## THOUGHTS.

om us what we will not plant of slow growth, but Swetchine.

ly advantages are instrunce, whereof all, without ender an exact account. es not enter the mind Either it elevates the or kindles a fatal flame ly the soul must perish. that she (his daughter a Roman Catholic, which best religion, as it is of the various branche -Lord Byron.

v, "Know thyself," but be you? Most people go but making the advanthe liberty of introduc-If, you hate him forever ou were born everyone welcome you; you alone you; you alone yy to lead such a virtuin you die you may be y, and those who knew your departure.

Catholics who absent Catholic Viceroy of ld doubtless have more tendance at this service , is present, we are inest writing from India I holiday. But then the

e narrow mind? They carances; or, it may be, they refue to believe eir senses, that they may bey list. And who shall ough to feel one's self ne spirit of religion? and, sek and embrace the absoive dogmas, can we hope othed with the wedding-

d of spying holes in peo-we can't mend them? f voum an to pay them; r red rag behind your riend's faults should not even stranger's should He who brays at an ass ksa joke he should co ough blows have very me men throw salt on mart if a pinch of it falls places. When they get places. When they get neir Oliver, or a tit for n't like it; yet nothing ers deserve to be bitten

IC NOTES.

n athers propose to at in New York to ad-St. Vincent Ferrer's. me and abroad will be

ed on Christmas morn ses without leaving the Christmas Day in the x years ago !

s Duranquet (brothers) New York for the first forty-five years ago. ary to the Indians in Chaplain of the Tombs, etc., New York Both e Society of Jesus.

ars, from 1850 to 1880, Church in England has There has been an in-ps, 1,136 priests, 117 re-men, 180, 52 school churches and chapels.

reported to be negotiatl Hotel at Dover, which by a number of the from France. They House, near Sidmouth on the road to Budleight nsive grounds and comviews of the sea.

un warmly congratulated the new Mass of St. performed on the feast St. John's Day. It is own that the venerable per la musica, and playe lin exquisitely; still less nged some years ago by hodist minister to dism town-hall the merits e faiths. The C rdina he polemical entertainnis quaint good-humo violin against his ger.

to learn that the authorel's College propose to s which will secure for ates the benefits to be ding the classes of the y. If this project is olleges belonging to the Anglican, Presbyterian, hes respectively will be pronto University, and it on the same advantages of the na--Toronto Globe.

n at the late Consistory ace, His Holiness, Ressoun who was present e designated him as an ntative of peace with an of the "Good Shepherd's the fact that the great st, he was proclaimed then Cicilian patriarch and that he had for wisely discha ged his "During the schism his compatriots," said ive, in the vindication in the defence of the a grand example of rage. Therefore it is n him to restore to the

st, so long after Bess ir-at' of the Roman Pur-

The Heart of Hearts.

God's Sacred Heart—on! sweetest words That ever waked the slumbering chords Of music in a human heart— More tender than the breeze that floats And sighs amid the wind-harp notes, When evening's lonely steps depart.

More soft than tones of earthly love,
Or mellow voice of plaintive dove,
Amildst the quiet summer trees,
More g'addening to the spirit's ear
Than songs that soothe, than words tha
cheer, Or message from the parting seas.

The Heart that loved us first and best, And showed its depth by such flerce test, Our cold, forgetful hearts to move, One tear God's anger had appeased, One sigh man's fearful doom released, Yet He would die, His love to prove.

Amidst men's sons most fair He stood, Alone, unselfish, noble good, The friendless and the sinners' friend. The bruised reed He would not break, The outcast leper ne'er forsake, Nor little c'uldren from Him send.

The red beads scar His brow these days, As when the Pasci al moon's white ravs, Shone round Him in His agony, For those He trusted, faithless proved, And wounds are made by han s that loved, And last and least of all is He. We lavish love for trivial claim

But yesterday, to-day the same.

But yesterday, to-day the same.

For Him alone, there's none to spare,

Neglected, slighted, and forgot.

