## An Enchanted Island.

A wonderful stream is the river Time.

As it runs through the realms of tears,
With a faultless rhythm and a musical rhyme,
And a broader sweep and a surge sublime,
And blends with the ocean of years.

There's a musical isle up the river Time,
Where the softest of airs are playing,
There's a cloudless sky and a tropical clime,
And a song as sweet as a vesper chime,
And the Junes with the roses are staying.

And the name of this isle is the Long Ago, And we bury our treasures there; There are brows of beauty and bosoms of snow; There are heaps of dust, but we love them so; There are trinkets and tresses of hair.

There are fagments of songs that nobody sings, And a part of an infant's prayer; There's a lute unswept and a harp without

strings,
There are broken vows and pieces of rings,
And the garment she used to wear. There are hands that are waved when the

fairy shore
By the mirage is lifted in air,
And we sometimes hear, through the turbu-lent roar,
Sweet voices we heard in the days gone before, When the wind down the river is fair.

Oh, remembered for aye be the blessed isle, All the day of life till night! And when evening comes with its beautiful And our eyes are closing in slumber awhile, May that "Greenwood" of soul Le in sight.

## A JESUIT IN CONGRESS.

Interesting Sketch of a Michigan Pioneer Priest.

Editor of The Pilot :- Being down here Editor of The Pilot:—Being down here in Florida for the purpose of founding a Catholic colony, when, by chance, the "Report of the Pioneer Society of the State of Michigan, vol. 1, Lansing, George & Co., 1877," came into my hands, I naturally ran through it to notice what trials the pioneers of that country met. trials the pioneers of that country met with in their efforts at settlement there. In doing so, I came across some matter I had long been looking for. I had heard, in a vague sort of way, that we had once in this country a Catholic priest as a meber of Congress ; but when, or from where, or what manner of man he was, I had never heard, but I found the whole history in the volume I am speaking of. I find the name indexed as Rev. Gabriel Richard, Jesuit priest, Vicar-General, etc., and that mention is made of him quite frequently, namely, on page, 345, 347, 371, 385, 438, 443, 450, 479, 481, 482, 486, 487, 491, and 495. This, to begin with, will give you some idea of how large a space he fills in the annals of the Pioneers of Michi-

The first mention of him, on page 345, is merely that his name is published as one in a list of inhabitants of Detroit in the year 1806: in which list, by the way, year fewer in which list, by the way, occurred also the (Irish) names of Thomas Welch, Elizabeth McBride, Hugh R. Martin, David McLain, Polly Donovan, Sally Donovan, Dr. Wm. McCoskry, John Kirnie Harry, W. W. W. W. W. Kinnie, Henry McVay, Wm. Keene, John Meldrum, Sally Nowlen, Robert Conn, Matthew Donovan, James McCloskey, James McDonald, Daniel Macneal, Thomas Mahony, and George Welch, one in nine of the whole population.

On page 347, Father Richard is men-

On page 347, Father Richard is mentioned as having lost £250 by the fire of 1805, and Thomas Welch £215.

The mention on page 317 is unimportant, a mere passing allusion to him in a paper read before the society in

On p. 385, Fr. Richard is mentioned as having published the first newspaper printed in Michigan, namely, the Michigan Essay, Detroit, Aug. 31, 1809.

On p. 438, the mention of him is as defendant in a law suit, urged against him, and with success, by Counsellor

O'Keefe, for the plaintiff.

The mention on p. 443, is in these "Peter Yax comes next. He was a good Catholic, as were also most of the citizens

on the river. Fr. Richard visited them twice a year, and frequently stopped with Yax. Yax had three stalwart sons, all fiddlers. The Rev. Father thought there was too much dencing among the young people, and prevailed on them when they came together to sing and amuse selves in some other way. So he told Mr. Yax that the young people had agreed to amuse themselves without dancing so Now, as the old man's sons were it rather interfered with his financial interests, but he was obliged to submit. The next time the Father came round he said, "Well, Monsieur Yax, not so much dance among the young people "No, Father, not so suppose?" dance, but the young people get the cards and gamble. They drink whiskey and get drunk. They curse, they swear. not so much dance; oh no! not so much

This story shows that the art of special pleading was not unknown, even away out in Michigan, in the time of Mr. Yax.

