his hand and he kissed it very tenderly, as in fact he always did. At times during his illness I thought he would break it, he pressed it so hard to his lips. He put it to his lips several times and repeated the Holy Name, blessing himself with his crucifix.

At 3.35 he hearms unequasions. I put

with his crucifix.

At 3:35 he became unconscious. I put the crucifix to his lips several times, but he did not notice it. The doctor said he was making a bard fight, and that we could only pray and wait the end. At 4:15 the doctor said he could scarcely feel his pulse or the beat of his heart. I began the prayers for the dying again. When we had got about half way through Father Perry turned his head on one side. I got up to raise it. He was dead. Taus he passed away in our arms at 4:20 We knelt down and said the prayers for a soul departed, and we then informed the Captain, and asked him if he would take the body to Demerara. I breathed a fervent act of thanksgiving when he said he would. We laid the body out in white vestments; he looked perfectly peaceful and quite himself. The body was carried by six marines to the bridge till the coffin was ready, in the coff in was ready, and he was laid in it, his face quite calm and white, as if he was saleep. The coffin was left on the bridge. Father Perry died about seventy miles from Demerara, lat. 6:56 N., long. 56:50 W. At 3:30 on Saturday morning we anchored two miles outside the lightship, which is itself twelve miles from Georgetown. The water being shallow the At 3:35 he became unconscious. I put which is itself twelve miles from George town. The water being shallow the which is itself twelve miles from George-town. The water being shallow the Comus could get no nearer. Captain Atkinson sent a boat to the lightship to inform them of Father Perry's death, which they were to signal to the shore, and warn them to make arrangements for the funeral

and warn them to make arrangements for the funeral.

Fortunately Lord Gormanston, the Governor, with Bishop Butler, had met Father Perry in Bardados, and wishing him to lecture at Georgetown had promised to send a steamer out as soon as the Comus was signalled. This arrangement was specially fortunate, as, owing to a mist coming on, the lightship could not signal Father Perry's death to the shore. The steamer arrived at 9.30, and came as close as it could. There were on board Lord Gormanston's private secretary and the Harbour Master, sent by the Governor to escort Father Perry. At 10 the Captain ordered all hands on deck; the same six marines who had carried the body before lowered it into the boat amid the solemn toiling of the ship's bell. Father Perry had been a great favourite, and all seemed to feel his death very much. On the evening on which he died, one of the bluejackets came to me to say he was deputed by the other men on the lower deck to say how cut up they all were. At 10.30 we steamed to Georgetown, and the Captal. the other men on the lower deck to say how cut up they all were. At 10.30 we steamed to Georgetown, and the Comus, with her flig half-mast nigh, started for Barbados. On reaching land we found the Governor and Father Scoles waiting to receive Father Perry, still ignorant of the sad reality. They had not noticed to receive Father Perry, still ignorant of the sad reality. They had not noticed the flag halt mast high, and when they saw something was wrong they still thought Father Perry was only ill. There was still some difficulty in arranging the funeral, owing to objections raised by the officer of health; but it was finally settled that the body should be taken to the Cathedral, as soon as the grave had been prepared, and after a short service there be carried at once to the cemetery. The Bishop received the body at the Cathedral at 2, accompanied by all the clergy. At 2.30 the cortege started. The body was carried to the nearse by six policemen, who walked by it to the grave. The hearse was followed by the Bishop's carriage, with the Bishop, Father Scoles, and myself: three other Fathers followed; then the Governor and his secretary.

other Fathers followed; then the Governor and his secretary.

Many others followed on foot, and
next Mr. Chatterton and friends. The
prayers at the grave were said by the
Bishop; the body of Father Perry was
lowered into the grave at 4 p. m. Thus
did the good religious and great astronomer meet his end, devoting himself to
the last to the work which he had taken
up as the best way for him to work for

much, the whole house joined in the solemn dirge on Monday evening and the Requiem on Tuesday morning.

Father Charnley, S. J., preached a powerful sermon, appealing for prayers for the departed priest, and speaking of him in words of deeply affectionate remembrance. R. I. P.

Not Their Place.