His pleading low still answered not;

Few grieve for Him, for Him, few care,

declare that it is their duty to be carefully on their guard not to allow the fame of their steeling and hereditary probity to be lessened, and not to commit any rash act whereby they may seem to have cast aside the obscience due to their steeling and hereditary probity to be lessened, and not to commit any rash act whereby they may seem to have cast aside the obscience due to their lawful rulers; and for this reason, whenever Ireland was greatly excited in guarding and defending her own interests, the Roman Pontiffs for the outside world. The life here transforms one so completely. Everything is for the autside world. The life here trans- might be violated, or the cause, forms one so completely. Everything is quietly, serenely, happy. I have nothing to trouble me—no will of my own—I do simply as my superiors tell me. And all the time I am accomplishing what I fall the time to trouble me—no will of my own—I do simply as my superiors tell me. And all the time I am accomplishing what I felt a should not attain if I remained in my former position. I am working out my former position. I am working out my former position.

If you are en retraite at the novitiate you spend the hours of recreation with your "guardian angel." I will explain. If you wish to make a "retreat" you are given in charge of one particular novice, whose duty it is to be your companion during the hours of leisure. He amuses you as best he can, brings you books, shows you all the pleasant places and points of interest, and makes lumself admonitions which the occasion demanded If you are en retraite at the novitiate you as best he can, brings you hooks, shows you all the pleasant places and points of interest, and makes lumself agreeable in other ways until you pass from his care. This indivudal is styled, in the parlance of the house, a "guardian

The novices, as a general thing, write only one letter a month. This goes to their parents. For other letters a special permission must be asked, which is for the people of Ireland; but we also usually given, provided the motive for ded that order should not be disturbed. writing be a reasonable one. All correspondence is under surveillance. Indeed, even in the colleges of the Jesuits, every letter which comes into the house is opened

comicality or bit of humor is sincerely re-lished by them. Their laughter is something contagious, it has such a good, hearty ring. They never seem to chafe at the strict rules by which they are bound, or, if they do no sign of the life. if they do, no sign of their feelings appears on the surface. This is somewhat remark able when you take into consideration that they are all young men who have but re-cently made the sacrifice of home and friends, and who have propagy interested to their own way in almost everything. One of them remarked to me: "I came here to conquer my will, not to ex-

hibit it."

Now let me sketch for you faintly the life of a man who would fight under the banner of Loyala. To be received as a novice one must possess a clear record, marked ability in some particular and useful line, and have gone through a certain course of study. If the aspirant be not of age, he must have the full consent of father and marker other other others. of father and mother; otherwise, no matter how strong his desire, he will not be admitted. Application for admission is made to the Rev. Provincial. If, on made to the Rev. Provincial. If, on proper investigation, the applicant's char-acter and education are found to be s tis-factory, he is taken on trial. All the rules, mode of life, etc., are thoroughly

former position. I am working out my salvation, the only thing for which I was created."

teacher, and thoroughly contorning chemical selves to her precepts, they should reject the allurements of pernicious doctrines. Thus the Supreme Pontiff, Gregory XVI. admonitions which the occasion demanded -namely, that the Irish people should obey the Bishops, and in no particular deviate from the sacredness of duty. And a little later in the month of November We testified to some Irish bishops who had come to visit the tombs of the Apostles, that we ardently desired every good gift for the people of Ireland; but we also ad-

This manner of thinking and acting is entirely conformable to the ordinances and laws of the Catholic Church, and we have no doubt that it will conduce to the inter by a prefect before given to the owner.

These youthful disciples of St. Ignatius are a very happy lot—that is if one may judge from words and actions. Any for the most part have great practical ex-

God to look down propitiously on Ireland, and in the meantime as a pledge of heavenly gifts, We affectionately impart in the Lord the Apostolical benediction to you, Venerable Brother, to the other Bishops of Ireland, and to the entire clergy and people."

Given at St. Peter's Peres and the priest has, "says one, "plenty are the priest has," says one, "plenty and people and people."

And what a muddle it all is often. What discourses meet one's eye in the Monday morning's papers. As a rule, and on the whole, it is a mass of inanity where it is not shockingly irreverent. The reason is plain enough. The poor men are driven to their wit's end, to try and concoct something or another that shall interest their people from week to week. With a few exceptions, the most extravagant are the most successful in attracting people. These are really lecturers on current topics, not preachers of the Gospel of Christ. The Gospel of Christ is rarely provided by the control of the contr mentioned save to choose an occasiona text from, in order to point the moral of the speaker's lecture.

Well, here in this city of New York, are

theatres filled night after night with eager

true to his exalted vocation, lives of the life of grace, has God as his portion in time and eternity, and may well be envied. Given at St. Peter's, Rome, on the 3rd day of January, 1881, in the third year of our Pontificate. LEO PP. XIII.

