needlework. She was several times at the gates of so that her life of penance had glided by in expectation of it. years she had desired and prayed that a ner death-bed there might be a priest console her and to pray for her. Her prayer was heard. Had she died at any ther hour, than mass-time, it would have been almost an impossibility to get one the chaplain living at some distance God would not refuse the humble prayer so often addressed to Him; therefore it His most holy will that should come on whilst the Community Mass was being celebrated, after which the good priest hurried to her side, and never left her till her spirit had burst its bonds and she stood face to face with her Maker. TO BE CONTINUED.

who stood beside her, recited these words, "Depart Christian soul" that she calmly

# Truth is Mighty.

When Dr. Pierce, of Buffalo, N. Y., announced that his "Favorite Prescription" would positively cure the many diseases and weaknesses peculiar to women, some doubted, and continued to employ the arsh and caustic local treatment. the mighty truth gradually became ac-knowledged. Thousands of ladies em-ployed the "Favorite Prescription" and ere speedily cured. By druggists.

A lady from Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dys eptic Cure, I suffered from a complaint very prevalent with our sex. able to walk any distance or stand on my feet for more than a few minutes at a time without feeling exhausted, but now am thankful to say I can walk two miles without feeling the least inconveni-ence." For Female Complaints it has no ence."

## HALF HOURS WITH THE SAINTS.

#### Saint Anthony.

RENUNCIATION OF THE THINGS OF THE WORLD.—St. Anthony, the patriarch of comobites, was born at Coma, in Upper Egypt, in 251. Having become through the death of his parents, while still young, the possersor of great wealth, he adopted to the very letter the Caroliniants of the the conditions will then wealth. the Gospel injunction, "If thou wouldst be perfect, go sell what thou hast and give to the poor, and then coming, follow me." He sold everything that was at his disposal, distributed the proceeds among the poor, and withdrew to a solitary spot, there to pass the remainder of his days in silence pass the remainder of his days in silence, retirement, contemplation, prayer, the mortification of the senses, poverty, and manual labour. The demon directed against him the rudest assaults; but he overcame all obstacles by dint of courage, mortification, and prayer. Such great sanctity could not remain concealed; thousands of disciples assembled around him; he drew up rules for them, and thus stablished a manner of life which was destined to produce so many saints, and to leave so many noble examples to the Church. The saint died in his retreat in 56, at the age of 105.

MORAL REFLECTION .- If we cannot carry renunciation to this degree, let us at least be mindful to possess, "as having noth-ing."—(2 Cor. vi. 10.)

## Chair of St. Peter, at Rome.

INVIOLABLE ATTACHMENT TO THE CHURCH apostle St. Peter as Head of the Church, apostie St. Peter as Read of the Church, and His representative upon earth. The apostle had already evangelized Judæa, Galilee, Samaria, and the neighbouring countries, when he deemed at last that the time had come to establish at Rome, the capital of the civilized world, the centre of the Gospel movement, and to make it also the capital of the Christian world. This ourpose was carried out about the year 41 of the vulgar era. There it was that Peter thenceforth preached, writing thence is two epistles to the churches of Asia; and there it was that he suffered martyrdom on the 29th of June, in the year 44; thus sealing with his blood both the faith which he had announced, and the establishment of a See ever to remain imperishable As religion could not indeed die together with its first Head, the authority where-with he had been invested should needs live on ; and hence it has been transmitted to his successors; that which Peter was, the Pope still is and will continue to bethe Pastor of pastors, and common Father of the faithful.

MORAL REFLECTION.—Let us hold fast with unswerving fidelity to this Chair, and to the Vicar of Jesus Christ occupying it. Peter is the foundation of that structure, against which the gates of hell shall never prevail .- (Matt. xvi. 18.)

## Saint Sulpicius.

Apostolic Zeal.—St. Sulpicius gave idications from early youth of the piety gith which his soul was filled, and the zeal with which his soul was filled, and the that he was afterwards to display for the conversion of sinners and infidels. Austregisilus, bishop of Bourges, authorized him to preach in his diocese; but the king, Clothaire II., secured his services, making him almoner of the serfs annexed to the vast demesnes of the crown. Soon after, however, having obtained through the agency of his prayers a miraculous cure, Clothaire had full proof of his eminent sancity, and raised him to the see of Bourges, in the place of Austregisilus. Rarely has a more zealous prelate illustrated any see. Sulpicius administered baptism to all the Jews in his diocese, and was constantly journeying through the regions confided to his guardianship, in order to which the most acute sufferings fastened her. Never to eujoy freshness of health, strength; he devoted whole nights thereto, after having spent the day in apostolic labours. He died on the 17th January,

> MORAL REFLECTION .- It is not only to priests and bishops that the charge has been given to watch over the salvation of men; each one, up to a certain measure is responsible for the salvation of his neighbour; for it is written, "And he gave to every one commandment concerning his neighour."—(Eccles, xvii, 12.)

#### .... Newspaper Duns.

Here is how a brother journalist puts it: We suppose that many people think that newspaper men are persistent duns; let a farmer place himself in a similar business position and see if he would not do the same. Suppose he raised one do the same. Suppose he raised one thousand bushels of wheat, and his neighbors should come and buy a bushel, and the price was a small matter of only two dollars or less, and the neighbor says, "I will pay the amount in a few days." As the farmer did not want to be small about the namer did not want to be small about the matter, he says all right, and the man leaves with the wheat. Another comes in the same way until the whole of the one thousand bushels of wheat are trusted out to one thousand different persons, and not one of the purchasers concerns himself about it, for it is a small amount he owes about it, for it is a small amount he owes the farmer, and of course that would not help him any. He does not realize that the farmer has fritted away his large crop of wheat, and that its value is due him in a thousand little driblets, and that he is seriously embarrassed in his business because his debtors treat it as a little matter. But if all would pay him promptly, which they could do as well as not, it would be a very large amount to the farmer, and enable him to carry on the farmer, and enable him to carry on his business without difficulty. The above comparison is too true of the difficulties that the newspaper man has to contend

# Answer This.

Can you find a case of Bright's Disease of the Kidneys, Diabetes, Urinary or Liver Complaints that is curable, that Hop Bitters has not or cannot cure? Ask your neighbors if they can.

Daughters, Wives, Mothers, look to your health! The many painful and weakening diseases from which you suffer, dispairing of a cure, can be remedied by that unfailing regulator and purifying tonic, Burdock Blood Bitters. Ask your Druggist for proof.