Written for the Pi'ot. Writ'en for the Pt'ot.
The air was mild, the sky was clear,
The iswn no more loosed withered, sere;
So warm was February's breath
I seemed that Winter died the death;
When o'er the hills a bluebird files,
From far-off Southern, sunny skies;
Lured by a ray that seemed of Spring
To Northern zone he took the wing,
And thought to dwell in perfumed bliss
And zephyrs sweet from daisies' kiss;
Or soar in rapture on the breeze
That woos the newly budding trees,
To spend his life in chirping glee
O'er laughing brook and meadow-lea.
But ah! false hope! again the blast
From Winter's heart came cold and fast.
Too weak to beard its chilly woe
The bluebird droops beneath the snow.

The bluebird droops beneath the snow.

'Fis thus with him who, from afar,

Through worldly eyes views that bright stan
Which sheds its beamings, lustrous, mild,
Of him who's called Religion's child.
Ivrawn by its gleem he seeks the ground,
Where grace and holy joya shound,
And thinks that there in certain peace
He'll live a life of bliss and ease;
He'll soothe his mind in that sweet balm
Which flows from chaste Religion's calm
And while away his hours on earth
In innocent and social mirth.
Alas, how vain! He lacks the grace
That sum mous to that sacred place;
And soon beneath cold rigor's rule,
His heart!'s warm fervor 'gins to cool;
And duiles' sameness, day by day,
So heav'ly on his soul doth weigh,
That now his cell he hastes to fly,
While Grace bieathes forth her last weal
sigh.

To birds alone for Winter born Have snow and icy winds a charm; And only those whom God doth call Can thrive beneath monastic wall. -JOHN S. MURPHY.

A dry, hacking cough keeps the bron-chial tubes in a state of constant irritation, which, if not speedily removed, may lead to bronchitis. No prompter remedy can be had than Ayer's Cherry Pectoral, which is both an anodyne and expectorant.

NOT SCHOOLMASTERS.

THE PRIESTS OF THE CHURCH ARE CARIST'S APOSTLES.

VERY REV T. A. FINLAY, S. J., DEFINES
THE POSITION OF THE CHURCH IN
MATTERS OF EDUCATION—A PRINSTS RIGHTS -AUTOCRATS' JEALOUS FEAR OF THE CHURCH-REASONS FOR STATE

At St. Paul's Church, Balfast, Ireland, Rest. Faute Courter, Ballett, Freduct, recently, that distinguished Jesuit, Very Rev. E. A. Finlay, F. R. U. I., gave a powerful expession of the claim of the Catholic Charch of authority in matters of education. For the benefit of our readers We extract some of the most striking passages. The speaker said :
The zoal for education and the claim for

The zoal for education and the claim for exclusive control over it on the part of the civil government are of comparatively recent origin. In past centuries, when kings and their ministers were the rulers of nations, and war and diplomacy were regarded as the primary functions of State authority, the education of the people was left to the Church or to fortuitous private or personal agencies. It was not a burden which the heads of the State were anxious to take up, an expense for which they to take up, an expense for which they were ready to provide. And, besides, the paramount part the Church had taken paramount part the Church had taken in educating the people of Europe had brought men to look on education as primarily of her domain. It was regarded as a work for Christian zeal and Carletian philanthropy. The founding of schools and the founding of hospitals were alike expected from Carletian charity; and Christian charity; it will not be denied, responded munificently to the expectations responded munificently to the expectations thus addressed to it. But with progress of time and changes in the character and temper of governments, this view of the State's duries and rights gave place to a wholly new conception. The absolute form of government became more abso-lute still; the popular forms became more democratic. The change in the one direc-tion and in the other affected the attitude of the State towards education.