WHY PROTEST 1882.

mistake may suffice to cast nim agrir upon the world without means and without friends, and the life of the average priest appears in its true colors—a life of weary, anxiety and suffering; a life awating no human reward, but expecting the reward of the life to come -N. W. Chronicle.

prience, combined with prudence in civil affairs. Ireland may obtain what she wants much more safely and readily if only she adopts a course which the laws allow, and avoid giving causes of offense. "Therefore, Venerable Brother, let you and your celleagues in the Episcopate direct your efforts to the end that the people of Ireland in this anxious condition of affairs, do not transgress the bount slot gouite from the Bi-hops, the clergy and the people of Ireland many proofs of reverence and affection; and if now, in a willing spirit, they obey these councils and Our authority as we are certain they will, they may feel assured latt they have fulfilled their own duty and have completely satisfied Us.

The World's Verdick of the country in the mortals whe jurney through life's weary policy integers the poor that which is more valuable than money—a deep, carnest, loving men together, and of bringing to the homes of the poor that which is more valuable than money—a deep, carnest, loving than money—a deep, carnest, loving

# REV. WILLIAM GORDON.

DEATH OF AN EMINENT SCOTCH PRIEST,

Service the control of the control o Many will learn with regret the death of Father Gordon, St. Mary's, Greenock. The sad event was not unlooked for during

ARRIVAL AT PLYMOUTH OF "REGULAR" REFUGEES.

The diocese of Plymouth is to afford a

human reward, but expecting the reward of the life to come — N. W. Chrowicle.

A VERY EDIFYING SIGHT IN BOMBAY.

The Marquis of Ripon is Viceroy of India. He is a Catholic too. Since he went to India, he has done much to prove the wisdom of his selection for that important post. There is a conference of St. Vincent de Paul in Bombay; the Marquis has joined it. Read the following address to the members:

"Brethers—I was first led to join the Society of St. de Paul from a perusal of your rules, which seemed to me to present a singular combination of sincere piety, of the Government's mandates should Society of St. de Paul from a perusal of theatres filled night after night with eager people. They go one night to one, another night to another place of public amusement, and at considerable cost, and no small discomfort or inconvenience. Meanwhile the pews that are much more commodious and pleasant to sit in, and are only thrown open one day in the week, and that a day of rest, are left in great part tenantless. Why is this? The preacher does not amuse or interest. He fails to do what the theatrical people cantrive to do: 6 "draw." Then he rails at the theatre as abodes of the devil, and at the world as going to the devil, because it steadily refuses to fill the vacant pews. If worshippers are counted by church sitting, a very large poroporation of the people of this.

tercians of Angers, who will thus have the high privilege of resuscitating one of the homes of their Order after a suppression of three centuries. Painful as is the ordeal they have been forced through, this reflection will doubtless mitigate their regret much. Father carpue is an Englishman. Therefore he had to le ve France immediately the abbey at Angers was closed. He had spent his days in the monastery from youth, and had so long left his mother tongue unused as to find it too easy matter to get alone with it when

INTEMPERANCE.--It should be a suffi cient argument with any reasonable man to know that this evil, as an enemy to man, wounds him wherever he can be wounded. Sickness is an evil, but it wounds only his health; misfortune may take away his property, it wounds only his property. Slander may take away his good name, it wounds only his character. Blindness may take away his sich and de Stander may take away his good name, it wounds only his character. Blindness may take away his sight and deafness his hearing, and so with his senses, but these afflictions touch not his true manhood. Death may take his life, but he dies sound of mind and in the hope of heaven: and thus it is throughout the whole catalogue of natural and social illustrations. whole catalogue of natural and social ills; they all come single and alone. Intem-perance strikes at the whole man; it takes away health, property, friends, manhood, character, liberty, sight, hearing; brutalizes all moral instincts, degrades the intellectual faculties, natural affections, destroys every talent for good, takes life and destroys the immortal soul. By accident, a man may die of poison but dies sane. The drunkard dies a fool.'

Aa a general rule most advertised cough and a general rule most advertised cough cures are merely palliative, and smother up a cough by the opiates they contain; not so with Hagyard's Pectoral Balsam; it is composed of soothing, loosening, and healing expectorants, prepared from harm-less demulating the roots groups and less demule nts, roots, gums, and barks, that are not only safe but thorough and