

the crushed and afflicted hearts. The remarks of the Right Rev. Monsignor were deeply touching, and no doubt went to the hearts of his hearers. The community of St. Joseph is certainly to be congratulated on having a director of such vast experience and such sterling zeal as Right Rev. Mr. Bruyere.

The names of the young ladies receiving the habit were Miss Langlois, of Windsor (Sister Euphrasia); Miss O'Brien, of Guelph, (Sister Martha); Miss McManus, of Goderich, (Sister Juliana); and the names of the sisters who made their final vows were Sisters Genevieve, Assumption, Seraphine, Perpetua and Magdalen.

HAMILTON LETTER.

Eccelestial - Charity Sermon - Improbant Society Receptions - The Utility of a good Beginning - List of Officers - Christmas Tree - Organ for St. Patrick's Church - The Concert for St. Joseph's - Well patronized and entirely successful - New Business - Dundas News - Miscellaneous.

His Lordship Bishop Crinnon recently blessed a new church at Drayton in this diocese. On Sunday evening next at Vespers, the bishop will deliver in the Cathedral on the "Blessed Eucharist," the collection will be taken up in aid of the funds of the St. Mary's Ladies Benevolent Society of this city.

Two very edifying events occurred in St. Patrick's Church on Sunday last. For several weeks back a project has been on foot for some sodalities for young men and boys. This good object was attained on the date referred to by the reception in the morning of about fifty young men, and in the afternoon, of the same number of boys. They were formed in the confraternity of the Sacred Heart of Jesus, and will consist of the senior and junior branches as above indicated, governed by the same rules and regulations. The formation of these societies have now, and will continue to have, the most salutary effects. Those of the congregation who witnessed the ceremonies were struck with admiration at the spectacle of so many young persons exhibiting such religious zeal, and they no doubt feel from witnessing the sight an increase of devotion in themselves. For the young people thus enrolled it will be the means of strengthening their faith, guarding them against many worldly snares and temptations, and of helping them to a perfect practice of the duties of religion. The meetings will be regularly held, and being conducted with that degree of cheerfulness and sociability which is compatible with the most strict principles, will be really attractive and capable of affording unalloyed pleasure. Years hence when the present members are advanced in years, and respected by their friends and acquaintances for their good moral qualities, instead of regretting, they will recall with thankfulness the lessons they profitably spent in their youth, and thank the society and its worthy fosterers for the vigorous faith and moral rectitude which they will then possess.

LIST OF OFFICERS.

Young men: President, Arthur O'Hair; Vice, Albert Schwab; Secretary, Joseph O'Brien; Treasurer, John Callaghan; Counsellors - James Lehane, John Yorrell, and Morgan McLaughlin. Boys: President, James O'Brien; Secretary, James McGrath; Treasurer, James Morrissey; Counsellors, Alexander Costie, Patrick Padben, William Mulvill and Edward O'Brien. Spiritual Director for both branches, Rev. J. J. Craven.

CHRISTMAS TREE. The St. Patrick's ladies who have this entertainment on hand are pushing the work forward with energy. It is true that rather numerous and heavy donations on the purse have been already made, yet at Christmas week is a season of enjoyment when more or less money is spent on indifferent purposes, persons who have it to spend will not begrudge a little towards such a good object. The proceeds will be devoted to a fund for the purchase of an organ for St. Patrick's church, and it is almost certain that every member of the parish will take sufficient pride in his church, to have its beauties increased and its music strengthened by the possession of a good and handsome instrument.

CONCERT.

There was a full house at the concert held on Friday evening last in aid of St. Joseph's church. As a musical entertainment, the performance was a decided success. The Germania Singing Society acquitted themselves most creditably in three well-selected pieces. Mr. James Egan admirably sustained his position as a soloist, and delighted the audience with three choice and sterling songs. Miss Graham sang an Italian piece very sweetly, and responded to a well merited encore with two very popular songs. Miss Teresa Sullivan's singing was very well appreciated, rendering two songs in very good style. She was also encored. Prof. Johnston exhibited great ability in the two songs (one an encore) given by him, and won the good opinion of the audience generally. The instrumental parts of the programme were performed by Prof. Heim, a soloist, who in these pieces showed himself a perfect master of the "king of instruments." Prof. D. J. O'Brien presided at the piano with his usual mastery. The entertainment might be called a success in every respect.