The mention, on p. 450, is in a paper read before the Teachers' Institute of Detroit, in 1871, by a Mr. Wilkins, School Inspector of that city. In this paper Mr. Wilkins, while alluding to Father Richard with the paper of the city of as "the head of the Catholic Church in the as "the head of the catholic Charles Territory, a man of political power as well as a fine education," said he did not approve of educating the masses; a characteristic fling for which Mr. Wilkins was nicely roasted in a paper read before the Pione Society, the next year, by Mr. Girardin, of Detroit, to which I will come in due

The mention, on p. 479, is an illustra- Girardin tion of how grossly an apparently intelli-gent, and, doubtless, well-meaning man may deceive himself when he meddles with religious matters which he does not un-derstand. The paper is "An Account of the Life and Times of Rev. Joseph Hickox, read before the society by Rev. E. H. Pilcher, D. D., in 1873."

After telling that Mr. Hickex was born near Hartford, Connecticut in 1783, he narrates his wanderings until he brings him to him to active service in the Methodist

Church in Detroit. Dr. Pilcher then says: "During his frequent visits to Detroit a rather strange intimacy sprang up between Mr. Hickox and the Catholic priest at Detroit, Mr. Gabriel Richard, whose acquaintance he had made. This priest was a perfect gen-

was overcome by the arguments and illustrations of Mr. Hickox. Father Richard was "overcome" by the "illustrations," of Mr. Hickox, but your Catholic readers will see that it was fer a very different reason from that imagined by the compla-cent Dr. Pilcher, who, in his entire ignor-ance of the reverential awe with which Catholics contemplate the doctrine of

transubstantiation, innocently furnishes the explanation of Father Richard's silence.

Mr. Hickox, declaiming against the doctrine in question, wound up with a very gross illustration to prove its absurding the property of the statement of the dity. Dr. Pilcher reports: "Here Mr. Richard colored, as if displeased, but made no reply. The subject was continued, but he would only say, with a bland smile, "Mr. Hickox, you are the first Protestant preacher I ever conversed with. I must ay it is a mystery."

And Mr. Hickox, in his ignorance, took

this action of Father Richard as a con-fession of weakness in what Mr. Hickox seems to have thought was an argument. Dr. Pilcher recounts that Father Richard received Mr. Hickox on this occasion "with all the politeness which a Frenchman is capable of exhibiting; which, by the way," he adds, "cannot be exceeded by any other people." He does not see the it was this politeness as well as darker in the control of the c that it was this politeness, as well as despair of forcing an argument through the brain of the self-satisfied Hickox, which pre-vented Father Richard from entering at ll into the discussion.

But Mr. Hickox was elated. He had silenced the learned Father Richard. He came again, as related by Dr. Pilcher:
"On another occasion Mr. Hickox was

passing his house, and felt suddenly moved to call, not knowing what topic to intro-duce. Mr. Richard met him very cordially at the door, when Mr. Hickox re-marked: "Mr. Richard, I did not inten I to call, but I felt suddenly impressed to ask you one question." Mr. Richard said quickly, "Ask it. What is it?" When

and much more his apologist, the learned Dr. Pilcher, ought to have seen the ab-surdity of Mr. Hickox's so solemnly put question, but no; Mr. Hickox continued: "Then I must tell you what the Scriptures say you are; that you are a blind leader of the blind, and both will fall into the ditch. You say you are leading a number of people into heaven, and yet do not know the way yourself. Now, get converted your-self, in the name of God, sir, and then you self, in the name of God, sir, and then you will be a safe guide to your people. That is all I have to say. Good-by, sir." So he left him. All of this is set down in the left him. All of this is set down in the annals of Michigan as a glorious triumph of Mr. Hickox over simple old Father Richard. "So he left him," the story complacently ends, presumably (doubtless they would have the inference go) in deep thought, troubled in mind, by the arguments of Mr. Hickox's but Father Richard was not a Frenchman for nothing, and if we could have been behind the scenes after Mr. Hickex's departure we would doubtless have seen the mercurial father pacing up and down his room, beating his head and exclaiming, "Mon Dieu! Mon Dieu! Comment est-ce qu'on peut etre si

stupide!"
"Can one be so stupid and live!"