THE AUTOCRATIC RULER,
who had come to see in the nation which was subject to him a social organization specially contrived by Providence for his exaltation; which discharged its functions exaltation; which discharged its functions as a community only through him; which grew to greatness only by making him magnificent; which created wealth chiefly to fill his coffers; which made war or peace as his interests or h's whims dictated, of whose power he was the only embodiment, and of whose voice he was the only mouthplex—this man could not witness without jealous misglvings the Church's action upon the mind of the young generations. The young were growing to maturity only to subserve his plans, and to work out his purposes. They should be taught betimes that this was their end of life, the key to their destiny, and there was no guarantee that destiny, and there was no guarantee that the Church would teach them this lesson. She assumed to be the judge of kings, and she would inculcate allegiance to herself as a duty which would take precedence of as a duty which would take precedence of duty to the throne. It became a necessity for the autocrat, who meant to be absolutely and effectually master of his people, to take their education into his own hands, to plan himself the methods and the principles which should be applied in their instructions, to provide a system under which they should be trained to subservience, if not to obedience, and in which, if they heard little of the sovereignty of God, they should har a great deal shout the supremacy of the crown, and what is the plea of justification for this policy of nerrow big stry and oppression, this outrage not only on the rights of the Church as a recognized religious organization but on the parents also whose children the State forces into its schools? Again, it is jesious fear of the Church, a dread that in some way or other she may

and ultimately finds its explanation in the same feeling: jealous fear of the Church's same feeling: jealous fear of the Church's influence upon the popular mind. With both it is the same cry of resentment sguinst what they are pleased to term priestly domination. They will not submit, they protest, to priestly rule; they will not have ecclesiastical control estab lished over their State institutions. They will not admit the pretension that in every department of social life, public and private, the ambition of the priest and his love of power shall be free to assert themselves. They will, therefore, take the young generations out of his hauds. They will save them from subjection to the yoke will save them from subjection to the yoke he would impose; they will teach them independence as well as obedience; to respect also the dignity of humanity in themselves, and thus train them to the habits of social virtue which make the useful citizen. What right has the ecclesi-astic to come between the chiefs of the astic to come between the chiefs of the State and their subjects, or to dietate to the civil governments how it shall discharge its proper functions? We are familiar with this language. This is the result of the straining after the paltry privilege of worldly superiority. In the priest, whom the Church recognizes as the representative of her spirit, and whom she acknowledges as the genuine creation of her teachings and discipline—the priest whom, thank God, we know best

IN EVERY DAY LIFE

—there is no ambition, and it would be more than a surprise that there should be.

her teachings and discipline—the priest whom, thank God, we know best IN EVERY DAY LIFE

—there is no ambition, and it would be more than a surprise that there should be. You know him well—a man of unprektending mien, of simple habit, of familiar address, of ready sympathy with the affileted. You have seen him surrounded by the lisping children of the poor, teaching them the rudiments of God's law. You have seen him in his visits to the bedside of the dying. You have seen him seeking out the victim of disease and poverty in the dark places of a great city like this, or again plodding along the mountain bridle path, in the same business of mercy. He has been grounded wine.

in the theory of the nothingness of human greatness and the hollowness of human glory, and the theory finds signal confirmation in his later experience unless he wholly falls to read the lessors of life which his ministry is constantly enforcing upon him. He has stood by the bad where the child of promise, the hope of an aspiring house, was dying, and has had to point the aspiration of souls whose projects of greatness were perishing to a higher world which they had forgotten. The struggle and the sacrifice of youth. re-The struggle and the sacrifies of youth, re-nouncing at the bidding of death its hot hopes and gorgoous ambitions, have been accomplished before his eyes with the help of his exhortations. The grave help of his exhortations. The grave where the poor heart, fretted by the thousand esger enthusiasms of life, had come to rest and been dissolved, has closed under blessing from his hand. No, no; he is not, he cannot be, ambitious. We might, perhaps, suspect him of being cynical if he were not so frankly simple. He is not ambitious; ascendency in any sphere of social life he does not seek and would not accept; and, nevertheless, he disputes with the masters of the State the control of the public systems of education. He will insist that