NEW BUSINESS.

Mr. J. A. Diamond started on his own account a well-stocked drug store on King street near John. This is a prominent and convenient part of the city, and Mr. D., who well understands his business, is likely to be successful in his enterprise. Mr. John Crowe, watch-maker and jeweller, has opened a shop on York street between Park and McNab. Mr. Crowe bears the reputation of being a skillful artisan and is well worthy of public patronage.

DUNDAS NEWS.

The Young Men's Sodality of the Sacred Heart continues to increase in strength and importance. The most recent design of its members is to place a handsome statue in the high altar of St. Augustine's church, and pay for it by subscrip-

tions. Its subject is the *Benedictus Dominus*, and it will cost about fifty dollars.

MISCELLANEOUS. According to law the Public Schools (Common and Separate) will close on Thursday the 22nd for the Christmas vacation. The newspapers are discussing the proposition of holding the civic celebration of Christmas on Monday the 26th. It is almost certain that the proposal will be generally accepted.

The year of Jubilee is fast drawing to a close. Persons desirous of enjoying its spiritual benefits should make a note of this fact.

CATHOLIC TEACHERS.

Rev. Father Stafford's Reply to Mr. Anglin about the Employment of Catholic Teachers.

To the Editor of the British Whig. Sir, - I have just received from some unknown hand a marked copy of your Whig of the 25th Nov., containing a report of the proceedings of the Board of Education, at a regular meeting held in Kingston on the preceding evening.

In this report Mr. Anglin, a trustee, said: "So far as he was concerned he objected to the employment of Roman Catholic teachers in the Public Schools. He preferred to have his children taught by Protestants and not at the public expense, and to the prejudice and detriment of other men's rights."

1. I have no fault to find with Mr. Anglin's preference to have his children taught by Protestant teachers, provided he does so legally and not at the public expense, and to the prejudice and detriment of other men's rights.

2. Roman Catholic trustees sometimes employ Protestant teachers in Public Schools, which are practically Catholic, that is in which the majority of the trustees, parents and children are Catholic.

3. Mr. Anglin's objection to the employment of Roman Catholic teachers in the Public Schools must arise from a manifest misapprehension on his part of the professional character of the Public Schools, of the Public School law, and of the Public School regulations. Let him look into the school law, and into the annual Public School reports made officially by the Chief Superintendent in former times, and now by the honorable the Minister of Education, and he will see it stated and reiterated in the most clear and emphatic language, that the Public Schools of Ontario are purely unsectarian, and perfectly un denominational and intended to be equally open and acceptable to all classes of teachers and pupils, without distinction of race, creed or nationality, and that the rights of Roman Catholics are the same as those of the members of other denominations.

4. Mr. Anglin will also see in the annual reports that a majority of the Catholic teachers of the Province of Ontario are employed in the Public Schools.

5. Mr. Anglin will further discern in the same reports that more than two thirds of the Roman Catholic children of Ontario are receiving their school instruction in the Public Schools.

6. Mr. Anglin will also see that the Roman Catholic teachers are certified at the same time and in the same manner and before the same Board of Examiners, and after Examination in the same subjects as are the teachers of the other denominations and without the slightest reference to their religion.

7. If Mr. Anglin will kindly consent to look at the certificates given to Roman Catholics by Boards of Examiners, or issued to them by the Education Department in Toronto, he will be glad to find that those documents give authority to their holders "to teach in the Public or High Schools" and this without the slightest reference to their religion.

8. When, then, Mr. Anglin, as trustee objects to the employment of a Roman Catholic, as such, as teacher in a Public School, he does so in opposition to the clear word and spirit of the Public School law, to the well known intentions of the legislature - from which alone he derives his power as trustee - and to the uniform annual declarations of the official reports on Education in Ontario.