nished the timber for St. Ann's Church, in Detroit, on contract with Father Richard, and did a large share of the work with his own hands. Father Richard would say, own hands. Father Rechard Would and, "St. Bernard, don't let the moss grow on your axe handles!" "No, Father, I for the

ew timber; you for the pray."
But the bonanza of information as to Father Richard is from pages 481 to 495, inclusive, the "Life and time of Rev. Gabriel Richard, by J. A. Girardin. Read before the Detroit Pioneer Society, December 19, 1872."

This I condense and compile as follows, intersecting occasional remarks. "Gabriel Richard was born at Saints, in the Department of Charente-Inferieure, France, on the 15th day of October, 1764. On his mother's side, descended from the family which gave Bossuet to France and the world; made theological studies at Angiers: later at Losy, near Paris, to qualify himself for admission as a Sulician; ordained priest in 1791, the time of the great French Revolution; a bad time for priests in France, so he was sent to Baltimore in 1792 to join the Sulpicians who had been established there in 1791; was sent immediately on a pastoral charge to a place in Illinois, the name of which, as Cervantes says in Don Quixote, I do not wish to remember, for Father Richard reports of it: "The people of this post are the worst in all Illinois. There is no eligion among them, scarcely any one attending Mass, even on Sundays; intemperance, debauchery and idleness reign supreme." (Illinois places, please don't all speak at once.) After six years service in Illinois, he was transferred to Detroit, arriving there the feast of Corpus Christi, 1798. At that time the mission of Detroit and vicinity contained some 1,800 Catholics, mostly French, who had been ministered to by Father Leradoux, who, advanced in years, was, at his own request, permitted to return to his native Speaking of Father Richard, M.

rardin says:
"Hardly had he been installed pastor than he commenced, as a good spiritual father, to provide his flock with all the elements of religion and education. cation was at this period at a very low ebb, and his great aim was to stimulate his parishoners with a love of learning. He left no stone unturned for the accomplishment of this purpose. He would here and there, as occasion required, have schools established for their benefit, and, by his zeal and eloquence, he thundered forth from his pulpit in language so clear and forcible, that his flock soon what he preached he not only himself followed and practised, but would require them to follow and practise. He was in-defatigable in the discharge of the duties of his ministry and very austere in his

course, as a graduate of St. Sulpice in Paris he must have been; which makes me interject here, that when the Methonic interject here, that when the Methonic interject here, that when the Methonic interprets of the State Paris he must have been; which makes me interject here, that when the Metho-dist preacher, Mr. Hickox, assailed him that morning with the "solemnly put" question, "Was you ever born again? Did you ever see the time when you were in a justified relation in the sight of heaven?" In his astonishment at this new doctrine he naturally, and doubtless with amazement, answered, "Never! never!"

He traveled much in Michigan, visited the outposts, labored with the Indians, but reports sadly, that "English rum has destroyed more Indians than ever did the Spanish and I Spanish sword.