control of the public systems of education. He will insist that

HIS VOICE SHALL BE HEARD

and his counsels respected in the framing of the plans, legislative or otherwise, which affect the training of the young, and that he shall be permitted an effective influence in all institutions of education however established. What is his motive for seeking this control if we exclude the ambition with which he is absurdly reproached? We sometimes hear fervent apologists of the Courch defending her right of interference in education on the ground that she has been the great education, as she has proved, is part—an important part—of her mission. This argument, if it be an argument, the priest himself does not urge. Education, in the ordinary sense of that term, is not a part of the special mission of the Church. Her mandate is to preach the word of God, not to teach school. Her ministers are apostles, not schoolmasters. If the king dom of heaven can best be established by school methods she will adopt them for the time; but if school methods ere a hindrance to the coming of that kingdom she will resist them without scruple. If then the priest claims to interfere in education it is not in virtue of his pretentions as a schoolmaster, but under pressure of his duty to seek first the kingdom of God; to bring home the knowledge of it to every soul that owes allegiance to the Church. He has to announce it to the young and to the old, and in the case of Church. He has to announce it to the young and to the old, and in the case of both to watch for and to resist the inflaences that are hostile to it. He is the appointed guardian of the flock of Christ, and is responsible for their safety. It is his duty, as it is his right, to assure him-self when they pass into the hands of other teachers and other guides that his teaching and his guidance stall not be undone or undermined. In THE SCHOOL WHICH IS ANTI-CHRISTIAN his teachings will be undone; in the school

his trainings will be undone; in the school which is un Christian his teachings will be undermined. He has the right — more than the right — the duty, to follow his flock into the school and assure himself that it is neither anti-Christian nor un-Christian. Let who will queetion his right of entrance his answer is ready. It is given him in his mission. He can point to the children and say, as no one else is given him in his mission. He can point to the children and say, as no one else can, "I come among them because they are mine." And if he is further asked whence this claim is derived, he can make answer with reverent use of the words of the Redeemer, "The Father has given them to me out of the world." And here the question is brought down to its ultimate issue. Either there is a Gospel of Christ and a Kingdom of God, and certain men are commissioned to preach them, or there are not. If there are not, then religion is an imposture, and the rulers and statesmen prayers at the grave were said by the Bishop; the body of Father Perry was lowered into the grave at 4 p. m. Thus did the good religious and great astronomer meet his end, devoting himself to the last to the work which he had taken up as the best way for him to work for God's greater glory.

His funeral was without pomp, but in many churches this week his month's mind has been celebrated as solemnly as possible, and at his own home for so many years, the Stonyhurst he loved so much, the whole house interest as a solemnly as possible, and at his own home for so many years, the Stonyhurst he loved so much, the whole house interest as a solemnly as possible, and at his own home for so many years, the Stonyhurst he loved so much, the whole house interest as a solemnly as possible, and at his own home for so many years, the Stonyhurst he loved so much, the whole house interest as a solemnly as possible, and at his own home for so many years, the Stonyhurst he loved so much, the whole house interest as a solemnly as possible, and at his own home for so many years, the Stonyhurst he loved so much, the whole house interest as a solemnly as possible, and at his own home for so many years, the Stonyhurst he loved so much, the whole house interest as a solemnly as possible, and at his own home for so many years, the Stonyhurst he loved so much, the whole house interest as a solemnly and pulling down. Even from the mest and reverence of the neophe meral rulers whom popular favor and disfavor are daily settles whom the releast the releast the carbon the mest are conniving at a fraud. If there are not, then religion is an imposture, and the rulers are conniving at a fraud. If there are not, then religion is an imposture, and the rulers are conniving as a fraud. If there are not, then religion is an imposture, and the rulers are conniving as a specific to people, the ephemeral r Kingdom of God on earth. Thus much for State obligations and the duties of State authorities, and in justification of the claims we address to them. For our selver, we hold, of course, that there is for us a law, the source and piedge of life eternal; that in it our present existence finds its only explanation, and our hopes for a hearfter that only quarantee; that

> children's children. What is sweeter than roses
> Toat bloom in the beauty of June?
> Or the st. tely and fragrant lilies
> Whose bells ring a summer rune?
> Ah, sweeter the roses blowing
> On the cheeks of those we love,
> Ard the lily of health that's glowing
> The cheeks' red rose above.

for a hereafter their only guarantee; that we cannot in any theory of Government rights let it out of our hearts all the days

of our life; and that with Government aid or without it, under Government favor or in the face of Government opposition, we must teach it to our children and our

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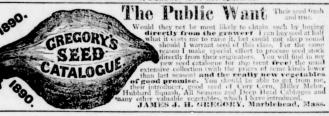
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