9. I respect Mr. Anglin's personal likes and conscientious convictions, but not less dear to me are the rights of the Roman Catholic teachers of my native country. Their right to be employed as teachers in any "Public" School in Ontario is the same as that of the teachers of any other denomination - the same, not greater or less but equal. And any Public School Board or member of a Public School Board that opposes their appointment on account of their religion acts illegally, unjustly, and prejudicially and altogether in antagonism to the act of incorporation creating School Boards, giving them their powers, and defining their duties.

10. If Mr. Anglin has any doubts as to the correctness of my views on this important question, I beg most respectfully to refer him to the honorable the Minister of Education, or to his worthy Deputy, the learned Dr. J. G. Hodgins, to whose decision I unhesitatingly bow in advance. This much as to the principles; now as to the person in this case. Mr. Anglin is a gentleman who stands high in the estimation of his fellow citizens in the ancient venerable city of Kingston, a city renowned for its good sense and freedom from the vulgarity of religious prejudices. His name has been familiar to me for a quarter of a century, and always associated with good deeds and a stainless honorable life. This is Mr. Anglin.

Miss Ryan, whose appointment as a teacher in a "Public School," Mr. Anglin opposed "because she is a Catholic," is a native of the city of Kingston or its near neighborhood, was educated in the Public Schools of Kingston, received her certificate in Kingston giving her authority to teach in the "Public or High Schools" of Ontario. Miss Ryan is the daughter of highly respectable parents whose property pays rates for the support of the Public Schools. Miss Ryan is the sister of Mr. J. Ryan, the distinguished member of Parliament for Marquette, whose learning and eloquence sheds lustre on the House of Commons at Ottawa, and

does credit to his native city of Kingston where he, too, received his education. This is the Miss Ryan whom Mr. Anglin would shut out of the Public Schools, the doors of which are flung to her by the laws of her country. Why? Because she is a Roman Catholic. This is bad enough, but this is not all. Mr. Anglin would go farther. There are over five hundred Catholic teachers employed in the Public Schools of Ontario. Mr. Anglin would prohibit them all, because they are Roman Catholics! He never meant it. In this hostility to Catholic teachers in Ontario I am sorry to say Mr. Anglin is not alone. Not a year passes that cases do not come to my knowledge (not always so openly) of Religious Trusts showing their religious prejudices to interfere with their exercise of their official duties as trustees. Will men ever learn to teach in each other what God has placed in each, liberty of conscience.

M. STAFFORD, Priest. Lindsay, Dec. 6th, 1881.

TERRIBLE SACRIFICE OF HUMAN LIFE.

Vienna, Dec. 8. - The Ring Theatre formerly Comic Opera House, took fire just before the beginning of the opera. The fire was caused by the fall of a lamp on the stage. The house was tolerably full, and the loss of life is very great. Sixty were saved with ladders and by jumping into clothes held below. The greatest efforts were made to save life. The scene was terrible, the flames shooting up through the roof, and eventually gutting the entire building. There must have been fully 2,000 persons in the hall at the time, and out of that it is thought fully 700 lives have been lost. There was in the theatre an iron curtain which, when down, completely severed the stage from the auditorium. This iron curtain was up, and in the panic on the stage was forgotten or cut off from approach by the flames. When the fire behind the drop became great enough to be seen through the painted fabric by the audience, they naturally supposed it to be the result of the stage exploding, and paid no further attention to it. The flames attacked the drop at all points simultaneously. It seemed to instantly disappear, and the whole auditorium was in a moment's time in the complete grasp of the fire, which, like a lightning bolt, showed the noise of a terrible explosion. At this time the flames broke through the roof and through most of the windows, and the entire space between the walls of the large building was like a vast furnace at once, with living human bodies for fuel. The sight was terrible, and the town to the scene, and thoughtful people took thicker cloths, rope, ladders and axes. The great Turners' fire brigade were soon at the theatre, and assumed charge of the life saving operations. By an actual count, ten minutes from the time the fire had broken out, the auditorium before a single life was saved by outside assistance, and during all this time the people within the furnace were either burning up or trampling one another to death. Men and women crazed with the heat, and demented with the prospect before them, destroyed themselves by leaping from the front seats, and falling into the seething abyss below. Up to this time none escaped except the few who got from the stage, the fewer still who dropped from the windows of the first floor above the pit, into the street. The walls around at once knocking in, and the bodies piled there. In the way they managed to save several lives, but the flames soon drove them away from the walls.