Returning to Detroit after this trip, he enlarged the church there, and, with his assistant, Father Dilhet, commenced an educational institution which they designed to be a nursery for young men for the sanctuary.
This leads Mr. Girardin to take up the

remark of Mr. Wilkins, before referred to,

on which he directed his remarks person ally to Mr. Wilkins, exclaims:—
"A most unjust, and if not, a malicious "A most unjust, and if not, a malicious assertion. You were either ignorant on this subject or else you were guilty of pandering to the taste of your audience. Father Richard did approve of the education of the masses. For proof of this, his first effort was jointly with Father Jean D.lhet, who both, in 1804 opened a school whose field of operation was the education.

who e field of operation was the education of young men for the ministry. . . . And in 1804, mainly through his exertions, a young ladies' academy wastarted. His first effort was the introduc quickly, "Ask it. What is it?" When Mr. Hickox inquired, with great solemnity, "Was you ever born again?" (Was you ever? sic.) "Did you ever see the time when you were in a justified relation in the sight of heaven?" The reply was, "Never! never!"

Was you ever born again?" (Was you for August, 1809, issued the first newspaper west of the Alleghany Mountains, called the Essai du Michigan, or Impartial Observer, and the same year published the first prayer-book, of which I have a copy." tion into the territory of the first print-

M. Girardin continues his stricture on Mr. Wilkins for his unwarranted slurs on the memory of Father Richard, but we are used to the Wilkins style of dirt-throwing, and it does not annoy us now as much as it used to, so I pass on to other matters.

Father Richard's church in Detroit,

which had been erected by Father Rocque, a Franciscan missionary, in 1750, was destroyed by the fire of 1805. "By this accident he found himself under the necessity of occupying a large warehouse, situedge of th

to Mr. Meldrum, for the purpose of a church, which he used for some six years. "The name of the Parish of St. Anne was given by Father Bonaventure who here in 1772, on the anniversary feast of that saint.

Reporting to Bishop Carroll, Father Richard writes: "As it will be very difficult to have a church built here without ome assistance from abroad, I will suggest the raising of a subscription among the Catholics of Maryland;" another the Catholics of Maryland;" another illustration that the honor of being a Metropolitan See is not without its penal-

Father Richard, from the first, set himself seriously to the task of learning English, and when, in 1807, the Governor of "Can one be so stupid and live."

I omitted to notice, on p. 443, a reference to Father Richard, illustrating some things of the olden time.

"Old Mr. St. Bernard comes in for a "Old Mr. St. Bernard comes in fo He fur- and "held his English meetings at noon, every Sunday, in the Council Houe, where he delivered instructions on the general principles of the Christian religion; the principles to be adopted in the investigation of truth; the causes of our errors; spirituality and immortality of the soul, and the evidences of Christianity in

He could not talk to the reverend Mr. Hickox very well, but he could meet the Governor of the Territory and other gentlemen of the place in the Council House of the State, command their attention Sunday after Sunday to his elucidations of questions as mentioned above, and yet Dr. Pilcher, a D. D., can condescend to print his twaddle about the Reverend Mr Hickox and Father Richard. Dr. Pilcher innocently says: "These incidents are characteristic of the tact and talent of Mr. Hickox." Just so! characteristic is a dangerous word to use, sometimes. I forgot Mr. Hickox did not continue in the active ministry, but settled down on a tarm in consin. He had more sense than might

have been supposed after all.

To come back to Mr. Girardin's memoir, "Father Richard, by his fearless advocacy of American principles and denunciation of the tyranny of England, had made himself obnoxious to the British, who, in the war of 1812, violently seized and carr ed him a prisoner to Sandwich, near this city (Detroit). During his captivity, he, his eloquence and influence over the barbarous Indians, persuaded many from torturing American prisoners who unfortunately fell into the hands of the British under the disgraceful surrender of Gen.

"Upon his return to Detroit the consequences of the devastating policy was seen in an extreme dearth of food bordering on famine, to which his people were reduced. His first attention was therefore imperiously demanded for the relief of large quantity of provisions, and distributed them gratuitously to all who were in need, and as long as scarcity lasted so long did his untiring charity continue to be the living providence of the des-

Richard rendered important service to his

and welfare of the United States.

every one who had the pleasure of his acquaintance, he commanded the highest respect from both Catholics and Protestants. He was a profound theologian, a good speaker, and good mathematician, also a good composer of music."

"He was a profound theologian," of course, as a graduate of \$1.5 solo of \$1.5 s a substantial omen of permanent peace.

church of the twenty-fifth State. This led Father Richard to enlarge the plan which correspondingly emptied his purse, and he got into financial trouble. He finally devised a scheme of practically coining money. He issued bils payable on demand in a money of the scheme of practically coining money. money. He issued bills payable on de-mand, in amounts of one dollar and less, and the workmen accepted them and put them in circulation. After a while he began redeeming them. The first thing he knew, he had redeemed about \$800 of counterfeits of his own bills! There were some enterprising people in Period some enterprising people in Detroit, even back as far as 1818. Of course he stopped the banking business then and there, and had the bills registered to stop any further development of the had the only registered to stop any fur-ther development of the enterprise in question. But how to redeem the genuine bills was a question. He now conceived another scheme. There were lots of fine fish in the property of the state of the fish in the river at Detroit. He structed fishing seines and went into the fish business. He had wonderful fish business. He had wonderful "catches." He salted, packed and shipped the fish to Eastern cities, and made mo enough to clear his debt and go on with Cathedral church, and imported from France an organ,—the first organ brought into Michigan. It is still used in St. Joseph's church in Detroit. The Father was a musician, a composer even, and he likewise imported a piano from France.

THE FIRST PIANO BROUGHT INTO MICHIGAN. In 1821, he made another tour of his parish-parish in name but diocese in ex- fear, but in the midst of this awful epid tent-spent three weeks at Mackinaw, got | mic, where was Gabriel Richard? he carved an inscription, "Father J. Marquette, died here 9th of May, 1675." On the following Sunday, after Mass, he with his congregation made a processional pil-grimage to the grave, where he pro-nounced a discourse. In the fall of 1821 he visited Chicago, St. Louis, and Bards town, Kentucky, were he was present at the ordination of Father Badin, who was appointed his assistant at Detroit. In cember, 1822, there were, as Father Richard writes to Archbishop Marechal, of Baltimore, only five churches or chapels in Michigan and the northwest, with a Catho lic population of 6,000 whites, and a number of Indians. For the services of this immense district of country, Father had no assistance but that of the

Rev. Father Badin, above mentioned. Now we come to the time of his Con gressional honors. In 1823, he was elected Delegate to Congress from the Territory of Michigan, over two competitors, namely, Gen. John R. Williams and Mayor John Biddle. Mr. Girardin says: "The contest was warm and quite animate ! contest was warm and quite animate i. Several addresses of a very inflammatory character were published, and, of course, all directed against him, but the humble priest and honorable citizen was elected by

large majority."
Mayor Biddle, however, would not acquiesce in the popular verdict, and claimed the seat on the technical ground that Father Richard was not a citizen of the United States; but the committee on elections decided that under the organic act for Michigan, providing for a delegate to Congress, it had not been declared that Congress, it had not been declared that citizenship was a necessary qualification for the office, and that therefore Major his record as a member of Congress, Mr. Girardin, says: "His demeanor in the House commanded great respect. He spoke but little, and that little wisely, and did much for his constituents and for the The appropriations for roads, Union. made at his instance, and other acts, attest the efficiency of his services in the national legislature. Through his exertions he suc eded in having appropriation bills passed for the opening of several roads which now lead into our beautiful city, such as the Fort Gratiot road, Pontiac road, Grand River road, and the Chicago road, all of which will stand as a perpetual monument to his industry and zeal for his constitu-ents. And while there he exerted himself in behalf of the Indian tribes who beonged to his flock, and who had made him the bearer of many petitions to the President of the United States."