The interior of the edifice was very handsome, but the stairs and passage ways were very complicated and dangerous. They proved fatal to many who escaped the horrors of suffocation inside the auditorium.

The scene at the hospital where the bodies were brought for identification has a sight never to be forgotten by those who witnessed it, friends were striving to identify friends and relatives, their relatives, women were rushing about almost crazy from fruitless search for those of their families who were missing. It is estimated that over half of Vienna will be in mourning for their friends and relatives. At the cathedral and at all the churches, the souls of the victims were said. The scenes attending the removal of the charred and mangled bodies were horrible and painful in the extreme. The theatre was the property of the State. Subscriptions are being raised and large amounts of money are being sent from all parts for the relief of the families of the victims.

The latest advices received represent the total number of lives lost as 1000.

The Gourd and the Palm.

A gourd wound itself round a lofty palm, and in a few weeks climbed up to its very top.

"How old mayest thou be?" asked the new comer.

"About a hundred years," was the answer.

"A hundred years and no taller! Only look! I have grown as tall as you in fewer days than you count years."

"I know that well," replied the palm. "Every summer of my life a gourd has climbed up around me as proud as thou art, and as short-lived as thou wilt be."

"Sound the depths of your conscience, and you will find that you did wrong to withdraw. We are at the last hour, my brethren; the judge is at the door; let him not surprise us outside his church. Let us not be ashamed of revealing our malady in order to seek relief. If you fear this mortification so much, I will give an example of self-abasement. I will be the first to prostrate myself upon the pavement, despite my purple and my diamonds. Mount upon my shoulders; walk over my head and over my eyes. I am ready to suffer all if I may see the Church reunited, and save my own soul."

McGregor, Dec. 6th, 1881. D. O'D.

"WAITING FOR LIGHT."

Mr. Frothingham preached in an establishment, or temple, in New York to a very "cultivated" audience. It was difficult to tell whether Mr. Frothingham's audience or congregation was more of "ethical thinkers" or of "cranks," for it is hard to find the dividing-line. Lately, Mr. Frothingham seems to have come to the conclusion that his hearers were mostly "cranks." He was a preacher of "ethical culture," an apostle of Agnosticism, a searcher for the truths of Nature with the "white light of science;" he was a free thinker, holding if we may judge from his discourse, that nothing which could not be reached by reason, existed. In a word, Mr. Frothingham did not hesitate to claim the infallibility to himself which he denied to the Pope. He said Sunday after Sunday, until he became so "advanced" that he had nothing to teach. There was nothing left, but his own infallibility. That there was any weak point in this seems to have been the last thing that struck him. When he got to "protoplasm" in the scientific jargon of the day, and looking for food beyond that, he found only himself, he knew that he had travelled in a vicious circle. He might deny the existence of the God of Christians, but, according to the ethics of modern science, it is more logical to deny that God, than to deny the God of Mr. Frothingham. Mr. Frothingham's intentions were sincere; but he found that his hypotheses, even as shown by the "white light of science," were unsatisfactory. He went to Europe, not in the interest of an insurance company, after the fashion of the younger Rev. Tyng, but in his own interest. In Rome he was struck by the mysterious power which lies in the heart of the Catholic priest—a power which makes him bear all things and suffer all things with angelic patience. What was this power? Mr. Frothingham asked. It was "ethical culture." Mr. Frothingham applied the "white light of science" to it, and found that it was not protoplasmic force or anything of that kind. And the doubts of his own infallibility grew. Being honest and not without courage, he asks—

"What is this power? I cannot undertake to say, but it is there; and it may be that those persons who deny the essential truths of revealed religion are all wrong. At any rate, I, for one, do not care to go on denying the existence of such a force."