Members of Congress say they cannot live on their salaries, nowadays, salary was much smaller in the Hon. Mr. Richard's time, yet he managed to save nearly the whole of it, and all that he saved was applied by him to liquidating the debt on his cathedral church in De

The Rev. Father and Prince Galitzin said to him, "When I heard of your elec-tion to Congress I disapproved of it at but I have the honor to inform yo that if you can manage to have a seat in Congress all your life, you will do more good for religion with your salary than many other missionaries will do with all

heir zeal and preaching,' Probably influenced by this letter, Father Richard allowed himself to be put forward for re-election. In his first can-vas he was elected almost entirely by votes of Protestants. In his second canvass he fell six votes short of the He was defeated by the opposing votes of French Catholics, who assigned as the reason of their opposition

ute.
"As a citizen of the United States, Fr. chard rendered important society and rendered important society."

As a citizen of the United States, Fr. a priest for his tribe. After supplicating adopted country, and his example will always shine prominently among the many instances which have signalized the true and fervent devotion of California, and also he most earnest manner f many instances which have signalized the ing, men, women and children, and also true and fervent devotion of Catholic fasted two days before Sunday, according clergymen of foreign birth to the honor to the tradition of their ancestors, "The and welfare of the United States."

In 1817, Bishop Flaget, of Kentucky, who had succeeded to the jurisdiction of this region, came up to remove an interthis region, came up to remove an interdict which had been laid on the parish on the Our Father, Hail Mary, the Apostles' account of the misconduct of the church trustees and those who sided with them. God, without the slightest mistake. M. had made. This priest was a perfect gentleman and a fine scholar, very shrewd in making proselytes to his church." He then recounts what he puts forward as a theological discussion between Mr. Hick-ox and Father Richard, and leaves the inference to be drawn that Father Richard country from the coordinate of the was courteous and affable to of his ministry and very austere in his making proselytes to his church." He was received with great honor. "The discharge of cannon announced the approaching ceremony. The music of the United States regimental band mingled with that of the chanters in the procession. Addresses were delivered in French is assistant in that country from 1798, that at least one generation had been thus

bereaved, and from the expression of Poke-gon, that they prayed "according to the tradition of their ancestors," it may be they had had none since the days of Mar-quette in 1675. M. Girardin says that Father Richard was deeply moved at this interview, and that by the means which had been placed in his hands by the "Association for the Propagation of the Faith,"

he was enabled to provide more effectually for the district under his charge. In the year 1832, Father Richard was invited by the Historical Society of Michigan to deliver their anniversary discourse but the invitation coming on February 28, he was obliged to say, "the multiplicity of my clerical functions during the forty of fifty days preceding and as many follow-ing the holy days of Easter, and several other pressing and uncontrollable circumstances do imperiously prevent me from accepting a task which I consider a duty in all good citizens, to assist in preserving for the benefit of the society the facts of the early transactions which have taken place in our Territory." He furnished, however, a little sketch of how, in his opinion, the discourse might be prepared.

We now come to the death of the good We now come to the death of the good Father, and as every detail connected with the close of so heroic and self-sacrificing a life is worthy of preservation, I quote at length from M. Girardin's interesting account of it:

"In the year 1832, that scourge of nations, the Asiatic cholera, smote the people of Detroit and laid prostrate many of its inhabitants—friends and foes, the young and the old; the delicate and the strong were not spared, and Detroit pre-sented at this dreadful season a deserted city, with nearly one half of its inhabi-tants either dead or dying, and the rest having taken fight to other parts through Marquette was buried, marked the place with a cross, on which, with his pen-knife, tions of religion to them, night and day though afflicted himself with symptoms of, the prevailing epidemic for nearly three months, and most of the time greatly debilitated, he never ceased to discharge the duties of his office, with his accustor zeal, until at length he was completely overpowered by disease. When a few days after the attack, he was told he could not survive it, he expressed his willingness to die, and after receiving the last righess to die, and after receiving the last sacraments of the Church he calmly expired with those words of Holy Simeon on his lips, "Now, O Lord, dost Thou dismiss Thy servant according to Thy word in peace." His death took place on the 13th day of Sentember 1829 at the gas of 13th day of September, 1832, at the age of 67 years, 11 months and 2 days, after exercising the ministry, nearly alone, for e space of 24 years, and after a residence