He has stepped from the pulpit. He is puzzled. The motives that impel men to give up all and follow the "white light of science" are unknown in "ethical culture." The love that causes weak women, nurtured in luxury, to beg for the poor, to wash the sores of the sick, to offer all—heart, soul and body—to God, is not the "white light of science." In fact, Mr. Frothingham's "white light of science" is more things in Heaven and earth than the dream of it in his philosophy; and he says, if he is reported correctly—

"To my old friends and followers, who may feel grieved at such an admission on my part, I would say that I am no more a believer in the revelation of God than I was ten years ago; but, as I did before, I have doubts which I had not then. The creeds of to-day do not seem in my eyes to be so wholly groundless as they were then; and, while I believe that the next hundred years will see great changes in them, I do not think that they are destined to disappear. To sum up the whole matter, the work which I have been doing appears to lead to nothing and may have been grounded upon mistaken premises. Therefore, it is better to stop; but I do not want to give the impression that I recant anything. I simply stop denying and wait for more light."

God grant that he may not wait in vain! Let him use the key he found in Rome, and the door of the Universal Church will soon open to him. If the visionary Chicagoese who clamor for "ethical culture" in the public schools as a preventive vice, will use Mr. Frothingham's lately published opinion, it may help to open their eyes to the fatality of hypotheses in guiding men to virtue. Why talk of progress and yet turn the world back eighteen hundred years? The "advanced thinkers" are really retrogressive. They have discovered nothing. They simply apply the skeptical paganism of the later Greece and Rome to modern life, and having declared each intellect infallible, deny infallibility to each intellect that finds those conclusions in which they agree untenable.—Freeman's Journal.

CATHOLIC LITERATURE.

To the Editor of the Catholic Record. Sir:—In perusing the RECORD of Dec. 2nd I admire the noble plan of the Bishop and clergy of a Western Diocese to promulgate a Catholic literature. The truth of your comment, "that it is the great weapon of the age for the defence of Catholicity," strikes me forcibly. I am convinced that a good Catholic journal, one approved by both Bishops and Priests, is a great mode of educating Catholic people. Not only educating them, but it is an essential element in forming their religion and refuting impostors. Catholic journals are not in these days supported properly, whilst the Methodist organ is patronised by almost every member of that sect. In my travels in this country I realized the fact that there are many uneducated Catholics and many lukewarm ones. Now, in a country like this, where the atmosphere is vitiated with prejudice, all those ought to fully appreciate a good paper that would support and defend them; it is certain the enjoyment of its reading would amply pay for its cost. It is plain to any person conversant with the press work, that it requires a great amount of labor and expense, hence, to have a Catholic standard paper, requires a spirited Catholic support. In my opinion it is the best teacher in a house where there are growing youths. I was surprised when in Michigan some time ago, that from Grand Haven to the city of Detroit, nearly 200 miles distance, and in some places a large Catholic population, there were but one or two Catholic papers. It was a mystery then to me, but I think the mystery might be solved, if we were more united and met the approval of the Catholic clergy. I am glad to know that the CATHOLIC RECORD meets the approval of the hierarchy and clergy of the Dominion, being the only truly Catholic paper in the country.

McGregor, Dec. 6th, 1881. D. O'D.

CARDINAL MANNING AT SS. PETER AND EDWARD'S.

On Sunday evening his Eminence the Cardinal Archbishop preached at the evening service in SS. Peter and Edward's, Buckingham Palace Gate. The church was crowded to excess, a considerable number of the sittings being occupied by the Cardinal's League Guards, who had assembled there to regain from the various branches. Vespers were sung by Father Kirk, the rector of the mission, and after the sermon there was a procession of the Blessed Sacrament round the church. In the procession, the League Guards took part, carrying lighted candles, and a large number of Catholic soldiers from the neighboring barracks were also present. The master of ceremonies was Mr. Rooke.

His Eminence preached from the text, "If the tree fall to the south, or if it fall to the north, in whatever place it fall, there it again but." That is to say, the fall of a tree, so is the death of a man. Yesterday the tree was alive—its leaves were green, and its branches spread widely; to-day it is cut down, and it lies dead upon the earth, and only the Maker of all things can set that tree up again. So it is with the death of a man. Yesterday he was full of life, full of thoughts, full of desires, full of intentions—he was in all his works—thinking that he may live for years—thinking of nothing less than the hour of death; and in a moment, to-day, he is dead on the ground, without life, without motion, and none can raise him again but He that made him. All things are calling to us about this time to think about death and upon our own death. One more Sunday, and the church will turn over its book and begin a new year. Since this time last year how many have fallen like the tree, and there are they lie! How many are gone! Before this time next year how many may go! The axe, it may be, is really at the root, and many who hear me now will not see this Sunday next year. All things round about us are warning us to think of the hour of death. The month of November is the month of the dead; the first day of November is All Saints' Day, and we brought to mind the glory of all those souls of God who are in the bliss of his heavenly kingdom; but before evening came we began the Vespers of the Dead. Even on the festival of All Saints' feast, the acts of commemoration for the multitudes, the millions of those that are dead and lie in the grave. And where are they? Everything is warning us. The leaves are falling from the trees, and the light of the sun is becoming sickly, and the days are shortening, and the nights are growing longer. The death of the year is near, and we are drawing to the hour of our death, and therefore, let us think awhile upon it. Think of death, and what is after death. It is appointed unto all men once to die and after death the judgment; and after the judgment, what comes next? Heaven or hell? Can we be saved, and yet not be saved for the sinners—God grant that we are not sinners; purgatory for those who are not saints as yet, nor, by the grace of God, sinners that perish. When we die, our whole life will be wound up and finished. It will be like the balancing of an account—the casting up of a great reckoning. All we have ever done and all we thought—the whole of our life will be summed up. It is all written down in the book of God's remembrance, and it will be summed up once for all; and God knows how many years you have of life.

How many days, how many hours. He knows how many sins we have committed—how many sins we may commit, and when the last sin has been committed He will give us no more grace. He knows how many graces He has given us, and how many graces He will give us, and when the last grace will be given; and if, after our whole life we receive the grace of repentance, we shall be saved; but if, after we have received the last grace, we commit the last sin and die impenitent, we shall be lost for eternity. When we die, that sum will be cast up once for all, and then there will come the sentence. We shall stand before our judge—before the great white throne, and in that particular judgment the sentence will be recorded against every one of us. There will come as it were, the figures of a man's handwriting upon the wall. "Thou hast been weighed all thy life-long in the balance," and if we are found wanting, the sentence once written against us will be re-announced, after we die there is either heaven or hell for they who are in purgatory are on their way to heaven. There is either a crown for us, as those that have overcome and conquered in the battle, or we shall be cast away and lost forever. If a grain of sand is cast into the ground there will come up a stalk, and so in the soul of every man there is either heaven, hell, or purgatory. If a man lives a holy life—if a man lives in faith in vision of God, and in recollection of the presence of God, keeping His holy laws, hoping for eternal life, loving God and his neighbor, living in prayer, and in piety, and in self-accusation and in the sacrament of Penance, and thinking of the Precious Body and Blood of Jesus Christ in Holy Communion, when that man dies he has got, as it were, a seed of the Saviour in him, and when he springs up, and there are many whom the world does not know, and of whom the world would not believe that they are saints; yet saints they are. There was in a poor household, a maid-servant, and though there was sin in that house, yet she is one of the saints of the Church. When she died she went straight into the glory of her Master's kingdom. There was a poor ploughman, whose name was Agricola, who is a saint, and we read in his life, that when he walked in the fields an angel was seen walking on either side of him. There was a poor beggar who died in our own lifetime, the blessed Labe, and he was a saint of the Church. There were many more of whom the world would never have believed it who were saints of the Church. At the conclusion of a most impressive discourse, his Eminence made a strong appeal to his hearers to become members of the League of the Cross, as a means of putting down a vice that was responsible for many of the sins committed against God.

Moments are pearls on the string of time.

THE IMMACULATE CONCEPTION.

The Mother and Her many Sons.

The beauty of Mary is shown by the fact that the world elected her out of His infinite ideals. She was His mother by choice; she is ours by the appointment of her son, who shares her with us.

1. She was no choice of ours, but the merciful ordinance of God; just as he made the privilege of our loving him into a precept.