in the city of 34 years and 6 months Thus died Gabriel Richard, after a long life devoted entirely to God and manhind. Hardly had his immortal spirit left his mortal body than the news of his death spread throughout the city with the rapidity of lightning, and all classes and religious denominations vied with each other in mingling their deep sorrow at such a loss. He had their deep sorrow at such a loss. He had gone to that bourne from whence no on gone to that bourne from whence no one returneth. His place could not be filled, it has not since, neither will it ever be. His death was a public calamity. The funeral day came, and his remains, dressed with the robes of his sacred office, lay state in the scantuary of his church, with his face exposed to the view of his congregation. who had come from all quarters to take a alast glimpse of him. His remains were followed to the grave amid the solemn tolling of all the bells in the city, and followed by a large concourse of citizens of all classes and denominations, who evin the deepest sorrow at their afflicting

bereavement. After having been buried in the cemtery about three years, he was exhumed for the purpose of being transferred to a stone vault which had been prepared to receive his remains, under St. Anne's Church, where he is still entombed. At the time of his being exhumed, his coffin was opened and his remain were found to be intact. His face appeared the same as upon the day he breathed his

Bishop Fenwick recommended him some years before his death as a priest eminently qualified by his zeal, learning and piety, to be appointed first Bishop of Detroit, and Mr. Girardin says: "This woul undoubtedly have occurred had be not been involved in an unfortunate lawsuit with a member of his congregation, and which caused him to be imprisoned and which was incompatible for a bishop who had to visit his diocese. Mr. Girardin gives no further explanation of this matter than that quoted above. He then closes his tribute with these eloquent words:—

Such was the life and character of Ga. briel Richard, Vicar-General of Mich s mortal remains now lie entombed in his own beloved church, and his immortal spirit has ascended to the God who gave but the influence of his wise cour his holy zeal, his Christian example, re mains with us yet. It lives in the best affections of his people who yet survive im, and is engraven upon their memories warms and invigorates their hearts a they assemble to worship God in the tem-ple reared by his exertions; it tends to en them alive to the holy influence the religion he so ardently inculcated among them, and to guide their footsteps in the pathway of religion and virtue. May that influence continue in all its freshness and vigor until the Mighty Angel, plant-ing one foot on earth and the other on the ocean, shall lift his hand to heaven and swear by Him that liveth forever and ever,

that time shall be no more. "May it resist the empire of decay.
When time is o'er and worlds have passed away: Coll in the dust the perished heart

But that which warmed it once can never

And now, Mr. Editor, having carefully ollected from the volume in question all f its references to this chivalrous son of France, and spiritual father to so many pioneers of the great Northwest, I commit them to your care, feeling sure you will take equal pleasure in preserving them for future rememberance.

Tallahassee, Florida, Nov. 14, 1881.

Time is for man; eternity is God's.

## THE NUN OF KENMARE AT KNOCK.

To the Editor of the Universe To the Enter of the Universe.

S1R,—As a paragraph has got into many papers with an incorrect account of my visit to Knock, I beg your kind insertion of the following. Such reports, from whatever source they emanate, do incalculable harm, as they throw discredit our real wiresless.

on real miracles.

The facts are simply as follows: I obtained permission to visit Knock, as Archdeacon Cavanagh was anxious that I should found a convent there, if possible. I went there, accompanied by the chaplain of Kenmare, nor expected a miraculous cure; in fact, I may say truly, the idea never even crossed my mind. For the last four years I have been unable to kneel down for one instant, even to re-ceive the Holy Communion; from acute rheumatism. On approaching the place where the Blessed Mother of God is said where the Blessed Mother of God is said to have appeared I knelt instinctively, and on rising in a few moments I found I was perfectly cured of this long-stand-ing malady. Both Archdeacon Cavanagh ng maiady. Both Archaeacon Cavanagn and my confessor—the Rev. M. Neligan, C. C., of Kenmare—were present. How far this may be termed n miraculous cure I leave it to ecclesiastical authority to decide. Probably, however, it is only one of those cures for which the recipient may indeed thank God, but which could not