2. We cannot do without her, as the gospel now stands.

3. She was given to us from the cross, to him at Nazareth; to both of us in the Immaculate Conception.

4. She has been the ruling power of all the good of our past lives.

5. That she is our mother, is the great fact of our lives; else we are not of our brother's family.

The Immaculate Conception as it regards us is a mystery of grace.

1. It is the second greatest mercy human nature could have; the hypostatic union being the first.

2. It is the dilemma of graces overtopping all that angels and men have ever received.

3. A grace more for the glory of God and the honor of Jesus than any other.

4. A source of perpetual joy in heaven, and boundless confidence on earth.

The five graces involved in the Immaculate Conception. 1. Immunity from all venial sins collectively. 2. Extinction of *bona*. 3. Ceaseless light of grace. 4. Endless love of God in act.

I know not whether very great saints or very great sinners should most love this mystery; extremes meet; it truly can be no devotion of the commonplace or lukewarm.

The exercises of our Lady's maternal office shadows forth the Holy Trinity.

1. Her immense participation in the power of the Father, the wisdom of the son, and the love of the Holy Ghost.

2. It is carried on even when we neglect or offend her.

3. Canals of almost numberless degrees, as grace itself is.

4. Desirous of being more and more exactly called on, just as God loves prayer.

5. On the whole her maternal solitude is proportioned to our devotion, just as God is gentle with the gentle, liberal with the liberal, and perverse with the perverse.

More confidence! Ask more! Ask greater things! It is no dream; the hour is to come when we shall see her. We shall hear her voice and be delighted by her beauty, and kiss those hands which have sent us so many graces; and then, and not till then, shall we know to the full the abounding joy and exultation with which all heaven and its angels are overflowing because the Queen of paradise, the dear Empress of angels and of men, your mother and mine, was through the usual process of our miserable love conceived without stain of sin!

A Protestant's Opinion of the Sisters of Mercy.

Rev. Dr. Errett, editor of the Christian Standard, of Cincinnati, Mich., and writing home to his own paper, says in the course of his letter: "The Sisters of Mercy have a hospital here, whose patients are mostly supplied from the northern lumber region. They have an agent out selling tickets of admission for \$5, which will admit the purchaser to lodging, boarding, nursing and medical attendance for any period of illness during the year. Their buildings are of a cheap kind, and so is the furniture; but everything is clean and neat, and the universal testimony is that the sisters are the best of nurses. There were nearly 60 patients there when we visited them. The cheerfulness with which those refined ladies accept their lot, and the tenderness with which they care for the suffering, are beautiful to witness; and the impressions they make on the hearts of the hundreds that come every year under their healing ministry is uniformly that of admiration and gratitude. And this leads us to ask, why, all the efforts of our Christian women for a better recognition in Christian activities, is there no labor in this direction? These ministries of kindness in behalf of the sick and dying are certainly those in which a woman's heart and hand are needed, and no fruits of the Spirit are more welcome to the world than those of benevolence and mercy. Nor are any more welcome to heaven."

Two Protestant Clergymen Converted.

The Rev. Sydney H. Little, brother of Canon Knox Little, has been received into the Catholic Church with his wife and family. He was received by Father Harrington Moore. The Rev. Mr. Whitlow, formerly of Clewer and Cudderdon College, and who has for the last two years been living as a layman, has been also received into the Church by the same priest, viz., Father Moore.—London Universe, November 12.

How futile are the hopes founded on youth and beauty! Old age may come in a day, and death deface every mark of comeliness.

In choosing a friend select the one who makes the fewest professions. Loud friendship is only the expression of a sudden feeling—it will not last.

Nothing for nothing. We can accomplish nothing without labor and effort, and he who thinks differently thinks foolishly. It can be truly said of those that defer their conversion till to-morrow, that to-morrow never comes. To-morrow cannot come without becoming to-day. When the time has come, it ceases to be called to-morrow, and when to-morrow becomes to-day, then those that have been putting off their reconciliation with God are the same as they were before, with this difference, that the fault or the sin which heretofore kept them back has become all the stronger and more dominant. And in like manner also has the habit of delay of penance taken so much the deeper root.