be accepted by ecclesiastical authority for the confirmation of a devotion. I am very ignorant of theology; but I believe a number of such cures would carry weight if several perfect miracles are proved. Archdeacon Cavanagh has already several medical certificates testify ing to miraculous cures; but we must wai the wise and patient ways of the Church. I can only say that, so far from expecting a cure for myself, when I found myself on ny knees, and knew that I should rise in few minutes, I thought first how was to get up without assistance, and was am azed, on making the effort to do so, to find myself perfectly able. My confessor, the Rev. M. Neligan, C. C., can testify to the years during which he has given me Holy Communion sitting, though I tried again and again—and even lately was quite unable-to kneel.

It was incorrectly stated that I was carried into the church. This was not true; but I believe the marvellous restoration of my health-which has been granted to me through the infinite mercy of God-is quite as remarkable, if not far more so, than the grant of this favor of being able

to kneel.

I have been for nine years entirely unable for the least physical exertion, except for a few hours in the day; but since my visit'to Knock I seem scarcely to fee

fatigue of any kind.

The Church has not yet spoken in the matter. Till it speaks we may not do more than hope and pray; but, since the devotion has not been forbidden, we may both hope and pray, and surely there can scarcely be a subject more worthy of our prayers. In the meantime, I would beg of those who report supposed miraculous favours to be most careful, for nothing but harm can come of exaggeration. At the same time, it is a supreme duty to have any cures which appear miraculous fully and truthfully reported.—Yours, &c., SISTER M. FRANCIS CLARE.

Presentation Convent, Tuam. Unitarianism a Thing of the Past.

The Baptists will be the last Protestant ect to die: the Unitarians the first. This s because the former have no reasons for anything and blunder on; the latter have turned their ship's face against the breakers of modern infidelity and will soon go down. Protestant churches have become Sunday-schools for the young and club houses for the grown. Unitarianism is neither one nor the other, and must soon disappear. The N. Y. Herald, in a

ecent number, said truly :
The body is in its decadence, that like the moon is no longer self-luminous, but only a burnt-out cinder. Fifty years ago and more it outgrew the somewhat severe sectarian spirit of the time, and by its acknowledged eloquence and learning it became a very positive element of pro gress in the community. It had its work to do, and it did it faithfully and nobly. But it may truly be said that Unitarianism is practically a thing of the past, that it as itself been outgrown in turn, and is lowly and silently taking its place

in the museum of antiquities."

Protestantism is a folly; Unitarianism is an impertinence. In the long run the world gets the wheat winnowed and the chaff disappears.

An Argument in Favor of Celibacy.

The Roman Catholic Church probably knew what it was about when it made celibacy a condition of its priesthood. I now speak only of the practical effects of that regulation as they are seen in the amount of work which the Church gets out of her priests. It is a very great advantage when a man has no wife to bother him, no children to take up his usehold cares to worry him; when, free from all this, he can give up every mo-ment of his waking hours to his work, and extend them as long as he pleases, with-out fear of peing reproved by those de-pendent upon him for injuring his health and shortening his life. and shortening his life. Your Catholic priest, you see, doesn't care a button how short his life is. The shorter it is the sooner he will enter his reward. The happiest thing which can happen to him is to be worn out quickly in the service; and death in any shape, if it comes to him while he is engaged in the line of his duty, is welcome. These thoughts are by no means new, but they are appropo of something we have said concerning Mgr. Capel. Not that he is about to die, but that he is getting through with an amount that he is getting through with an amount of work which would be a burden to three or four ordinary men -- Daily Graphic.

Parents, the best inheritance to leave your children, is the example of an upright life. Wealth may give competence but it cannot create happiness. That comes only from the knowledge of knowing how to live well. Set the example and your children will love to follow.

"Golden Medical Discovery" for all scrofulous and virulent blood-poisons, is specific. By druggists.